Government of Bombay

GAZETTEER OF BOMBAY STATE

DHARWAR DISTRICT

(REVISED EDITION)

(Revised edition of Volume XXII of the original Gazetteer of the Bombay Presidency relating to Dhārwār)

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PREFACE

The Gazetteer of the Bombay Presidency was originally compiled between 1874 and 1884 and this revised edition of it has been prepared under the orders of the Government of Bombay. The work was entrusted to the Bombay District Gazetteers (Revision) Editorial Board which was specially created for that purpose in 1949.[1] As reconstituted in 1957, the Board consists of the following members :—

Chief Secretary to Government (Shri N. T. Mone, I.C.S.)[2].

Shri Vaikunthbhai L. Mehta, Bombay.

Dr. S. G. Panandikar, retired Principal, Sydenham College of Commerce and Economics, Bombay.

Dr. S. M. Katre, Director, Deccan College Post-Graduate and Research Institute, Poona.

Shri Maganbhai Desai, Vice-Chancellor, Gujarat University, Ahmedabad.

Director of Archives (Dr. P. M. Joshi).

Executive Editor and Secretary (Professor M. R. Palande).

The press copy of this volume was compiled and sent to the press long before the reorganization of States which became effective on 1st November 1956. As a result of that reorganization Dharwar district ceased to be a part of Bombay State. However, as the printing of the volume could not be completed before that date, it is being issued as a publication of the Government of Bombay.

Diacritical marks to explain the pronunciation of names of places and of words in Indian languages have been used only in two chapters, namely, chapter 3—The People and Their Culture, and chapter 20—Places of Interest and also in the Directory of Villages and Towns. In other chapters the current spellings have been retained. A key to the diacritical marks used is given at page 857.

M. R. PALANDE,
Executive Editor and Secretary.

Bombay,
December 1958.

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[1] The following members constituted that Board : Chief Secretary to Government (Shri M. D. Bhat, I.C.S., 1949-52 ; Shri M. D. Bhansali, I.C.S., 1952-56) ; Prof. C. N. Vakil, Bombay ; Dr. G. S. Ghurye, Bombay ; Dr. S. M. Katre, Poona ; Dr. S. C. Nandimath, Bagalkot ; Director of Archives (Dr. P. M. Joshi) ; Executive Editor and Secretary (Prof. D. G. Karve, 1949-52 ; Prof. M. R. Palande, since 1952).

[2] Shri M. D. Bhansali, I.C.S., retired in 1958 and Shri K. L. Panjabi, I.C.S., who came in his place also retired at the end of the same year.

GENERAL INTRODUCTION

As EARLY as 1843 an attempt was made to arrange for the preparation of Statistical Accounts of the different districts of the Bombay Presidency. The following extract * will be found interesting as giving an idea of the intention of those who desired to have such Accounts compiled :—

"Government called on the Revenue Commissioner to obtain from all the Collectors as part of their next Annual Report the fullest available information regarding their districts .... Government remarked that, as Collectors and their Assistants during the large portion of the year moved about the district in constant and intimate communication with all classes they possessed advantages which no other public officers enjoyed of acquiring a full knowledge of the condition of the country, the causes of progress or retrogradation, the good measures which require to be fostered and extended, the evil measures which call for abandonment, the defects in existing institutions which require to be remedied, and the nature of the remedies to be applied. Collectors also, it was observed, have an opportunity of judging of the effect of British rule on the condition and character of the people, on their caste prejudices, and on their superstitious observances. They can trace any alteration for the better or worse in dwellings, clothing and diet, and can observe the use of improved implements of husbandry or other crafts, the habits of locomotion, the state of education, particularly among the higher classes whose decaying means and energy under our most levelling system compared with that of preceding governments will attract their attention. Finally they can learn how far existing village institutions are effectual to their end, and may be made available for self-government and in the management of local taxation for local purposes".

"In obedience to these orders, reports were received from the Collectors of Ahmedabad, Broach, Kaira, Thana and Khandesh. Some of the reports contained much interesting information. These five northern reports were practically the only result of the Circular Letter of 1843".

The matter does not seem to have been pursued any further.

In October 1867, the Secretary of State for India desired the Bombay Government to take concrete steps for the compilation of a Gazetteer of the Presidency on the model of the Gazetteer prepared during that year for the Central Provinces. The Government of Bombay then requested some of its responsible officials to submit a scheme for carrying into effect the orders of the Secretary of State, and in 1868, appointed the Bombay Gazetteer Committee to supervise and direct the preparation of the Gazetteer. After a few organizational experiments the responsibility was finally entrusted to Mr. James M. Campbell of the Bombay Civil Service, who commenced the compilation in 1874 and completed the series in 1884. The actual publication, however, of these volumes was spread over a period of 27 years between 1877 and 1904, in which year the last General Index volume was published.

Though a Gazetteer literally means only a geographical index or a geographical dictionary, the scope of this particular compilation was much wider. It included not only a description of the physical and natural features of a region but also a broad narrative of the social, political, economic and cultural life of the people living in that region. The purpose which the Gazetteer was intended to serve was made clear in the following remarks of Sir William Hunter,

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* Gazetteer of the Bombay Presidency, Vol. I, Part I (History of Gujarat) pp. III and IV.

Bk Vf 2—*b*

Director General of Statistics to the Government of India, when his opinion was sought on a draft article on Dharwar District in 1871. He said :—

"My own conception of the work is that, in return for a couple of days' reading, the Account should give a new Collector a comprehensive, and, at the same time, a distinct idea of the district which he has been sent to administer. Mere reading can never supersede practical experience in the district administration. But a succinct and well conceived district account is capable of antedating the acquisition of such personal experience by many months and of both facilitating and systematising a Collector's personal enquiries .... But in all cases a District Account besides dealing with local specialists should furnish a historical narration of its revenue and expenditure since it passed under the British rule, of the sums which we have taken from it in taxes, and of the amount which we have returned to it in the protection of property and person and the other charges of civil government."*

The Gazetteer was thus intended to give a complete picture of the district to men who were entire strangers to India and its people but who as members of the ruling race carried on their shoulders the responsibility of conducting its administration.

The Gazetteer had 27 Volumes, some split up into two or three Parts, making a total of 35 books including the General Index which was published in 1904. Some of the Volumes were of a general nature and were not confined to the limits of a particular district. For example, Volume I dealt with History and was split up into two Parts, one dealing with Gujarat and the other with Konkan, Dekhan and Southern Maratha Country; Volume IX was devoted to the Population of Gujarat and contained two parts, one describing Hindus and the other Mussalmans and Parsis, but there was no corresponding Volume devoted to the Population of Maharashtra or Karnatak; Volume XXV gave an account of the Botany of the area covered in the whole Presidency. The remaining Volumes dealt with the various districts of the Presidency and with what were then known as Native States attached to the Bombay Presidency. Some of the District Volumes had two or three Parts, for example, those of Thana, Kanara, Poona and Bombay. On the other hand, there was only one combined Volume for some districts, as for example, Surat and Broach, and Kaira and Panch Mahals.

The scheme of the contents was more or less the same for all the District Volumes though the accounts of particular items varied considerably from district to district. Information was collected from Government Offices and, in respect of social and religious practices, from responsible citizens. Eminent scholars, experts and administrators contributed articles on special subjects.

This Gazetteer compiled over seventy years ago had long become scarce and entirely out of print. It contained authentic and useful information on several aspects of life in a district and was considered to be of great value to the administrator, the scholar and the general reader. There was a general desire that there should be a new and revised edition of this monumental work. The Government of Bombay, therefore, decided that the old Gazetteer should be revised and republished, and entrusted the

* Gazetteer of the Bombay Presidency, Vol. I, Part I (History of Gujarat) p. VII.

work of revision to an Editorial Board specially created for that purpose in 1949. This new edition has been prepared under the direction of that Editorial Board. With the reorganization of States in 1956, certain areas for which no District Gazetteers had previously been compiled were incorporated in the Bombay State. Even for such areas, new District Gazetteers will be compiled in accordance with the common pattern.

In the nature of things, after a lapse of over seventy years after their publication, most of the statistical information contained in the old Gazetteer had become entirely out of date and had to be dropped altogether. In this edition an attempt has been made to give an idea of the latest developments, whether in regard to the administrative structure or the economic set up or in regard to social, religious and cultural trends. There are portions in the old Gazetteer bearing on archaeology and history which have the impress of profound scholarship and learning and their worth has not diminished by the mere passage of time. Even in their case, however, some restatement is occasionally necessary in view of later investigations and new archaeological finds by scholars, and an attempt has been made to incorporate in this edition the results of such subsequent research. The revision of the old Volumes has, in fact, meant an entire re-writing of most of the chapters and sections. In doing so, statistical and other information was obtained from the relevant Departments of Government, and articles on certain specialized subjects were obtained from competent scholars.

In a dynamic world, circumstances and facts of life change, and so do national requirements and social values. Such significant changes have taken place in India as in other countries during the last half a century, and more so after the advent of Independence in 1947. The general scheme and contents of this revised series of the Gazetteer have been adapted to the needs of the altered conditions. There is inevitably some shift in emphasis in the presentation and interpretation of certain phenomena. For example, the weighted importance given to caste and community in the old Gazetteer cannot obviously accord with the ideological concepts of a secular democracy, though much of that data may have considerable interest from the functional, sociological or cultural point of view. What is necessary is a change in perspective in presenting that account so that it could be viewed against the background of a broad nationalism and the synthesis of a larger social life. It is also necessary to abridge and even to eliminate elaborate details about customs and practices which no longer obtain on any extensive scale or which are too insignificant to need any elaboration. In the revised Gazetteer, therefore, only a general outline of the practices and customs of the main sections of the population has been given.

An important addition to the District Volume in this edition is the Directory of Villages and Towns given at the end which contains, in a tabulated form, useful information about every village and town in the district. The district maps given in this edition are also fairly large and up-to-date.

The revised Gazetteer will be published in two series :—

I. *The General Series.*—This will comprise Volumes on subjects which can best be treated for the State as a whole and not for the smaller area of a district. As at present planned, they will deal with Physical Features, People and Their Culture, History, Language and Literature, Botany, and Public Administration.

II. *The District Series.*—This will contain one Volume for every district of the Bombay State. The information given in all Volumes will follow the same pattern, and the table of contents will more or less be the same for all districts.

It was originally thought feasible to number the district volumes in the alphabetical order in the District Series and accordingly the Poona Volume which was the first revised District Gazetteer to be compiled and published by the Board (in 1954) was numbered as Volume XX. However, the arrangement was not found to be suitable and it was therefore subsequently decided not to give any number to any volume.

Bombay,
December 1958.

M. R. PALANDE,
Executive Editor and Secretary.

DHARWAR

PART I

CHAPTER 1—PHYSICAL FEATURES AND NATURAL RESOURCES.*

CHAPTER I.

Physical Features.

SITUATION.

THE DHARWAR† DISTRICT (14° 17'-15° 50' N. and 74° 48'-76° E.) has an area of 5,284·5§ square miles and a population, according to the 1951 census, of 15,75,386. Its greatest length is 102 miles from the village of Maradgi in the north to Gudadrāpur in the south, and its greatest breadth is about 72 miles from Aḷṇāvar in the west to Timmāpūr in the east. When the district was first formed after the conquest of the Southern Marāṭha States by the East India Company in 1818, it presented a fragmented shape, as an irregular broken belt of Paṭavardhana and Savaṇūr villages, with a breadth of ten to twenty miles, and under the administration of the respective State rulers, intersected large areas of the district. On the 1st August 1949, there were merged with the Dhārwār district 17 villages and 3 towns of the former Jamkhaṇḍi State, 15 villages and 2 towns of the former Miraj Senior State, 14 villages and 1 town of the former Miraj Junior State, 72 villages and 1 town of the former Sāṅgli State, the former Savaṇūr State, and 7 villages of the former Rāmdurg State. At the same time, 3 villages belonging to the Dhārwār district were transferred to the Rāmdurg taluka of the Belgaum district. Later four "island" villages of the Dhārwār district were transferred to Hyderābād State and ten such villages in Hyderābād State were transferred to the Dhārwār district. These processes of merger and exchange have given a compact shape to the district.

BOUNDARIES.

THE DISTRICT IS NOW BOUNDED on the north by the districts of Beḷgāum and Bijāpūr; on the east by the Raichūr district of

*The sections "Relief and Drainage" and "Geographical Regions" (pp. 2-19) were contributed by Principal C. D. Deshpande, M. N. College, Visnagar.

†The real name is "Dhāravāḍa".

§This figure is taken from the Dhārwār District Census Handbook (based on the 1951 Census). The figure supplied by the Surveyor General is 5,305;1 square miles. The Census authorities had obtained their figures from the District Inspector of Land Records or from local records.

CHAPTER 1. — Physical Features. BOUNDARIES.

Hyderābād and the Beḷḷāry district of Mysore; on the south by the Mysore State; and on the west by the Kanara and Beḷgāum districts. For a length of sixteen miles on the north the Malaprabhā separates the district from the Bijāpūr district and for about eighty miles on the east and south the Tuṅgabhadra flows in between Dhārwār on one side and Mysore on the other.

ADMINISTRATIVE DIVISIONS.

The following table shows the administrative divisions of the district, with their area and population and also the number of villages and towns therein, according to the Census of 1951 :—

ADMINISTRATIVE DIVISIONS OF DHARWAR DISTRICT, WITH THEIR AREA AND POPULATION, AND NUMBER OF VILLAGES AND TOWNS THEREIN, ACCORDING TO CENSUS OF 1951.

Prant.	Name of taluka or Peta.	Area in Sq. miles.	Number of villages.	Number of towns, including cities.	Population.
Dhārwār ..	Dhārwār ..	430·4	115	2	1,61,020
	Kalghaṭgi ..	259·0	83	1	50,860
	Hubḷi ..	290·6	57	1	1,95,532
	Navalgund ..	417·9	57	2	75,237
Hāvēri ..	Rāṇēbennūr ..	361·3	104	2	1,20,813
	Hāvēri ..	401·4	112	1	1,24,198
	Hirēkerūr ..	310·0	124	1	96,568
	Byāḍgi ..	167·7	62	1	58,853
Gadag ..	Gadag ..	412·7	54	2	1,44,260
	Rōṇ ..	476·3	90	3	1,27,874
	Muṇḍargi ..	336·4	49	1	48,963
	Nargund ..	176·2	30	1	33,313
Savaṇūr ..	Shiggāon ..	344·3	124	3	98,004
	Hāngal ..	298·7	146	1	89,627
	Shirhaṭṭi ..	366·8	76	3	81,447
	Kundgōḷ ..	234·8	50	4	68,817
	Total ..	5,284·5*	1,333	29	15,75,386

RELIEF AND DRAINAGE.

THE RELIEF AND DRAINAGE pattern of the district must be explained in the context of its geological past and the structure and composition of its rocks. Geologically, the district belongs to three well-known formations. *The eastern black soil plain* is underlain by the basal archæan complex, largely consisting of ancient gneisses and schists. In this are situated several outliers of quartzites of the Kalādgi series prominently standing out as knolls, as in Nargund, and in the north-eastern extremity occurring as a hill

*The area figure of the District of Dhārwār as supplied by the Surveyor General of India to the Census authorities is 5,305·1 square miles. The area figures given by the Census authorities, which are reproduced in this table in column 3, were obtained by the Census authorities from the District Inspector of Land Records or from local records.

Physical Features.
RELIEF AND DRAINAGE.

range near Gajēndragaḍ. The *central portion* is marked by an outcrop of two parallel bands of the famous Dhārwār system. The geological structure of this system is extremely complex and is associated with a variety of rocks ranging from granitoid schists and clay slates to chlorite schists and gneisses. The *western extremities* are occasionally characterized by outcrops of the basal igneous complex.

This geological framework of the district is evidently due to the major events relating to the formation of the Deccaṇ peninsula itself. In general, the crystalline complex is regarded as the basal formation on which have developed subsequent deposits like the Dhārwārs and the Kalādgis.

The western margin of the district belongs to the Sahyādris, itself a fractured edge of the peninsula, and the rest of the district is an undulating plain drained by the systems of the Malaprabhā and Tuṅgabhadrā. The district has thus two dominant landscapes, (1) the Dhārwār landscape, and (2) the landscape of the black soil plain.

Dharwar Landscape.

(1) *The Dhārwār Landscape*: The fractured features of the Sahyādris, not as prominent in this district as in North Kanara, are locally supplemented by an immense variation due to ungraded streams working on a complex geological outcrop. Thus the relief here is marked by chains of low hills, occasional scarp lands, isolated "hog-backs", and narrow meandering valley courses. The hill ranges run true to the strike of the Dhārwār outcrop, with a general north-east and south-west trend. More often they develop bulging sides, a crest line of peaks and saddles, a much-eroded face especially on the west, and a poor soil and vegetation cover. Such are the hill ranges of Būdanguḍḍa between Dhārwār and Kalghaṭgi, the hill ranges near Dhuṇḍashi and Hāngal, and those of Māsūr and Maravaḷḷi in the extreme south. The Būdanguḍḍa range is about eight miles from north to south and a mile broad. It rises to about 500 ft. from the surrounding land and has a much-eroded western flank. Its crest-line is marked by two prominent peaks (2,444 and 2,357 ft.) and several low saddles and flat tops. Much of it is a scrub and is largely used as a rough grazing land. On its northern end is located the new Neer-Sagar water distribution centre from which water is carried to Dhārwār and Hubḷi. The hill ranges of Dhuṇḍashi and Hāngal offer a more rounded and subdued topography, while those of Māsūr and Maravaḷḷi present a bolder relief and an east-west trend. At places the landscape consists of "scarp lands", as on the western side of the Dhārwār town and near Trimalkop, twelve miles south-west of Hubḷi. These generally develop flat tops, and present a gradual slope towards the eastern black soil plain, but on the west end abruptly in escarpments to reach the valley levels below. Isolated hills like the Uṇkalguḍḍa near Hubḷi and the hills of Rāyapūr, midway between Dhārwār and Hubḷi, wear the typically "hog-back" appearance with bulging sides, a sharp crest and convex spurs

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Physical Features.
RELIEF AND DRAINAGE,
Dharwar Landscape.

on both ends. But the landscape of this Sahyādrian region derives its significance and peculiarities mainly through its numerous valley courses which separate, and often determine, the more elevated land forms of hill ranges, scarp lands and 'hog-backs'. Most of these valleys belong to the tributary drainage of the larger streams, but even in their small size, they are characterized by gentle slopes, interlocking spurs, and broad valley floors which in most cases are plugged to create a succession of bunded tanks for agricultural use.

Landscape of Black Soil Plain.

(2) *The Landscape of the Black Soil Plain:* The eastern margin of this Sahyādrian region constitutes a transitional belt, where the hilly landscape of the west passes into the undulating plain of black soil which forms nearly half the area of the district. An undulating surface, a deep black soil cover, wide expanses which almost touch the horizon, are the main features of the black soil landscape, although its continuity is at places broken by knolls like the Hebḷi and Suḷḷa and the higher Navalgund and Nargund hills developed on the Dhārwār and the Kalādgi rocks. But in the south and south-east, in the environs of Rāṇēbennūr and Gadag, hill features continue due to the Dhārwār and granitic outcrops, but the landscape here is much influenced by drier climatic conditions, which produce rolling uplands covered with poor grass and often completely bare. The hill ranges near Airaṇi, Byāḍgi, and Guḍḍaguḍḍāpūr with their bare and rounded topography, are typical representatives of this area. To its north, towards Laxmēshvar and Shirhaṭṭi, the landscape changes into one of small hills and rounded bosses influenced by a granitic outcrop. On the north-eastern side of this tract lies the Kappaṭguḍḍa range which, standing in isolation, stretches about thirty miles south-east from Gadag. At its two extremities it is about four miles broad, but in its centre it bulges to about ten miles. The range is underlain by rocks of the Dhārwār series which, in this portion, show traces of gold in some of its quartzites. Its trend is north-west and south-east, true to the direction of the strike, and it rises above the surrounding area to an average height of about 400 ft., and the highest point records an altitude of 3,074 ft. above sea level. The hills of this range wear an eroded and bare appearance. After an initial stretch as a single ridge from Gadag, the range branches off into three or four parallel hill ranges near Ḍambaḷ, but once again closes into a single range towards the Tuṅgabhadrā.

Drainage.

Drainage: The district is drained by two major river systems. The Malaprabhā, with its chief tributary the Beṇṇihaḷḷa, drains an area of about 3,900 square miles, nearly two-thirds of the total area of the district. The Tuṅgabhadrā river system, mainly consisting here of the rivers Varadā and Kumudvati, drains the southern area of about 2,300 square miles. The Varadā flows through the Hāngal and Hāvēri talukas, and the Kumudvati flows along the southernmost margins of the Hirēkerūr and Rāṇēbennūr talukas. Only a small tract in the western margin, south-west of Dhārwār and Hubḷi, is drained westwards to the Arabian Sea by the Shālmalā river. In fact, the elevated belt stretching from Dhārwār towards Hubḷi and beyond constitutes a part of the main watershed of the Sahyādris separating the Arabian Sea drainage from that of the Bay of Bengal. South-west of Hubḷi and south of Kalghaṭgi, the

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Drainage.

watershed curves further west and passes out of the administrative limits of the Dhārwār district. Many rivers of south Dhārwār thus drain the region to the east and owe their source waters to the territories belonging to the Kanara (N.) district and the Mysore State.

Malaprabha.

The regime of the rivers is typically monsoonal and exhibits all the features of marked periodicity in their flow. The Malaprabhā and Tungabhadrā are the major perennial streams; the Varadā (with its tributary the Dharmā), Kumudvati and Shālmalā are their minor counterparts. Shallow meandering courses and broad valleys developed to contain the monsoonal flood waters are common to the Malaprabhā and Tungabhadrā. The former, however, has two well marked types of reaches: in the black soil tract, the course of the river is shallow and sluggish, meanders and islands are common, and there is intense lateral erosion during the monsoons and even shifting of the river channel itself. Such reaches stand in great contrast to those developed on the rocks of the Kalādgi series, where, due to the hard outcrop, the course is straighter, more constricted and deep, and creates in places, such as Manōḷi and Torgal, several gorges flanked by scrubby shoulders of quartzite. These reaches, however, are just outside the administrative limits of the Dhārwār district. In so far as this district is concerned, the Malaprabhā flows mostly on a land that marks a transition from the black soil plain in the south to the Kalādgi hill range on the north. Koṇṇūr (p. 3,341) is an important fording place, while the Gadag-Shōlāpūr railway crosses the river at Hoḷe-Ālūr.

Tungabhadra.

The Tungabhadrā stretch, approximately 93 miles in the district, is almost uniformly marked by a stony landscape derived from a granitic outcrop. Rounded bosses lending almost a ruinous appearance to the landscape, steep banks, a boulder-strewn bed that favours the formation of eddies and whirlpools, are typical of the Tungabhadrā scenery. There are several important places along the course, most of them being either fording or crossing places. Hesrūr (p. 919) and Hāvanūr (p. 3,477), are such points on the Dhārwār side, while Harihar on the Mysore side has gained considerable importance as a road and railway crossing, with a growing industrial activity.

Both the Malaprabhā and the Tungabhadrā show a seasonal regime varying from a lean sluggish flow during summer to a torrential muddy rush during the monsoons.

Varada and Kumudvati.

Of the other perennial rivers, the Varadā and Kumudvati are important, and to a lesser extent the Dharmā. The Varadā reach extends to about 63 miles in this district. The river enters this district from the west after a course of about 40 miles in the Mysore territory. It presents, through its broad floor and low gradient, a graded appearance. With several tributaries, mostly seasonal, the Varadā drains an area of about 1,200 square miles in this district. The Dharmā, its chief tributary, after a course of about 20 miles

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Varada and Kumudvati.

in North Kanara and Mysore, drains a basin of about 240 square miles and thence, after a stretch of 35 miles, it meets the Varadā to create the holy confluence Kūḍala Saṅgamēshwar. The Kumudvati drains the south-western extremity of the district. After the first stretch of 40 miles in the Mysore territory, the river has a reach of about 20 miles in this district, and drains an area of about 300 square miles, a tract of varied topography possessing economic advantage through its irrigation.

The perennial rivers of the Dhārwār district, though important on account of their size and drainage characteristics, have had, strangely enough, only a limited economic importance up till now, because they have not yet been harnessed for irrigation. More important, therefore, are the seasonal streams which drain nearly four-fifths of the district area. These streams act as powerful feeders to the perennial streams and are marked by intense soil erosion.

Beṇṇihaḷḷa.

The Beṇṇihalla is the foremost of these. Within its length of [illegible] miles from Dhunḍashi to its junction with the Malaprabhā at Āḷūr, the Beṇṇihaḷḷa drains the central part of the district that is mostly underlain by black soil. Its drainage area is about 2,000 square miles. An extremely low gradient, a broad shifting course, varying from 100 to 250 ft. in width, intensely furrowed banks, deep gullies, and an equally deep loamy bed, threaded channels, and saline waters which leave their traces in the dry season, are the characteristic features of the Beṇṇihaḷḷa landscape. Salinity is its distinguishing feature, the waters being rendered saline or brackish by salt efflorescence from soil under conditions of arid climate. Over the major part of the year, the stream occupies only a small portion of the broad bed, but nevertheless, the bed and the banks act as an impediment to traffic, which of course during the monsoons is practically impossible except across the bridge on the Hubḷi-Gadag road.

Other Streams.

From the north, this stream receives the drainage waters of the Tuparināḷa. Both the Beṇṇihaḷḷa and the Tupari basins are well-known in local agriculture for the intense soil erosion that takes place in them. Of the other seasonal streams, the Hirēhaḷḷa draining the hill tract of the Gadag-Muṇḍargi region, the Ālūrhaḷḷa draining the Gadag-Rōṇ black soil tract to the Malaprabhā, and the Shirhaṭṭihaḷḷa draining the south-western margins of the Kappaṭguḍḍa range to the Tuṅgabhadrā, are important. Besides these, there are also minor seasonal courses in the centre of the district which feed the waters of the major streams.

Tanks.

This description of the hydrographic pattern of the district would not be complete without a mention of the numerous tanks that exist in the district. Almost all of these are artificial creations, some of them like the Madag having an antiquity. In the western talukas, some of these are constructed by throwing bunds across the shallow valley basins. In the drier east, on the other hand, these are generally scooped out hollows, often stone quarries, which serve as storage tanks for the rain water. The tanks of the wet region play a significant role in irrigation, while those of the dry tract have largely a domestic utility.

CHAPTER 1.

Physical Features.
GEOGRAPHICAL REGIONS.

THE FORESTED AREA in the west, the transitional belt in the centre and the wide black soil plain on the east have the effect of producing a great variety in landscape, climate, land utilization and economic and cultural development.

Sahyadri Region.

The Sahyādrian Region: The western belt of the district, about fifteen to twenty miles wide, and covering the talukas of Kalghaṭgi, Shiggāon, Hāngal, Hirēkērūr, and Rāṇēbennur, has a typical Sahyādrian landscape that is dominated by low hill ranges, meandering streams and monsoonal forest cover. In the north, it is mainly the Shālmalā basin. This is mostly a country of parallel hill ranges having a NNW-SSE trend and at points having rounded transverse bosses, which between them enclose flat valleys drained by small seasonal streams. The drainage is obstructed at several points by bunded tanks which infuse strength into cultivation. Valley floors stand in good contrast by their cultivated surface to the elevated flanks and hilly tracts which support a monsoonal "pole" forest, and, in many places, a degenerate scrub and grass. Such scenic contrast is well illustrated by the Būdanguḍḍa range and the Shālmalā drainage on its eastern flank. The greater part of this region remains sparsely populated, although the number of hamlets is surprisingly large. The villages of this tract are small settlements, often of a dispersed pattern, with dwellings of stone and thatch. The agricultural community of this region cluster round a vantage point, usually the junction between a valley floor and its flank, which enables it to gather both the forest resources above and the agricultural produce below. Forest industries, such as fuel gathering and charcoal-making, and labour for the Forest Department, engage a large section of the local inhabitants. Periodic grazing induces at places small temporary settlements right inside the forested tracts. Economic and social activity is mainly directed by the pattern of communications, of which the Dhārwār-Kalghaṭgi and Dhārwār-Haḷiyāl roads are the chief. South-westwards, this topography of crowded hills and narrow valleys changes into a more open landscape of rolling uplands. Kalghaṭgi (p. 5,210) is the economic and administrative centre of this tract.

South of Kalghaṭgi, the Sahyādrian region narrows down to a small belt, often disappearing into the limits of the Kanara (N.) district. The watershed too recedes westwards and hence the rest of the Sahyādrian tract of the Dhārwār district has an orientation towards the east. South of the Shālmalā basin lies the upper reach of the Beṇṇihaḷḷa stream. In this tract Taḍas (p. 3,051) is a minor economic centre. Eastwards the Beṇṇihaḷḷa basin merges into the landscapes of the transitional belt, to develop rolling topography marked by bare rocks and occasional grasslands. But further south the Sahyādrian landscape reappears, now with a greater emphasis. Here the hill ranges exhibit a more definite pattern than in the north. These have a north-south trend and generally enclose broader valley floors between them. The area is drained by the Dharmā and Varadā rivers. The drainage is sluggish and this pattern is further exaggerated by the numerous tanks built in

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Sahyadri Region.

succession in each valley. This is a tract of wooded hill slopes and well cultivated valley floors, where rice and sugarcane are the major crops. The Dharmā basin in particular illustrates such a landscape. Small hamlets situated at the junction of low irrigated levels and the higher scrubby slopes are typical of this tract. On the eastern margin of this region is situated Hāngal (p. 8,846), a settlement of antiquity, but now a straggling taluka town. Nearby, but in the transitional tract, are the quasi-urban centres of Savaṇūr (p. 14,784) and Baṅkapūr (p. 8,214).

South of the Dharmā basin, the landscape resumes its milieu of forests till it is once again interrupted by the agricultural belts of the Varadā basin. This basin has a north-eastern orientation till the Varadā meets the Dharmā, and the combined stream develops a meandering course and gets increasingly entrenched downstream. Except during floods the river channel occupies only a portion of the flat floor and is thus truly a "misfit" in the broad bed. The river course [illegible] divides the landscape into two patterns. On [illegible] left, it is the continuation of the Hāngal forested tract, but from its right bank extends a rolling topography, dry and bare, studded with low hill ranges and knolls. Human activity naturally clings to the river banks. A succession of medium-sized villages follows the river course from Honkan, on the Mysore border, to Kūḍala Saṅgamēshwar. Irrigation dominates all agricultural activity, and supports garden crops, rice and sugarcane. Kūḍala Saṅgamēshwar situated at the confluence of the Varadā and the Dharmā rivers, has a religious sanctity that draws devotees from far off distances. Tiḷavaḷḷi (p. 3,259), almost at the south-western border of the district and a little detached from the river course, is a medium-sized commercial and route centre.

Further south, towards the Mysore border, a semi-verdant landscape continues right up to the end of the district, though in the small Kumudvati valley in the middle there are several well developed strips of cultivation. Havasabhāvi (p. 3,018), south-east of Tiḷavaḷḷi, is situated on the watershed between the Varadā and the Tuṅgabhadrā drainage. Further south-east is Hirēkērūr (p. 5,480), the taluka centre. South of this small town, the landscape changes to develop strong features of the Maravaḷḷi and Māsūr ranges underlain by the Dhārwār rocks. From the north these ranges open out from a common base to develop a horse-shoe pattern, and a succession of peaks and saddles and dissected flanks form the details of their relief. Their height averages 2,400 ft. above sea level and the highest peak has an altitude of 2,717 ft. The Maravaḷḷi range forms a boundary between Mysore and Bombay, and almost in its middle the Kumudvati forces its course through a gorge. The landscape here is picturesque and has historical associations. The Magad lake, created by a bund of ancient masonry thrown across the Kumudvati gorge, is the most prominent element in the landscape and has great economic value. The ancient dam, the channels emerging out of it and the citadel that overlooks the entire construction have a historical setting. Canals on both sides of the river, ill-drained patches, palms and deciduous trees, rice lands in the middle, and small village settlements on the higher ground are the main features of the Kumudvati stretch lying between the two hill ranges. Māsūr (p. 3,916), is the chief settlement of the basin and draws its importance from local trade. Beyond Māsūr, the Kumudvati drains

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the area through the Khaṇdebazār gap, threads its way to Raṭṭihaḷḷi (p. 5,010) and Kuppēlūr (p. 2,168), and shares the general geographical pattern of the Hirēkerūr tract, which mainly consists of large undulating tributary valleys, and the threaded Kumudvati channel. This is mainly a rice-producing region, but on inferior soil other grains are raised, and chillies are an important cash crop. Raṭṭihaḷḷi marks an ancient site with historic temples, but is now a minor market town.

South-east of the hill ranges of the Kumudvati basin, the Tuṅgabhadrā river marks the end of the Dhārwār district, though not of its geographical features. From Haḷḷūr (p. 1,218) downstream the river supplies an inter-State boundary, but economic unity asserts itself on both sides of the river in spite of this administrative separation. Even in the hilly tracts through which the river passes this economic and social unity finds an irresistible expression. Tummīnkaṭṭi (p. 5,688) situated in the south-western extremity of the district is a local market town.

Transitional Belt.

The Transitional Belt: East of the Sahyādrian region lies a belt of country, about 20 miles wide, which marks a characteristic transition from the wet environment of the Sahyādris to the dry conditions of the black soil tract of eastern Dhārwār. The limits of this region are largely climatic, though the Dhārwār rocks lend a distinctive support to topography. Broadly, the annual isohyets of 40″ and 30″ mark out this region from its neighbours. The transition, however, from west to east is gradual, the hills merging into the undulating black soil tract, from a verdant landscape to an overwhelmingly agricultural plain tract, and from the small village settlements with their tiers of tiled roofs to the large compact mud dwellings of the east. The Poona-Bangalore road runs almost in the middle of this region, and a line drawn through Tēgūr, Taḍas, Shiggāon and Kōḍ on the west, and another through Dhārwār, Hubḷi, Karajgi, and Rāṇēbennūr, on the east, well mark out the limits of this belt.

These transitional features are inherited from the land in the Belgāum district in the north, and these are in turn passed on southwards beyond the Tuṅgabhadrā to the territory of the Mysore State. In the Dhārwār-Hubḷi zone, its orientation is largely towards the west because of the Shālmalā drainage to the Arabian Sea, although the towns of Dhārwār and Hubḷi are situated exactly on the watershed. West of these towns the countryside offers an interesting variation in details of relief and land use, and, as it is carved out by natural agents to a miniature scale, the landscape is all the more picturesque. Low hill ranges and isolated "hog-backs" alternate with narrow valleys; elevated areas, mostly grasslands of poorer quality, occasionally degenerate into a scrub; cultivation adheres to valley flats where it is strengthened by irrigation from bunded tanks, but is restricted in area by a pattern of interlocking spurs encroaching upon the low land from the higher levels of hill ranges and plateau features. Rice occupies the best land, and poorer soils on either side have a variety of drier and hardier crops ranging from jowār and rāgi to oilseeds and pulses. Villages, small and with a mixture of "tiled roof" and flat "mud and wattle" dwellings,

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adhere to the junctional strips between wet land and dry land, between the cultivated valley floors and the scrubby slopes above. This is a farming country where a mixed type of cultivation prevails. A variety of soils, in fact some of them very fertile loams derived at geographical junctions, an adequate and dependable rainfall that makes the tract practically free from famines, tank irrigation, and a variety of crops, have made the transitional region possibly the best economically developed part of the district. Population, therefore, is dense and largely rural, but the urban element is far more important. Most of the leading towns of Dhārwār are concentrated in this region, and are situated almost as in a string from Dhārwār to Rāṇēbennūr. Dhārwār (p. 66,571) is the administrative headquarters of the district, and now a cultural and educational nucleus of Northern Karnāṭak. Its medieval fort, its old town, the newly developed part in the west much influenced by British administration, and its new suburbs, all contribute towards making this settlement a quaint township, half old and half modern, partly administrative and partly educational, partly stagnant and partly growing. Hubḷi (p. 1,29,609) on the other hand, presents a more compact form. The old settlement is situated on the right bank of the Bīdatihaḷḷa, a tributary of the Shālmalā river. In its growth, the original settlement threw its urban influence across the stream to develop the new town on the left bank and beyond towards the Uṇkal Hill. Its central position in the Krishṇa-Tuṅgabhadrā Doāb made it a route and commercial centre where wares from the eastern black soil plain were exchanged with the products of the Kanarā coast. In more recent times there has been a rapid growth of the town due to its becoming a railway junction and a centre for the cotton trade of Northern Karnāṭak.

South of the Dhārwār-Hubḷi zone, the transitional features continue in the Savaṇūr-Baṅkāpūr tract. This strip displays a variety in agriculture, but cocoanuts, rice, chillies, and betel leaves are its special crops. Baṅkāpūr (p. 8,214) is a town of historical importance, but in its modern setting plays an ancillary role to Savaṇūr. Savaṇūr (p. 14,784) had a colourful history in the Marāṭha and Bahamani period as a seat of the Mughal viceroy. Owing to its position, till recently, as the capital of the Savaṇūr State, it drew considerable administrative importance and attracted local trade, especially in the export of its well-known betel leaves.

South of Savaṇūr and Baṅkāpūr begin the lower levels of the Varadā basin, with their red soil expanses given to drier crops like jowār and chillies. The monotony of these red soil expanses is at several places relieved by green belts of garden land and groves which mark the depression of the tributary streams and the main river. The villages prefer the stream courses, though some of them like Devgiri nestle below the low hill ranges and knolls. South of the Varadā river, innumerable tanks and wavy bare uplands dominate the topography. While tanks support a stable agriculture, in which rice plays no small role, the hilly area is mostly given to rough grazing which supports a large element of the shepherd community and the indigenous woollen industry. Hāvēri (p. 16,470)

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is a route centre, but claims quite a large area under its commercial influence and specializes in its export of cardamoms gathered from the Kanara interior. The town is a type by itself in its plan and layout and in its house construction which is entirely derived from local slaty stone. The market place is obviously the centre of activity around which hums the urban life. Byāḍgi (p. 11,625) as a trade centre has also a similar function, but here it is the chilli trade. This town is one of the largest chilli exporting centres in the Bombay State. The town itself is situated in a hollow surrounded by bare but rounded hills which are more truly rolling uplands. Only in the north the upland landscape changes in a lowland strip having a succession of betel gardens along the stream which drains this small valley towards the Varadā.

South of Byāḍgi, the topography of rolling uplands begins to dominate the entire landscape and restricts agricultural area to the lowlands in which are situated the most important urban centres of Rāṇēbennūr and Hālagēri. The northern uplands consist largely of hills which end on the eminence of Guḍḍaguḍḍapūr (2,207 ft.), a famous religious centre. In the south-east, there is the hill range (2,314 ft.) extending from Byāḍgi to Hūlihaḷḷi, and yet another (2,342 ft.) parallel to it from Bisalhaḷḷi to Hālagēri. To the immediate east of Rāṇēbennūr lies the Airaṇi range (2,500 ft.). A common feature of these uplands is their dry and rolling topography, poor scrub and grass, given to sheep and grazing, and inhabited by shepherds and the wandering Lamāṇi tribes. It is the lowlands, therefore, which support good farming, betel gardens particularly, on the immediate banks of streams, and a stable rural community living in nucleated villages, which, on account of the local stone used, completely merge into the red soil landscape. Hālagēri (p. 3,967) is a minor market town, almost an appendage of Rāṇēbennūr. Rāṇēbennūr (p. 25,282) is both a taluka town and a local trade centre, and in many respects a counterpart, in the Bombay State, of Harihar, situated 20 miles south on the Tuṅgabhadrā, in the Mysore State. Almost immediately to the north-east of Rāṇēbennūr begin the drier uplands of Laxmēshvar-Gadag region, but to the south-east the transitional environment continues and merges into that of the Mysore territory from Harihar. Although the Tuṅgabhadrā marks the administrative limit of the Bombay State, on both sides of the river the natural environment and the human elements derive considerable unity from the river. While Rāṇēbennūr and its surroundings look towards Dhārwār in their administrative sphere, nearness, linguistic ties, and economical advantage force their inhabitants to devote an equal, if not greater, attention to Harihar and Dāvaṇagere.

Black Soil Plain.

The Black Soil Plain: To the east of the transitional belt lies the undulating plain drained in this district by the seasonal streams, principally the Beṇṇihaḷḷa flowing into the Malaprabhā, which forms the administrative border of the district over a small stretch. The plain is underlain by an igneous complex of the gneisses and schists which develop the black soil of Dhārwār. Locally, the undulating topography is characterised by dry beds of meandering streams and

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Black Soil Plain.

fissures due to intense soil erosion. The level black soil expanse is broken at several intermediate places by isolated hill features developed on the Dhārwār and the Kalādgi series, the most prominent being the Chick Nargund Hill. The borders of the district are marked by the scarps of the Manōḷi and Saundatti residual ranges. The plain is extensively cultivated. Cotton, jowar and wheat form its leading crops. It supports a good number of population, residing in large and compact villages, situated near knolls or water tanks. Mud and wattle house types, typical of dry tracts, dominate the rural landscape. From the point of view of its economic development the plain belongs to two economic regions: the Tupari-Beṇṇihaḷḷa basin with Aṇṇīgēri and Navalgund as its centres, and the Alulhaḷḷa basin where economic activity is dominated by the towns of Gadag and Rōṇ. The entire region, however, is crossed by a pattern of cart tracks, but through its metal roads has a large contact with Hubḷi. It is the best developed tract of the district and contributes to its prosperity in no small measure, in spite of its occasional liability to famine.

Kappaṭ Hills and Dambal Tract.

The Kappaṭ Hills and Ḍumbaḷ Tract: South-east of this black soil region the topography rapidly changes under the influence of the Dhārwār rocks to develop the residual hills of the Kappaṭ range and the small river basins on their either sides. Directly south of the town of Gadag the range widens out to about eight miles in the middle and then tapers towards the Tuṅgabhadrā bed. There are several transverse ranges, isolated bosses, parallel valleys and wide gaps. The upland portions are bare and at places given to rough grazing. Routes and villages are controlled by relief. Villages are small, but generally compact. The houses in this region contain more wood than those in the black soil plain, but the small size and poor maintenance reflect the general poverty of the region. The south-western basin, especially round about Mulgund and Sorpūr, is noted for its betel plantations. Its economic activity centres round the small towns of Shirhaṭṭi and Mulgund. The eastern basin is more dry and infertile and supports a thin cover of crops. Ḍambaḷ (p. 4,330) and Muṇḍargi (p. 6,564) are its more important settlements, while Lakkuṇḍi (p. 5,131), though a small village, has a historical importance. A common feature of this tract is the poor character of its soils and its frequent liability to famines.

GEOLOGY.*
Rock Formations.

The following rock formations are met with in the district§ :—

Formations.			Age.
Soil, etc.	..	..	Recent.
Laterite	..	..	Sub-Recent.
Kalādgi Series	..	..	*Cuḍḍapah.*

*This section on "Geology" was supplied by the Geological Survey of India.

§The earliest references to the geology of the tract is by Bruce Foote, entitled "The Auriferous rocks of Ḍambal Hills, Dhārwār district", *Records,* Geological Survey of India, Vol. VII, 1874; "The geological features of the Southern Mahraṭṭa country and adjacent districts", *Memoir,* Geological Survey of India, Vol. XII, 1877; "Notes on a Traverse across some Gold Fields of Mysore", *Records,* Geological Survey of India, Vol. XV, 1882; and "The Dhārwār System, the Chief Auriferous rock series in South India", *Records,* Geological Survey of India, Vol. XXI, 1888. Later, J. M. Maclaren carried out geological investigations and his "Notes on some Auriferous tracts in Southern India" are incorporated in *Records,* Geological Survey of India, Vol. XXIV, Pt. 2, 1906. The district is being re-examined in recent years by the Geological Survey of India

Formations.	Age.
Dolerite dykes	Pre-Cambrian.
Conglomerates	
Granite and gneiss	
Dhārwārs	

Dharwars.

The Dhārwārs represent the oldest rocks and comprise schists, phyllites, argillites, felsite, hematite-quartzites and limestones. The schists include biotite-muscovite-schist, gritty schist, hornblende-schist, chlorite-schist and talc-schist. They occur mainly in the central, western and southern portions of the district. Exposures of biotite-muscovite-schist are best developed west of Hamigi. Tārikop, Harti and Hardgaṭti. Under the microscope the rocks show brown biotite and muscovite, with a clear mosaic of quartz and felspar. Dark grey, massive, gritty schists are best developed in the valley running north-west from the Tuṅgabhadrā river through Murdi and Chik Vaḍvaṭti to Kadkōḷ. Under microscope, they show an aggregate of oriented quartz and felspar grains with little chlorite, disposed in bands, together with a subordinate amount of hornblende. Narrow bands of hornblende-schist are noticed mainly in the central and southern portions of the district. They are hard, black and compact with little indication of schistosity in hand specimens. Microscopically, they consist of hornblende, both brown and green, in the form of needles and felspars, both twinned and untwinned. Chlorite-schists, generally of very pale sea-green colour, occurs in the form of bands in the central and southern parts of the district. The rock is occasionally spotted with magnetite and pyrites. Under the microscope, the rock is well banded, generally showing rounded or elongated crystals of quartz and felspar in an irresolvable matrix, with ferruginous material and ferro-magnesian silicate occasionally wrapping round the "eyes" of quartz and felspar. Talc-schist occurs only at some places in the district. Near Sūganhaḷḷi, Beḷgaṭṭi and Hamigi, it forms hills. Under the microscope, it shows platy aggregates of talc scales with occasional grains of quartz. It usually decomposes into a light coloured soapy material.

The prevalent types of phyllites are chlorite-phyllite, sericite-phyllite and hematite-phyllite. Grading of one type to the other is very common. The exposures of the different types vary greatly in thickness. They locally give rise to *kankar* in the plains or in the *nala* sections. They are often riddled with white quartz veins, most of them being parallel to their foliation directions. The phyllites are well-cleaved and fine-grained rocks, the lines of cleavage being usually caused by the arrangement of mica, chlorite and talc. Compact, tough and slaty types are also common. They are sometimes wavy in appearance and are characterised by a satin-like lustre. In hand specimens, they are colourless, brown, green to grey rocks composed of quartz, sericite and chlorite in varying amounts.

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Economic Geology.
Building Materials.

generally used for building rough walls and flagging. Chlorite-schists suitable for the purpose of carving occur near Gadag. The crystalline limestone near Ḍōṇi would yield a building stone of great beauty and excellence.

Copper.

Newbold reported small fragments of copper-ore in the Ḍōṇi stream, flowing from the Kappaṭguḍḍa hills. Small quantities of pyrites impregnate the chlorite-schists near Sorṭūr and Jallīgēri.

Iron-ore.

Beds of hematite-quartzites occur as rocky ridges of considerable height all over the district. They are best developed in the Kappaṭguḍḍa range of hills. The bands extend from a few hundred feet to more than 3 miles, sometimes over 6 miles, with variable thickness. They generally strike N. N. W.-S. S. E. with dip of 50°-70° towards east. The average thickness of hematite bands is around ½ to 1 inch but individual layers may be thinner than 1/10 of an inch or as thick as 2-3 inches. Samples collected near Kusalāpūr, Majjūr and Tēgūr, on analysis in the Geological Survey of India laboratory, shows less than 50 per cent. of Fe_2O_3. The deposits are, however, not considered to be of economic importance.

Alluvial Gold.

The existence of alluvial gold in the streams draining the northern and western flanks of Kappaṭguḍḍa hills near Ḍambaḷ was reported by Newbold during the year 1840. According to him, large numbers of *Jalagārs,* as the local gold washers are called, were then engaged in collecting gold from the streams of Ḍōṇi, Sorṭūr, Harti and Jallīgēri, especially after heavy rains. Trial washings made by Aytoun in 1854 and subsequently by Le Souef and Schott did not give favourable results. According to Foote, who visited the field about 30 years later, the yield was trifle, over 6½ grs. or about 4 grs. per cubic foot of gravel.

Reef Gold.

Many of the outcrops of quartz reefs in the northern portion of Gadag auriferous belt are honey-combed with old workings. These, so far as is known, were first noted by Lieutenant Aytoun in 1852, who described a group of 22 pits, about 18-25 feet deep and 3-4 feet in diameter, at the top of a hill called Julguruguḍḍ, about 5 miles east of Sorṭūr. During his survey of the Ḍambaḷ tract, Foote discovered an auriferous reef north of Huṭṭe-Kaṭṭe village. After 3 years, the Dhārwār Gold Mines Ltd., with a capital of £ 30,000, prospected this area. When the results of prospecting were found promising in 1907, mines were opened near the village Kabulāyatkaṭṭi, in the northern portion of the reef. In that year 4,916 ounces of gold was produced and in 1908 the output was increased to 7,242 ounces but subsequently the yield began to decline, and the mines together with others that were being developed in the neighbourhood, were closed in 1911. A second company, the Sāṅgli Gold Mines Ltd., with a capital of £ 75,000, was formed in 1902, to work the reefs indicated by the ancient workings, south of Attikuṭṭi. The Gold Fields of Dhārwār Ltd., another concern, also prospected in 1904 a series of reefs with abundant old workings at Hosūr, four miles west of Kabulāyatkaṭṭi.

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Reef Gold.

The most northerly of the old workings are along a N.N.W.-S.S.E. line, half a mile north-west of Nāgāvi, about 4 miles south of Gadag. Half a mile to the east, at the top of the main ridge, north-east of Nāgāvi, are a series of old workings in the banded hematite-quartzite. From Nabāpūr through Kabulāyatkaṭṭi and Attikuṭṭi and beyond, a distance of about 8 miles, there is almost a continuous chain of old workings on a series of more or less parallel reefs. The main Kabulāyatkaṭṭi old workings commence on the bluff south of the village and extend continuously for a mile further south. There are three main parallel reefs all having been worked by the ancients, dipping at 50°-60° to the east. So far the greatest amount of work has been done on the middle reef, with an inclined shaft sunk to a vertical depth of 353 feet, with levels at various points. The reefs vary locally both in width and value, ranging from zero in either case up to 3 feet 6 inches and 3 oz. 15 dwts. per ton respectively. Recently the Geological Survey of India re-examined the auriferous quartz veins near Jallīgēri and showed that samples from old workings contain only 1·17 to 1·74 dwts. of gold per short ton.

Manganese-ore.

Manganese-ore occurs in small quantities in many of the banded hematite-quartzites. It appears to be best developed along the main ridge lying immediately east of Chik Vaḍvatti valley. This locality was first mentioned by Newbold who visited the place in 1839. The chief locality lies in a small gorge in the hills, two miles east of Chik Vaḍavṭṭi. Numerous pits were sunk by the Bombay Co. Ltd., during the year 1903. Two levels were driven 70-80 feet to intersect the band in depth. The results of two years' prospecting by the above company were most discouraging. The ore was very low grade and contained a very high percentage of silica and phosphorus. The average of ten of the best assays done by the company showed not more than 50 per cent. of manganese oxide. Other minor manganiferous beds occur on the hill overlooking the temples east of Hamigi on the Tungabhadrā river and at the northern end of the ridge two miles S. S. W. of Hamigi.

Potstone.

Potstone occurs in small quantities among the schists in south-eastern parts of the district. They are worked near Belgaṭṭi and Hamigi for making stone pots, cups, etc. It is also mixed with lime to form plaster capable of taking high polish.

CLIMATE*.

CLIMATE* : The climate of the district is on the whole healthy and agreeable. It is pleasantest in a tract parallel with the Sahyādri crest between Dhārwār, Hubḷi, Kōḍ and Baṅkapūr.

Seasons.

The year may broadly be divided as follows. The hot season from the middle of February to end of May with harsh east winds till the middle of April and thundershowers during the rest of the period; the south-west monsoon season from June to September when the climate is cool and damp; post-monsoon season with the

*This section on "Climate" was supplied by the Meteorological Department of the Government of India, Poona. The first two paragraphs are practically the same as in the previous edition of the Gazetteer. The rest are based on revised data.

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Seasons.

north-east rains in October and November; and the cold season consisting of December, January and the first half of February.

The air is hottest in April and May, the temperature sometimes rising to 105° to 107°F. The easterly winds blow with less force in April and at times give way to a westerly breeze which lowers the temperature in the day time and cools and freshens the nights. During the calms between the regular east and west winds, towards the end of March and in April, whirlwinds or, as they are locally called, dēvva-gāḷi (devil winds) are common. A number of dust columns in the form of a speaking trumpet or a waterspout chase each other over the treeless plain from east to west or south-east to north-west making a vortex of heated air whose whirl raises dust, sand, straw, baskets, clothes, and other light articles sometimes 200 to 300 feet high. They come and go with great suddenness with a startling rush from all sides to a central axis round which the air whirls furiously. For a time the east wind blows by day and the west wind by night. By May the west wind begins to freshen and lasts through the day. After the west breeze has set in, short sharp thunderstorms with rain and hail are common. These early showers are very useful. They fill the ponds, cover the country with fresh grass, and soften the soil, so that the rice lands are ploughed and sown and by the end of May are green with young rice. Towards the end of May the west wind begins to blow stronger, banks of cloud gather in the south-west, and in the west early in June, about a week after it has broken on the coast, the regular south-west rains set in. The first heavy showers come from the east. During the day the wind blows steadily from the south-west, till between three and five in the afternoon black clouds gather in the east. Then cloud rises over cloud until the whole eastern sky is one dense black mass which with lightning and thunder moves slowly against the western breeze. When the mass of cloud draws near, a sudden and strong east wind brings heavy battering rain and sometimes hail. During the storm, the direction of the wind changes frequently until it sets steadily from the west, and the tempest ceases. These storms take place daily for several days, and after they are over, for five or six months the wind continues to blow constantly from the west. Storms also occur at the autumual equinox but neither so regularly nor so violently as at the close of May. Though there is much wet weather at Dhārwār, the rain seldom falls in such deluges as on the coast, and the whole yearly supply is less than either along the western coast or along the Sahyādris. During the early months of the south-west rains the eastern sub-divisions have but a small share. Most of their rain falls about October. We shall now describe the variations in the different meteorological elements.

Rainfall.

The district has fourteen raingauge stations with records extending over 50 years. The distribution of these stations is fairly good and enables us to draw a consistent and reliable picture of the rainfall of the district. In table I, below, is given the normal or average monthly and annual rainfall of each of the raingauges. The normal rainfall in each month as percentage of the annual along with the average number of rainy days is also included in the table. These normals are based on data up to 1940.

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TABLE

NORMAL RAINFALL IN INCHES, MONTHLY PERCENTAGE

Station.		January.	February.	March.	April.	May.	June.
Dharwar ..	(a)	0·08	0·06	0·38	1·87	2·92	4·23
	(b)	0·20	0·20	1·20	5·80	9·00	13·10
	(c)	0·10	0·10	0·80	3·50	5·00	9·30
Hubli ..	(a)	0·07	0·05	0·37	1·68	2·68	3·60
	(b)	0·30	0·20	1·30	6·20	9·90	13·30
	(c)	0·10	0·10	0·70	3·40	5·00	8·70
Kalghatgi ..	(a)	0·07	0·05	0·29	1·81	2·63	5·62
	(b)	0·20	0·10	0·80	5·10	7·50	15·90
	(c)	0·10	0·10	0·50	3·40	4·40	11·60
Shiggaon ..	(a)	0·12	0·06	0·20	1·44	2·28	3·79
	(b)	0·40	0·20	0·50	5·50	8·60	14·40
	(c)	0·10	0·10	0·40	2·50	3·90	9·40
Hangal ..	(a)	0·07	0·04	0·25	1·52	2·45	5·93
	(b)	0·20	0·10	0·70	4·20	6·80	16·40
	(c)	0·10	0·10	0·50	2·80	4·00	11·70
Hirekerur ..	(a)	0·06	0·12	0·15	1·40	2·25	4·00
	(b)	0·20	0·40	0·50	5·00	7·60	13·50
	(c)	0·20	0·20	0·30	2·70	3·80	9·60
Ranebennur ..	(a)	0·09	0·08	0·19	1·31	2·68	2·73
	(b)	0·40	0·30	0·80	5·40	11·10	11·30
	(c)	0·20	0·20	0·50	2·80	4·30	6·70
Haveri ..	(a)	0·16	0·10	0·29	1·81	2·88	3·94
	(b)	0·50	0·30	1·00	6·00	9·60	13·10
	(c)	0·20	0·20	0·50	2·90	4·50	9·40
Gadag ..	(a)	0·17	0·16	0·22	1·46	2·09	2·67
	(b)	0·70	0·70	0·90	6·00	8·50	10·90
	(c)	0·20	0·40	0·70	2·80	4·10	5·60
Mundargi ..	(a)	0·12	0·06	0·13	0·83	2·18	2·19
	(b)	0·60	0·30	0·70	4·40	11·60	11·70
	(c)	0·10	0·10	0·30	1·80	4·00	3·80
Navalgund ..	(a)	0·05	0·11	0·21	1·31	2·47	2·59
	(b)	0·20	0·50	0·90	5·40	10·20	10·70
	(c)	0·10	0·20	0·40	2·80	4·60	5·10
Nargund ..	(a)	0·10	0·12	0·21	1·38	2·26	2·19
	(b)	0·50	0·50	0·90	6·20	10·20	9·90
	(c)	0·20	0·20	0·30	2·40	4·10	4·80
Ron ..	(a)	0·05	0·10	0·17	0·93	2·16	3·22
	(b)	0·20	0·40	0·70	3·80	8·90	13·20
	(c)	0·10	0·20	0·50	2·20	3·90	5·90
Savanur ..	(a)	0·05	0·07	0·17	1·47	2·61	3·87
	(b)	0·10	0·20	0·60	5·60	9·90	14·70
	(c)	0·10	0·10	0·40	2·60	4·40	8·50
Dharwar District	(a)	0·09	0·09	0·23	1·45	2·47	3·61
	(c)	0·10	0·20	0·50	2·80	4·30	7·90

(a) Normal rainfall in inches. (b) Monthly rainfall as percentage of annual.

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OF THE ANNUAL AND AVERAGE NUMBER OF RAINY DAYS.

July.	August.	September.	October.	November.	December.	Annual.
6·66	4·62	4·28	5·05	1·83	0·40	32·38
20·60	14 30	13·20	15·60	5·70	1·20	
15·90	11·40	7·30	8·00	2·70	0 60	64·70
4·42	3·40	3·93	4·94	1·58	0·37	27·09
16·30	12·50	14·50	18·20	5·80	1·40	
12·50	9·10	7·20	7·50	2 70	0·60	57·60
8·59	5·80	3 76	4·75	1·62	0·29	35·28
24·30	16·40	10·70	13·50	4·60	8·20	
18·40	14·60	8 40	7·30	2·40	0·40	71.60
5·64	3·77	2·97	4·32	1·45	0·35	26·39
21·40	14 30	11·30	16·40	5·50	1·30	
15·20	11·10	6·80	6·70	2·40	0·50	59·10
10·37	5·99	2·90	4·50	1·75	0·33	30·10
28·70	16·60	8·00	12·50	4·80	0·90	
19·40	13·80	7·80	7·10	2·60	0·50	70·40
7·07	4·19	3·11	4 67	1·96	0 46	29·53
23·90	14·20	10·50	15·80	6·60	1·50	
17·00	11·30	6·80	7·10	2·80	0·60	62·40
3·63	2·94	3·52	4·50	1·99	0·43	24·09
15·10	12·20	14·60	18·70	8·30	1·83	
9·90	7·40	6·10	6·70	2·70	0·60	48·10
5·70	4·13	3·74	4·77	1·97	0·51	30 03
19·00	13·70	12·50	15 90	6·60	1·80	
14·60	10·80	7·20	7·10	2·80	0·60	60 80
2·89	4·08	4·68	3·81	1·78	0·41	24·42
11·80	16·70	19·20	15·60	7·30	1·70	
6·90	8·30	6·40	7·30	3·00	0·60	46·30
1·69	2·18	4·03	3·63	1·50	0·22	18·76
9·00	11·60	21·50	19·30	8·00	1·20	
4·20	4·10	6·60	5·20	2·30	0·40	32·90
2·53	2·97	5·51	4·69	1·43	0·35	24·22
10·40	12·30	22·70	19·40	5 90	1·40	
6·00	5·40	7·40	6·70	2·20	0·50	41·40
2·13	2·65	5 07	4·38	1·36	0·29	22·14
9·60	12·00	22·90	19·80	6·10	1·30	
5·60	5·20	7·00	6·00	2·10	0·50	38·40
2·44	3·39	6·02	4·08	1·44	0·36	24·36
10·00	13·90	24·70	16 70	5 90	1·50	
6·00	6·50	8·10	6·00	2·20	0 50	42·10
4·69	3·53	3·43	4·53	1·56	0·41	26·39
17·80	13·40	13·00	17·20	5·90	1·50	
18·00	9·60	6·70	6·60	2·50	0·60	55·10
4·80	3·83	4·07	4·47	1·66	0·37	27·23
12·10	9·20	7·10	6·80	2·50	0·50	54·00

(c) Average number of rainy days.

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The annual average rainfall of the district is 27·2" and the rainfall varies from about 18" near Mundargi in the east to over 36' to the west of a line going through Kalghaṭgi and Hāngal. There is a small area in the north near Nargund with a rainfall of about 20" to 22". The increase in the west is rapid after a line running through Hubḷi and Bankāpūr. It is likely that a small area near the western border of the district may have a rainfall of over 40".

The main rainy months are May to October. Rainfall over 1" is also received in April and November. April and May are the months of thundershowers. The south-west monsoon sets in, in this district in the first week of June and is replaced by the north-east monsoon in October and November. The western part receives 80 to 70 per cent. in the south-west monsoon months June to September and the rest of the district between 50 to 60 per cent. About 15 to 25 per cent. of the rainfall is received during October and November. This is least in the western part, rising to about 25 per cent. in the eastern part of the district.

There is a primary maximum in July and a secondary maximum in October in the western half of the district while in the eastern half September and October are the rainiest months during the year. As one goes west, the secondary maximum is less significant and most of the rainfall occurs during the south-west monsoon period June to September.

The rainfall of any place measured over consecutive years shows a very considerable variation from year to year. Table 2 gives the distribution of the annual rainfall of the district based on data for the years 1901 to 1950.

TABLE 2.

Range.	Frequency.	Range.	Frequency.
Inches.		Inches.	
10·01-20·00	5	28·01-32·00	14
20·01-24·00	8	32·01-36·00	4
24·01-28·00	16	36·01-40·00	3

The average annual rainfall of the district based on these 50 years' data is 27·13" and differs only by 0·10" from the average in table I which is based on all available data ending with 1940.

The standard deviation is 5·1″ and the coefficient of variability 19 per cent. The averages for the decades are :

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Period.	Mean.	Difference from long period mean.	Decade mean as % of average.
	Inches.	Inches.	
1901-10 ..	26·00	−1·13	96
1911-20 ..	27·33	0·20	101
1921-30 ..	25·58	−1·55	94
1931-40 ..	28·15	1·02	104
1941-50 ..	28·59	1·46	105
1901-50 ..		27·13	

The decade with the least average is 1920 to 1929 with an average of 25·49″. None of the above differences is, however, significant statistically, indicating that there has been no change in the annual rainfall of the district during the 50-year period.

The lowest is 17·98″ in 1945 (66 per cent. of average) and highest 39·11″ in 1933 (144 per cent. of average) giving a range of 78 per cent. of average.

There have been 15 years when rainfall was less than 90 per cent. of the average and 5 occasions only when it was less than 75 per cent. of average. On 25 (50 per cent.) occasions rainfall was above average. The chance that the annual rainfall of the district will lie outside the limits 27·13$\pm$10·12 (i.e. 37·25 and 17·01) is once in twenty-two years.

Instances of two or more consecutive years when rainfall was within 90 per cent. of the average are :

1904-1905 ; 1920-1922 ; 1926-1927.

There was no sequence of even two consecutive years when the district average annual rainfall was less than 75 per cent. of the average. Continuous years of drought for the district as a whole are rare. There is also no periodicity in rainfall.

Individual stations show some interesting features. Table 3 below gives the frequency distribution of annual rainfall of the individual rain-gauges together with means, extremes and variabilities :

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TABLE

DISTRIBUTION OF THE ANNUAL RAINFALL IN DHARWAR

Interval (inches).	Dharwar.	Hubli	Kal-ghatgi.	Banka-pur.	Han-gal.	Hire-kerur.
5·00—8·99 ...	...	..	...	...	...	...
9·00—12·99 ...	..	.	...	...	...	...
13·00—16·99 ...	...	2·00	...	2·00	..	...
17·00—20·99 ...	2·00	5·00	1·00	5·00	2·00	3·00
21·00—24·99 ...	8·00	15·00	2·00	12·00	2·00	9·00
25·00—28·99 ...	10·00	14·00	2·00	16·00	3·00	9·00
29·00—32·99 ...	11·00	10·00	13·00	6·00	11·00	7·00
33·00—36·99 ...	8·00	2·00	12·00	5·00	10·00	11·00
37·00—40·99 ...	6·00	1·00	8·00	4·00	10·00	8·00
41·00—44·99 ...	2·00	1·00	6·00	.	9·00	..
45·00—48·99 ...	2·00	...	5·00	...	1·00	3·00
49·00—52·99 ...	1·00	...	1·00	...	2·00	..
Mean ...	32·02	26·41	36·09	27·13	35·61	31·45
Highest ...	52·69	42·65	52·93	40·45	52·96	47·62
Year ...	*1946*	*1933*	*1933*	*1943*	*1933*	*1932*
Percentage of mean.	166·00	163·00	147·00	150·00	149·00	152·00
Lowest ...	20·17	16·31	20·34	14·30	17·07	17·43
Year ...	*1905*	*1911*	*1918*	*1905*	*1911*	*1918*
Percentage of mean.	64·00	79·00	56·00	53·00	51·00	56·00
Standard Deviation†	7·27	5·47	6·55	5·98	7·37	7·17
Coefficient of Variability (Per cent.).	22·90	20·90	18·20	22·10	26·70	22·90
Percentage of rainfall in monsoon months.	61·20	56·60	67·30	61·40	69·70	62·10
‡Heaviest rainfall in 24 hours.	5·80	5·26	5·25	4·67	5·77	5·60
Year ...	*1914*	*1927*	*1924*	*1948*	*1916*	*1916*

*The table is based on data from 1901 to 1950.

†Standard Deviation is defined as follows :—
If $X_1, X_2 \ldots X_n$ are data of n observations, S. D. is defined as $\left\{ \frac{\sum (X_n - \bar{X})^2}{n} \right\}^{\frac{1}{2}}$
Coefficient of Variability is S. D./Mean × 100.

‡Based on data from 1891–1950.

3*.

DISTRICT BASED ON DATA FOR THE YEARS 1901–50.

Rane-bennur.	Haveri.	Mundargi	Naval-gund.	Nar-gund.	Ron.	Savanur.	Gadag.
...	...	2·00	...	...	...	...	...
1·00	...	5·00	2·00	4·00	1·00	...	3·00
3·00	1·00	14·00	9·00	12·00	5·00	3·00	4·00
10·00	2·00	14·00	9·00	11·00	11·00	5·00	11·00
10·00	10·00	9·00	12·00	12·00	15·00	11·00	12·00
17·00	9·00	2·00	7·00	9·00	6·00	14·00	8·00
5·00	12·00	4·00	6·00	...	7·00	9·00	9·00
4·00	8·00	...	4·00	1·00	3·00	6·00	1·00
3·00	3·00	.	...	1·00	1·00	1·00	2·00
...	3·00	...	1·00	..	...	...	...
...	1·00	...	...	...	1·00	...	...
..	1·00	...	...	...	...	...	...
24·52	30·26	18·29	23·43	20·34	24·05	26·44	23·97
34·52	50·37	29·86	41·25	39·95	47·62	38·46	40·16
1932	*1933*	*1946*	*1916*	*1933*	*1916*	*1932*	*1943*
140·00	166·00	163·00	176·00	196·00	198·00	145·00	168·00
12·70	15·87	6·55	10·89	9·53	12·62	13·17	10·93
1905	*1905*	*1934*	*1904*	*1945*	*1945*	*1905*	*1908*
52·00	52·00	36·00	46·00	47·00	52·00	50·00	46·00
5·45	7·43	5·63	6·82	5·86	6·89	5·64	6·75
22·10	24·50	30·80	29·10	28·80	28·70	21·70	28·20
53·20	58·30	58·60	53·80	56·10	54·40	61·80	58·90
6·67	7·59	5·02	6·10	5·93	6·70	4·30	6·75
1906	*1943*	*1906*	*1892*	*1935*	*1902*	*1943*	*1947*

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Rainfall is highly variable in the eastern part where it ranges from 28 to 31 per cent. In the central part of the district, it varies from 23 to 27 per cent. and in the remainder of the district is less than 23 per cent. It decreases to 18 per cent. in the western parts of the district. The higher the coefficent of variability, the greater the variation and uncertainty in rainfall.

During the 50 years 1901 to 1950, the highest annual rainfall recorded at the individual stations has varied from 140 per cent. to about 200 per cent. of the average. The lowest recorded has varied from 35 per cent. to 80 per cent. of the average.

According to general practice, annual rainfall within 10 per cent. of the average is termed normal and 11 to 25 per cent. in slight excess or defect according to sign. The table below (Table 4) indicates for each of the raingauge stations two or more consecutive years when the annual rainfall was below 90 per cent. of the average and below 75 per cent. of the average. It is of interest to notice that all the stations have had sequences of two or more years when rainfall was less than 90 per cent.

TABLE 4.

Dharwar.	Hubli.	Kalghatgi.	Bankapur.	Hangal.	Hirekerur.	Ranebennur.
Less than 90	*per cent. of*	*the average.*				
1903-05	1920–21	1908–09	1905–06	1903–06	1908–09	1908–00
1908-11	1934-35	1917-18	1917–18	1910–11	1920–22	1920–21
1936–42	1948–49	1920–27	1936–37	1920–21	1926–27	1926–27
		1929–30		1938–39	1934–35	1934–35
		1934–35			1937–38	1937–38
Less than 75	*per cent. of*	*the average.*				
1940–42	*Nil.*	*Nil.*	*Nil.*	*Nil.*	*Nil.*	*Nil.*

Haveri.	Mundargi.	Navalgund.	Nargund.	Ron.	Savanur.	Gadag.
Less than 90	*per cent. of*	*the average.*				
1905–06 ..	1907–09	1904–08	1904–08	1913–14	1920–23	1920–23
1934–39 ..	1922–23	1921–22	1913–14	1922–27	1934–39	1940–42
1941–42 ..	1925–28	1920–27	1920–27	1934–35	1944–45	
	1941–42	1941–42	1920–30	1939–42		
		1948–49				
Less than 75	*per cent. of*	*the average.*				
Nil.	1925–26	1904–05	1904–08	*Nil.*	*Nil.*	1922–23
		1926–27	1926–27			

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Table showing the frequency distribution of daily rainfall for Dhārwār and Muṇḍargi is given below (Table 5). This is based on data for the period 1891-1920.

TABLE 5.*

Range in cents.	Muṇḍargi. Total Frequency (1891-1920)	Muṇḍargi. Average Frequency per year.	Dhārwār. Total Frequency (1891-1920)	Dhārwār. Average Frequency per year.
01-12	325	10·8	2120	70·6
13-37	536	17·8	1231	41·0
38-62	267	8·9	440	14·7
63-87	126	4·2	208	6·9
88-112	84	2·8	104	3·5
113-137	56	1·9	77	2·6
138-162	39	1·3	51	1·7
163-187	25	0·8	31	1·0
188-212	11	0·4	27	0·9
213-237	16	0·5	14	0·5
238-262	9	0·3	4	0·1
263-287	5	0·2	5	0·2
287	17	0·6	24	0·8
Average No. of rainy days in a year with one cent or more.	.. *50·5*	..	.. *144·5*	..

*(Taken from Appendix to India *Meteorological Memoirs*, Vol. XXIII).

Falls of less than 12 cents, i.e., light falls are more frequent at Dhārwār than at Muṇḍargi. Nearly 50 per cent. of the rainy days at Dhārwār have less than 12 cents whereas only about 20 per cent. of the rainy days at Muṇḍargi belong to this class. The number of rainy days with one cent or more at Dhārwār is nearly three times as much as that at Muṇḍargi.

The average rainfall on a rainy day is 23 cents at Dhārwār and nearly twice as much (39 cents) at Muṇḍargi.

The heaviest rainfall in the district in 24 hours has not exceeded 10″ during the past sixty years. For each of the stations the heaviest rainfall in twenty-four hours is given in table 3. The highest recorded is 7·59″ at Hāvēri on 21st May 1943.

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Temperature.

Temperature for only two stations, Gadag and Dhārwār, are available in the district. The following table gives the averages of maximum and minimum temperatures for Gadag and Dhārwār based on available data :—

Gadag

	January.	February.	March.	April.	May.	June.
						°F
Mean Daily Maximum Temperature.	85·3	90·7	95·5	98·8	98·3	87·9
Mean Daily Minimum Temperature.	61·5	64·9	68·8	72·4	72·6	71·2
Mean Temperature ...	73·4	77·8	82·1	85·6	85·5	79·5
Mean Range	23·8	25·8	26·7	26·4	25·7	16·7
Highest Maximum ...	94·0	99·0	103·0	106·0	107·0	103·0
Lowest Minimum ...	52·0	52·0	59·0	63·0	66·0	67·0
Absolute Range ...	42·0	47·0	44·0	43·0	41·0	36·0

July.	August.	September.	October.	November.	December.	Annual.
83·1	83·7	85·3	86·8	84·9	83·4	86·8
70·0	69·5	68·8	69·0	64·8	61·3	67·9
76·5	76·6	77·1	77·9	74·9	72·3	77·3
13·1	14·2	16·5	17·8	20·1	22·1	18·9
93·0	94·0	97·0	94·0	99·0	91·0	107·0
66·0	66·0	63·0	60·0	54·0	53·0	52·0
27·0	28·0	34·0	34·0	45·0	38·0	55·0

(The means are based on data for the years 1931 to 1940 and extremes 1931 to 1950).

Dhārwār

	January.	February.	March.	April.	May.	June.
						°F
Mean Daily Maximum Temperature.	84·4	89·9	95·9	96·7	95.3	85·6
Mean Daily Minimum Temperature.	55·7	59·6	65·6	68·7	69·5	69·6
Mean Temperature ...	70·1	74·7	80·7	82·7	82·4	77·6
Mean Range	28·7	30·3	30·3	28·0	25·8	16·0

July.	August.	September.	October.	November.	December.	Annual.
81·0	81·2	82·6	85·7	84·6	83·3	84.7
69·4	68·7	67·7	65·4	60·7	53·9	64·5
75·2	75·0	75·1	75·5	72·7	68·6	74·6
11·6	12·5	14·9	20·3	23·9	29·4	20·2

(The means are based on data for the years 1946 to 1951. As the period is very short extremes have not been included).

December and January are the coldest months of the year. The mean minimum temperature in these months varies from 61°F in

CHAPTER I.

Physical Features.
CLIMATE.
Temperature.

the east to less than 55°F in the west. The lowest temperature recorded so far is 52°F at Gadag and 42°F at Dhārwār. It, however, appears from the data of neighbouring stations which have records of 60 years or more, that the lowest minimum temperature in the district is likely to lie between 40°F and 50°F. On individual days large differences in minimum temperature of the order of several degrees between the eastern and western parts are not uncommon. Temperature begins to rise towards the end of February, and April and May are the hottest months of the year. The mean maximum temperature in these months varies between 100°F in the east to 95°F in the west. The highest temperature recorded at Gadag during twenty years was 107°F and at Dhārwār 103°F in six years. Judged from the records of neighbouring stations, it appears that the highest maximum temperature likely to be recorded over the area lies within 105°F to 110°F.

With the onset of the monsoon in June, the temperature falls suddenly, and July and August are the months with the lowest mean monthly maximum temperature which varies from about 84°F in the east to 81°F in the west. The monsoon months July and August and to some extent September are the months when the monthly variations in temperature are practically negligible. At Dhārwār the difference between July and August is 0·2°F and at Gadag 0·6°F Variation in mean temperature $\left(\frac{\text{Mean Max.} + \text{Mean Min.}}{2}\right)$ is much less and it is about 0·5°F at Dhārwār and Gadag.

The temperature rises slightly in October, which is the month of second maximum of rainfall in the district, and then decreases steadily giving rise to winter temperatures in December.

The district is characterised by large diurnal variation of temperature in the winter and summer months. In these months the highest daily range varies from 35°F to 40°F. The mean range in January to April varies from 24°F in the east to 30°F in the west. The variation is least in the monsoon months, particularly July and August. The mean range in these months varies from about 11°F to 14°F. The annual mean range is about 19°F to 20°F over the whole district.

Relative Humidity.

The monthly and annual means of Dry and Wet Bulb temperatures (8 and 17 hrs.), relative humidity and vapour pressure at Gadag are

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Physical Features.

CLIMATE.

Relative Humidity.

given below. Averages for 8 hrs. are based on data for 1931 to 1940 and those for 17 hrs. from 1936 to 1940.

	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Annual.
Dry Bulb Temperature °F													
8 hrs. ..	64·7	68·7	73·1	74·6	75·3	74·3	72·8	72·2	71·7	73·3	70·5	65·5	71·5
17 hrs. ..	88·9	89·2	94·4	96·4	95·8	82·5	79·2	79·3	81·6	83·7	83·2	81·8	85·9
Wet Bulb Temperature °F													
8 hrs. ..	58·1	60·6	64·4	68·7	70·4	70·9	70·0	69·6	68·7	68·7	64·0	59·7	66·1
17 hrs. ..	63·5	65·9	69·6	72·4	73·7	73·0	71·2	71·2	71·2	69·0	65·9	63·9	69·2
Relative Humidity (percentage)													
8 hrs. ..	65·0	60 0	60·0	73·0	77·0	84·0	86·0	87·0	85·0	78·0	68·0	65·0	74·0
17 hrs. ..	29·0	25·0	26 0	30·0	35·0	64·0	67·0	67·0	60·0	48·0	39·0	35·0	44·0
Vapour Pressure in millibars.													
8 hrs. ..	13·9	14·1	16·5	21·7	24·0	24·2	23·6	23·2	22·4	21·4	17·1	14·5	19·7
17 hrs. ..	11·0	11·7	13·9	16·7	18·7	23·3	22·3	22·5	21·4	17·7	14·1	12·5	17·1

(1″ = 33·86395 *millibars.*)

CLIMATE.

Relative Humidity.

Due to its situation on the leeside of the Ghāṭs, the district is drier than the costal areas. The months December to April are dry, February and March being the driest months. Low values of humidity, of the order of 10 per cent. in the afternoon hours particularly in the winter months, are not uncommon. On a few days in April and May the nights become rather uncomfortable due to the higher temperature combined with a fairly large percentage of humidity.

Cloudiness.

The mean cloudiness in tenths of sky covered, is given below. During the months November to March cloudiness is less than five-tenths of the sky, and we have a large number of days of clear skies with bright sunshine during January to March.

MEAN CLOUDINESS AT GADAG (IN TENTHS OF SKY).

	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Annual.
All Clouds.													
8 hours ...	1·7	1·1	1·1	2·3	3·8	6·7	8·0	7·4	6·7	5·1	3·5	2·2	4·1
17 hours ...	2·4	2·3	3·1	5·4	5·9	8·1	8·7	8·7	8·1	7·0	4·7	3·3	5·6
Low Clouds.													
8 hours ...	0·1	0·2	0·1	0·3	1·1	3·0	4·4	4·2	3·3	2·3	1·2	0·3	1·7
17 hours ...	[illegible]	1·1	0·9	2·3	2·5	3·5	4·2	4·3	3·9	2·5	1·6	1·3	2·4

CHAPTER 1.
Physical Features.
CLIMATE.
Surface winds.

The following table gives, for Gadag, the percentage number of days of wind from different directions, based on data of five years :—

		January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Annual.
North ...	I	3	5	5	1	0	0	0	1	2	6	1	2	2
	II	0	4	5	2	5	1	0	0	2	6	4	2	3
North-East ...	I	10	10	10	8	1	0	0	0	3	22	41	38	12
	II	39	20	21	25	6	1	0	1	4	32	51	58	21
East ...	I	49	22	12	7	1	0	0	0	1	20	42	44	16
	II	40	22	21	23	6	0	0	0	1	25	33	30	17
South-East ...	I	25	13	9	4	0	0	0	0	1	3	6	11	6
	II	8	12	8	7	2	1	0	0	2	4	3	3	4
South ...	I	1	3	4	5	3	0	0	0	1	3	1	1	2
	II	1	1	1	7	4	0	0	0	1	5	0	0	2
South-West ...	I	1	7	11	20	25	23	19	21	16	8	1	0	13
	II	3	9	8	8	14	30	26	25	17	12	1	1	13
West ...	I	1	10	15	33	52	66	73	68	53	21	3	0	33
	II	4	13	22	12	35	53	59	54	43	11	1	0	25
North-West ...	I	4	24	23	21	17	11	8	11	21	12	0	1	13
	II	3	10	12	13	23	15	15	20	23	5	4	3	12
Calm ...	I	6	6	11	1	1	0	0	0	2	5	5	3	3
	II	2	9	2	4	4	0	0	1	6	2	3	2	3

I—8 hours. II—17 hours.

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Physical Features.
CLIMATE.
Surface winds.

At Gadag winds from the south are very rare. Also, the winds are very rarely calm. In January and February winds are mainly easterly, winds from the west accounting for over 30 per cent. of the total in February. In March, the predominant directions are east and west in nearly equal proportions. Practically from April to September the winds are westerly, the northerly component predominating in April and September and the southerly component predominating in the other months. During October to December the winds are mainly easterly.

This area is one of strong winds, the mean daily wind speed exceeding 6 m. p. h. in the months April to September.

The following table gives, for Gadag, number of days with wind force based on data for 1930 to 1940 in miles per hour and the mean wind speed, based on data from 1931 to 1940 :—

Number of days with wind force.		January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Annual.
8 or more	I ...	0	0	0	0	0	0	0	0	0	0	0	0	0
	II ...	0	0	0	0	0	0	0	0	0	0	0	0	0
4—7	I ...	2	0	0	1	6	9	8	9	4	1	0	0	40
	II ..	0	0	1	1	7	21	24	20	12	2	1	1	60
1—3	I ..	27	26	27	28	25	21	21	22	52	29	28	30	309
	II ...	30	25	29	28	23	9	7	11	16	28	28	30	264
0	I ..	2	2	4	1	0	0	2	0	1	1	2	1	16
	II ...	1	3	1	1	0	0	0	0	2	1	1	0	11
Mean wind speed in miles per hour.		4·6	4·3	4·9	6·1	8·5	10·8	12·3	10·3	8·2	5·1	4·3	4·4	7·0

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Physical Features.
CLIMATE.
Thunderstorms, squalls, etc.

The following table gives the frequencies of occurrence of weather phenomena like thunder, hail, dust-storms, squalls and for at Gadag :—

Number of days with—	January.	February.	March.	April.	May.	June.
Thunder ...	0·1	0·3	0·6	5·0	6·0	2·0
Hail ...	0·0	0·0	0·0	0·2	0·3	0·0
Dust-storm ...	0·1	0·3	0·1	0·2	0·9	0·4
Squall ...	0·0	0·1	0·1	0·5	0·5	0·2
Fog ...	0·1	0·4	0·4	0·0	0·0	0·0

July.	August.	September.	October.	November.	December.	Annual.
0·5	0·4	2·0	3·0	0·0	0·0	20·0
0·0	0·0	0 0	0·0	0·0	0·0	0·5
0·2	0·1	0 1	0·0	0·0	0·1	3·0
0·0	0·0	0·0	0·0	0·0	0·0	1·4
0·0	0·0	0·2	0·3	0 2	0 3	1·9

Natural Resources.
FORESTS.

FORESTS : Out of the total area of the Dhārwār revenue district (5,284·5 sq. miles) forests occupy 370·21 sq. miles. Most of the forests are State-owned and the rest are in the possession of Mālkidārs and Ināmdārs.

The present vegetal cover of the district is an ecological response to climatic conditions, edaphic influences, and human interference.

It may be classified into—

(a) the monsoonal forests of the western belt;

(b) the acacia or thorn forest formation of the black soil plain ; and

(c) the scrub forest of the poorer soil types of the Kappaṭ range and the Kalādgi scarp lands.

Monsoonal Forests.

The monsoonal forests cover the western fringe of the district and to the east they are generally limited to an area having more than 40" rainfall. All over the area these possess the common features of periodicity or seasonal rhythm in the representative trees. Teak (*Tectonia grandis*) dominates the vegetation, but in general these forests are more of the "pole" type, being only the weaker representatives of the duly monsoonal types available in Kanara(N.). The trees generally grow about 30 ft. to 40 ft. in height.

CHAPTER I.

Natural Resources.

FORESTS.

Monsoonal Forests

The forests exhibit regional variations. Round about Kalghaṭgi, Taḍas and Shiggāon, they are dense, but eastwards they degenerate into poorer types and develop a park-land appearance. In many places, usually along the banks of rivers, there is extensive bamboo formation. Several trees, such as teak, sandalwood, *matti*, *honne*, are economically important, and grasslands supplement some cattle-grazing.

Thorn Forests.

The thorn forest formation, consisting mainly of *bunḍurgi* (*Dodonaea viscosa*) and acacias and cassias, is typical of the dry black soil region, but is now extremely restricted by agricultural land, and only the banks of the major river Malaprabhā and its tributary streams now show a remnant of such formation. Acacias and other species of thorn scrub and grasses contribute to a typical landscape of this formation.

Scrub Forests.

The scrubs of the Kappaṭ hills and Kalādgi offer a far more stern and drier landscape under the influence of dry climate and a very inferior soil. The vegetation of these areas shows a remarkable adaptation through its appearance and scanty development. Most of it consists of *Euphorbias* and other thorny shrubs, of which the *turwaḍ* is prominent. Rough grasses grow in a stony landscape of red and grey colours. Several of the shrubs have economic use, and the grassland patches provide inferior grazing for sheep.

Utilization.

The deciduous or monsoon forests are managed under regular working plans, the object of which is the supply of fuel to the public and small timber for the purpose of house construction and agricultural implements. The scrub forests are usually open to grazing, and, therefore, no improvement can be effected from the silvicultural point of view. Still the areas are covered by regular working plans as they contain valuable sandalwood trees, which, from the Government forests alone, yield an annual revenue of about Rs. 3,00,000.

Taluka-wise distribution of Forests.

The forests are distributed taluka-wise as follows :—

Dhārwār Talukā: The area of the reserved forests is about 54·51 sq. miles, of which about 44·70 sq. miles is organised forests and the rest pasture forests. The forests are of the deciduous type, containing a good percentage of teak on the west side bordering Kanara and towards the east it is scrubby containing a good percentage of sandalwood.

Kalghaṭgi Taluka: The area occupied by reserved forests is about 75·23 sq. miles, of which about 74·99 sq. miles is organised and the rest is classed as pasture. The forests fall in the category of "deciduous", containing a rich growth of teak, except a small portion in the east touching the Hubḷi Taluka which contains scrub growth having sandalwood also.

Hubḷi Taluka: There are about 7·7 sq. miles of reserved forests, of which about 4·94 sq. miles is organised felling under the category of scrub forests having sandalwood.

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Natural Resources.
FORESTS.
Taluka-wise distribution of Forests.

Shiggāon Taluka: The total reserve forest area is about 34·43 sq. miles. An area of about 3·13 sq. miles has been included in the organised forests and the rest has been classed as pasture forests. Both these forests contain the richest kind of sandalwood in the division. To quote an example, one tree extracted during 1951-52 was valued at Rs. 2,800. The forests of this taluka can be included in the deciduous type.

Hāngal Taluka: The forests of this taluka are similar in growth to those of Shiggaon Taluka. The total area of reserved forests is about 30·09 sq. miles, of which about 25·19 sq. miles is organised and the rest is classed as pasture. Like the forests of Shiggāon Taluka these forests also contain a very rich growth of sandalwood trees.

Hāvēri Talukā: The total area of reserved forests is about 21·83 sq. miles. An area of about 2·04 sq. miles is organised, the rest being classed as pasture forests. The vegetation here is scrubbv with sparse growth of trees common to the locality and the type of forests.

Hirēkcrūr Taluka: This taluka has about 37·5 sq. miles of reserve forests, of which about 28·69 sq. miles is organised, and the rest are classed as pasture lands. These forests also contain a good number of sandalwood trees with common scrub species.

Rāṇēbennūr Taluka: The area of the reserved forests is about 48·25 sq miles. An area of about 21·07 sq. miles is organised and the rest is classified as pasture forests. The growth of the forests is similar to the forests in Hirēkerūr Taluka, containing a good number of sandalwood trees.

Shirhatti Taluka: This taluka is formed out of the merged States. The forest area is about 63·61 sq. miles. Some parts contain a rich growth of *anjan*, the leaves of which are used as fodder for cattle. The vegetation can be classed as scrubby. These areas have not yet been afforested under the Indian Forest Act, 1927, and the work of afforestation is in hand. Therefore, there is no working plan or a felling system for these forests.

Gadag Taluka: The total forest area of this taluka, including the Muṇḍargi petha, is about 54·04 sq. miles. The growth is scrubby. This area has not been organised and no working plan exists for the same. Only staff is maintained to protect whatever growth there is.

Rōṇ Taluka: The total reserved forest is about 683 acres, classed as pasture and covered by no working plans.

Navalgund Taluka: This taluka has about 277 acres of reserved forest classed as pasture and covered by no working plans.

Major Forest Produce.

The chief major forest produce are timber, firewood, charcoal and sandalwood.

Minor Forest Produce.

The most important minor forest produce marketable are *tumri* leaves, *harda, tārwāḍ* and *kakki* bark, gum, honey and bamboos.

CHAPTER 1.

Natural Resources.
FORESTS.
Trees.

The most useful trees and plants are :—

Aḍvibhenḍi (K), *haldi* (M), *Erinocarpus nimonus,* has a very soft wood and fibrous bark which is twisted into rope.

Aḷale (K), *harda* (M), *Terminalia chebula.* The bark and berries are useful in tanning and medicine.

Atti (K), *rumdi* or *umbar* (M), *Ficus glomerata.* This yields a wood which may be used in the body of carts into which the iron axle fits. The fruit, which is like the common fig, is eaten by the poorer classes and by cattle.

Banne (K), *apta* (M), *Bauhinia racemosa,* has a very strong and hard heartwood.

Bēl (K & M), *Aegle marmelos.* Leaves are used for worship of Shiva.

Biḷinandi (K), *Nana* (M), *Lagestromia microcarpa,* has a light serviceable wood which is used for building, though it is apt to suffer from white ants.

Biti (K), *sissum* (M), *Dalbergia latifolia.* The wood is black, strong and tough and is much used in cabinet work and for various other purposes.

Būral (K), *shevri* (M), *Bombax malabaricum.* This is the silk cotton tree. Though worthless as timber it is used by wood carvers or Jingars in making scabbards and toys. Its cotton is valued for stuffing quilts and pillows. Best wood for splint manufacture.

Dhaḍsāl (K), *dhaman* (M), *Grewia tiliaefolia,* has white and pliant wood that would make good bows, arrows and lances. It is locally used for axe-handle and for agricultural implements.

Dinḍal (K), *dhawda* (M), *Anogeissus latifolia,* has a white and very hard wood which is used for cart axles and ploughs and any tool for which strength is required. It also yields a good gum. Excellent for tool handles. Gives good charcoal.

Dikamali (M), *Gardenia lucida,* has close-grained wood; it yields an ill smelling gum resin which is much used in healing wounds and sores.

Gandha (K), *chandan* (M), *Santalum album,* furnishes the well known sandalwood of commerce. It is used for carving, incense and perfume. From the root a valuable oil is extracted.

Kēr (K), *bibha* (M), *Semecarpus anacardium,* the marking nut tree, is useless as timber. The oil of the nut is used as a blister and for fomentation in rheumatism. The seeds are eaten and have medicinal property.

Halasu (K), *phanas* (M), *Artocarpus integrifolia,* the jack tree, is used in carpentry and furniture. The fruits are eaten.

Honal (K), *kindal* (M), *Terminalia paniculata,* is like *matti* (Terminalia tomentosa). It is used almost as much as *matti,* but is

CHAPTER 1. — Natural Resources. Trees.

not nearly so good or lasting, being very liable to attacks from insects.

Huṇasi (K), *chinch* (M), *Tamarindus indica,* the tamarind, has a very hard and lasting heartwood which is used for sugarcane mills and oil mills and for millet and rice pounders. Its fruits are largely used in Indian curries.

Ical (K), *sindi* (M), *Phœnix sylvestris,* the wild date plam, yields palm *neera* and spirit. From its leaves mats and baskets are made.

Jāli (K), *babul* (M), *Acacia arabica,* is used for ploughs, carts and sugarcane mills and in other machines in which great strength is required. The bark is useful in tanning.

Kakki (K), *baya* (M), *Cassia fistula,* is notable for its long pods and beautiful hanging clusters of primrose yellow flowers. The bean is a medicine and an article of commerce. The bark is useful as a tanning material.

Karēgiḍa (K), *ghela* (M), *Randia dumetorum,* is a small shrub with close-grained wood used for walking sticks. The fruit is a fish poison.

Karimuttal (K), *tiwas* (M), *Ougeinia dalbergioides,* has very valuable hardwood of great strength and toughness used for carts, ploughs and carriage poles.

Matti (K), *ain* (M), *Terminalia tomentosa,* yields a much valued and generally used hard brown-black timber. The bark is valued in tanning.

Muttal (K), *palas* (M), *Butea frondosa,* yields strong fibrous wood which is not used locally for building. The leaves are used as food plates.

Rakta honni (K), *asan* (M), *Pterocarpus marsupium* yields a good strong reddish timber suited for furniture and house building. It is also much used for ploughs, harrows and carts. A red gum-like resin oozes from the tree.

Shivani (K), *shivan* (M), *Gmelinia arborea,* yields a good timber used in building and for field purposes. It stands weather and water.

Sirsal (K), *Albizzia lebbek,* furnishes a very strong hard-wood which is used for rollers and crushers in sugarcane mills, and in cart-making. It is a useful roadside tree, growing fast and giving good shade.

Tēgu (K), *sag* (M), *Tectona grandis,* yields the well known, very durable timber.

Roadside trees.

The shade trees that thrive best along roadside are the *karanj* (Pongamia glabra); *sirsal* (Albizzia lebbek); *neem* (Melia azadirachta); mango (Mangifera indica); *apta* (Bauhinia racemosa); *akāś-mallige* (Millingtonia hortensis); *wad* (Ficus bengalensis);

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Natural Resources.
FORESTS.
Roadside trees.

atti (Ficus glomerata); and others of the fig species. On the roads which cross the black soil and plain country to the east of Dharwar the *bābul* (Acacia arabica) and *neem* (Melia-azadirachta) have been found most suitable. Pithacolobium saman or the rain tree, a native of Jamaica, grows readily, wants little water and gives excellent shade.

Field trees.

The chief trees found in fields and gardens are *baḷe*, the plantain (Musa sapientum); *bagpura*, citron (Citrus indica); *gēru*, cashewnut (Anacardium occidentale); *halasu*, jack (Artocarpus integrifolia); *huṇase*, tamarind (Tamarindus indica); *Nīrala*, *Jambool* (Eugenia jamboolana); *māvu*, mango (Mangifera indica); *nimbi*, lemon tree (Citrus bergamia); *pēru*, gauva (Psidium pomiferum); *rāmphal*, sweet sop (Anona reticulata); *sitāphal*, custard apple (Anona squamosa); *tengu* (or *ṭengu*), the coco-palm (Cocus nucifera). These are all grown and much used.

Fibre Plants

The chief fibre yielding trees are *ambada* (Hibiscus cannanbinus); *anānas*, pine apple (Ananasa sativa); *bāmbu* (Bambusa arundinacea); *bāḷe*, plantain (Musa sapientum); *bhatta*, rice (Oryza sativa); *bhenḍi* (Kydia calycina); *janglirui*, devil's cotton; *kabbu*, sugarcane (Saccharam officinarum); *kalnār* (Aloe vulgaris); *kanghi*, country mallow (Abutilon indicum); *bagani*, bastard sago-palm (Caryota urens); *musk bhendi* (Abelmoschus moschatus); *tengu*, coco-palm (Coco nucifera); *aḍike*, betel palm (Areca catechu); *morodphal* (Helicteres isora); *kemp koudi*; and screw trees.

Hedge plants.

The hedge plants are *adsal* (Adhatoda vasica); *macha-gaḷḷi*, prickly pear (Opuntia dillenia)); *dunḍa-gaḷḷi*, triangular surge (Euphorbia tirucalli); *jāli* (Acacia arabica); *marouḍala*, physic-nut (Jatropha curcas); *kalnār* (Alœ vulgaris); *lekki* (Vitex negundo); *madarangi*, henna plant (Lawsonia alba); *nuggi* (Moringa pterygosperma); *halval*, *pangara* (Erythrina indica); *sīgēkāyi*, *soapṇut* (Acacia concinna); *yelekalli* (Euphorbia nerifolia; *vilāyat huṇasi* (Pithecolobium dulce); and *duranta*.

Water plants.

The chief water plants, some of which have magnificent blossoms, are lotuses or *kamaḷs*—Nymphœa stellata with rose coloured scentless flowers, Nymphœa robra with large brilliant red flowers, Nymphœa pubescens with white flowers—and the water-bean, Nelumbium speciosum. All these are common in Dharwar.

Weeds.

The chief climbing shrubs, plants and weeds growing on waste lands and hills are dhattūra, thorn apple (Datura alba); *toṭṭal baḷḷi* (Capparis horrida), a thorny shrub with large white flowers. There are three kinds of *dhattūri* plant; kakkigiḍa, (Solanum indicum); Indian nightshade (Solanum jacquini); and Solanum trilobatum. Other plants are *utrāṇi* (Achyranthes aspera); the yellow thistle or Mexican poppy (Argemone mexicana); *bundurgi* (Dodonæa viscosa) and *chadarangi* (Lantana camera).

Wild climbing plants.

Among the wild climbing plants in the forests are the *Memodica charantia, Cocculus cordifolius and Cissu discolor.* Many convolvuluses yield exquisite flowers, and among them are the Bryonia collosa, Argyreia malabarica and the elephant creeper Argyreia speciosa.

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Natural Resources.
FORESTS.
Grasses.

The most useful grasses for fodder, volatile oils and thatching are *made-hullu* and *geddaligen hullu* (varieties of *Andropogan*), *chapparigen hullu* and *harati hullu*. *Maraharti hullu* and *ūbina hullu* are considered good fodder. These belong to the Graminaceæ family. *Haritāl* (Cynodon dactylon) is one of the best fodder grasses especially for horses. The Andropogan martini (rosha) has a strong and aromatic and pungent taste, and cattle are voraciously fond of it. The *akya ghas*, (lemon grass) (Andropogam citratum); the *bālada bēru*, cuscus grass (Andropogan muricatum); and the *Koranarigadde* (Cyperus rotundus) are fragrant grasses from which oil is made.

Ferns.

Few varieties of ferns are found in Dharwar except those which have been introduced in gardens. The only local fern found in the forest are the common pteris, two varieties of maiden hair or Adiantum and *Ligodium scadena*, a climbing fern with graceful drooping filigree-like fronds. None of the lovely mosses and lichens which adorn the Kanara forests are found in the comparatively dry forests of Dharwar.

Exotic.

The chief exotic trees and plants which have been introduced into Dharwar are the rain tree (Pithecolobium saman), a native of Jamaica, the dividivi tree (Cæsalpinia coriaria), which grows in black and red soil and the pod of which yields valuable tannin; the mohogany (Swietenia mahogany); the *suru* (Casuarina equisetifolia); the American bustard cedar (Guazuma tomentosa), the *akās-mallige* (Millingtonia hortensis); the *nīlgiri* (Eucalyptus obliqua); the silver oak (*Grewilia robasta*) and the *chikku*.

The following ornamental shrubs and plants thrive well :—Acalyphas, Achemenes, Aralias, arums, begonias bignonias, caladiums, coleus, crotons, dahlias, dracænas, gardenias, gladiolus, hoyas, irish, ivy, Jasminum panax and plumbago. Most of these are foreign varieties but grow and seed well in Dharwar with due care.

The chief varieties of flowers are the Amaranthus, antirrhinum, aster, balsam, Calliopsis, candy tuft, cockscomb, convolvulus, dianthus or pink, geranium, heliotrope, hollyhock, mignonette, portulaca, rose, sweet pea, sunflower and verbena.

The chief vegetables are beetroot, cabbage, capsicum (*menasinakāyi*), carrots (*gajjari*), cauliflower, celery, cucumber (*savtēkāyi*), French beans (*tingalavari*), knolkhol, lettuce, marrow, mustard (*sāsavi*), onion (*uḷḷāgaḍḍe*), peas, radish (*mūlangi*), spinach, tomato, turnip, fenugreek (*mente*) and potato.

WILD ANIMALS.

WILD ANIMALS* : The district abuts upon Belgaum and North Kanara which not so long ago were reputed to be the big game districts of Bombay State. Within recent years, however, the free issue of crop-protection guns has led to illicit and indiscriminate, shooting, and many of the larger wild animals are in danger of being exterminated. The Bombay Wild Animals and Wild Birds Protection Act (XXIV of 1951), which has recently been brought

*The section on "Wild Animals" was contributed by Shri Humayun Abdulali, Joint Honorary Secretary, Bombay Natural History Society.

into force, seeks to check the wholesale slaughter of these animals and to protect them for posterity.

No recent information is available regarding the stock position of the bigger animals of the district, but where forests still exist, tiger and bison occur. The tigers occasionally take to cattle-lifting, but there are very few records of man-eating tigers in Southern India.

The Tiger is essentially a forest animal. If pig and deer which form its natural food are available in sufficient numbers then it has no reason to take to cattle-killing, which naturally involves a conflict with man, which the tiger is always anxious to avoid.

Panthers frequent a more varied range of country and may be found in forest as well as on rocky scrub-covered hillsides. Where protective cover is at hand, they can be very destructive to goats and dogs in outlying villages.

The beautiful Leopard Cat (*Felis bengalensis*) is also found in the forest areas; but it is not big enough to be harmful to man or to afford sport.

The Hunting Leopard, Cheeta or Chirtcha (*Acinonyx jubatus*) was formerly found in the Kod and Gadag hills. It has not been recorded in recent years and is in all probability extinct. Cheetas were employed to hunt antelope by the late Maharaja of Kolhapur, but these animals are believed to have been imported from Africa.

The Indian Sloth Bear (*Melursus ursinus*) may occur in suitable localities.

In forest areas adjoining Kanara, the Gaur or Indian Bison (*Bibos gaurus*) is still found. This magnificent animal, which is often persecuted by gun clubs, has seldom been known to enter or damage standing crops. It is inoffensive and timid and seldom attacks man unprovoked. The species deserves rigid protection to save it from extinction.

The Wolf is almost extinct in the Deccan and very few individuals occur.

The Hyena and the Jackal act as forest scavengers and are found throughout the district.

The Indian Fox (*Vulpes bengalensis*) also occurs in the plains.

The Wild Dog is found in the adjoining Kanara forests, and its wanderings doubtless bring it into the district. They hunt in packs and are extremely destructive to the larger deer, i.e., Sambar, and Cheetal. When hunting in a pack, they co-ordinate their efforts in a manner which leaves the prey no chance of escape. Once a pack of Wild Dogs enters a forest, all wild animals including the tiger leave it.

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Natural Resources.
WILD ANIMALS.

Till a few years ago, the Wild Boar (*Sus indicus*) was common, but the elimination of its favourite coverts of prickly pear together with the issue of a large number of crop protecting guns has reduced its numbers considerably.

Of the Deer, the Sambar occurs in the more forested areas, while the Spotted Dear is found in the opener deciduous forest. The forest also harbours the Barking Deer or Muntjac (*Munticus muntjak*) and the Mouse Deer (*Moschiola memina*).

The Blackbuck or Indian Antelope (*Antilope cervicapra*) which roamed the cultivated plains in great herds not many years ago and which was the principal source of food for the now extinct cheeta, is also sadly reduced in numbers owing to population pressure and indiscriminate slaughter.

Among more broken hills, occurs the Chinkara or the Indian Gazelle (*Gazella bennetti*).

The Four-horned Antelope (*Tetraceros quadricornis*) is also found in suitable localities in the drier deciduous forest.

The district holds a large number of smaller mammals some of which might be briefly mentioned.

Monkeys include the Langur and the Bonnet Monkey.

There is a large variety of Bats some of which must be of considerable economic value. The large Flying Fox (*Pteropus gigantus*) is abundant. It feeds largely on wild figs and tamarind; and in the plains does much damage to cultivated fruit.

The smaller bats are almost all insectivorous. They are economically beneficial as they destroy vast numbers of injurious insects. The brightly coloured Painted Bat (*Kerivoula picta*) is also believed to be fairly common in the district.

A number of different Rats, Mice and Bandicoots as well as the Indian Porcupine and Giant Malabar Squirrel are known to occur. The porcupine is seriously destructive to crops, but the handsome Malabar Squirrel, a harmless animal of tree forests, is wantonly persecuted.

The Small Indian Civet Cat (*Viverricula malaccensis*), and the Mongoose (*Herpestes adwardsii*) also occur.

[*Further detailed information regarding the mammals can be obtained from the Bombay Natural History Society's Mammal Survey Report of Dharwar District, published in their Journal, Vol. 21, pages 1170 to 1195 (1911 and 1912).*]

CHAPTER 1.
—
Natural Resources.
BIRDS.

BIRDS* : The eastern portions of Dhārwār district are dry and semi-arid like the adjacent tracts of the Deccan plateau. The western hilly areas, under the direct influence of the south-west monsoon, are moist and possess vegetation of the evergreen type. Thus the bird life inhabiting the district as a whole is rich and varied, and contains most of the species found in the adjoining Mysore State† which has comparable physical features and climate.

The moist forests of the Ghāṭs contain many species of remarkably brilliant plumage, among them being the Malabār Trogon (*Harpactes fasciatus malabaricus*) and the Fairy Bluebird (*Irena puella puella*). Both are somewhat larger than the Myna in size, the former with black head, yellowish brown back and bright crimson-pink underparts; the latter is a glistening ultramarine blue and velvety jet black. The Great Indian Hornbill (*Dichoceros bicornis*) is also a typical denizen of the moist Ghats forests.

Woodpeckers and flycatchers of numerous species, of striking colours and habits, are found in all types of wooded country.

A curious circumstance about these typical rain-forest birds of south-west India is that besides their restricted habitat here they are not met with again until the Eastern Himālayās are reached, that is to say, with an intervening void of over a thousand miles. They are all sedentary, non-migratory forms and, therefore, their broken present-day distribution is a subject of great interest to zoologists. It postulates the existence in former times of a continuous stretch of rain-forest from the Eastern Himālayās to the Western Ghāts, the intervening portion having disappeared owing to erosion, desiccation and other natural causes.

Among what are popularly known as "Game Birds", the families Columbidæ (Pīgeons and Doves), Phasianidæ (Peafowl, Junglefowl, etc.), and Scolopacidæ (Snipe, etc.), are the most important. Two species of the larger fruit pigeons—Jerdon's Imperial (*Ducula badia cuprea*) and the Ceylon Green Imperial (*Muscadivora ænea pusilla*)—and two of the smaller, namely, the Southern Green Pigeon, *hasarpārivāḷa* (*Crocopus phœnicopterus chlorogaster*), and the Malabar or Grey-fronted Green Pigeon (*Dendrophassa pompadora affinis*) are common. They frequent wooded country scattered with wild fig trees (*Ficus* spp.), and when these are in ripe fruit the birds collect to feed on them in large numbers and afford good sport with the gun.

The Peafowl, *Navilu* (*Pavo cristatus*), inhabits secondary forest, particularly in the neighbourhood of rivers and streams. The Grey Junglefowl, *kāḍu kōḷi* or *aḍvi kōḷi* (*Gallus sonneratii*), is common in

*The section on "Birds" was contributed by Shri Salim Ali, Joint Honorary Secretary, Bombay Natural History Society.

†A full account of the Birds of Mysore is published by Shri Salim Ali in the *Journal of the Bombay Natural History Society* in 5 parts, commencing in Volume 43 (2), August 1942, and concluded in Volume 4 (2), December 1943, to which the interested reader is referred. Some 375 species are recorded, of which about 85 (over 23 per cent.) are winter immigrants from the Himalayas or beyond in Central Asia or Siberia.

CHAPTER 1. — Natural Resources. BIRDS.

all types of forest, but is partial to secondary jungle, preferably with clearings of paddy and other cultivation near forest villages. Its numbers have depreciated considerably owing to unregulated and illicit trapping and snaring for the sake of the handsome waxy-spotted hackle feathers from the neck of the cock which are in great demand, particularly in the United States of America, for the manufacture of "flies" for fishing. Large quantities are smuggled across the border into Goa, whence they are exported under a false declaration of origin. In the Indian Union there is a stringent embargo on the export of all wild birds' feathers. The Red Spurfowl (*Galloperdix spadicea spadicea*) is found in broken foothills bamboo forest, while the Painted Partridge, *hunju* (*Francolinus pictus* and the Grey Partridge (*Francolinus pondicerianus pondicerianus*) inhabit opener scrub country in the neighbourhood of cultivation, the latter preferring a more arid habitat. The Painted Bush-Quail (*Cryptoplectron erythrorhynchum erythrorhynchum*), the Jungle Bush-Quail (*Perdicula asiatica*), the Rock Bush-Quail (*Perdicula argoondah*), the Blackbreasted or Rain-Quail (*Coturnix coromandelica*), the Common Bustard Quail (*Turnix suscitator taijoor*), the Yellowlegged Button Quail (*Turnix tanki tanki*) and the diminutive Little Button Quail (*Turnix dussumieri*) are also found. The Bush-Quails live in coveys of 4 or 5 to 15 or more. They frequent scrub country and have a habit of squatting low when approached and of rising up noisily all together—"exploding"—when almost trodden on. The Bustard and Button-Quails differ from the true quails in possessing 3 toes on each foot instead of the normal 4, and also in their polyandrous habit. They are met with singly or in pairs. The Grey Quail (*Coturnix coturnix*) visits the district in small numbers during winter as a migrant from Western Asia and Eastern Europe, and though not specifically recorded hence, the Bluebreasted Quail (*Coturnix chinensis*) should also occur in the area.

In the previous edition of the District Gazetteer the Great Indian Bustard, *yeriladdu* (*Choriotis nigriceps*) is recorded as found in the black-soil tracts and also in Karajgi and Rāṇēbeṇṇūr, though not in large numbers. No recent report on its status in Dhārwār district is available, but judging from its plight in the adjoining Mysore territory, where it was likewise common, it may be assumed that here also direct human persecution, and deprivation of its breeding grounds due to spread of cultivation, has reduced its numbers almost to vanishing point. The Bombay Wild Animals and Wild Birds Protection Act of 1951, completely prohibits the killing of Bustard and the taking of its eggs and young, and may yet help to save the species from extinction. A smaller relative of the Bustard, namely the Lesser Florican, *kannavilu* (*Sypheotides indica*) is also found scattered over the district. It frequents standing crops and tall grassland, and during the breeding season the male constantly advertises his presence to females in a characteristic way, springing up a few feet up in the air every little while.

Typical duck-shooting jheels, such as are found in northern India, are non-existent in the district, hence most of the modest duck-shooting obtainable is on the bunded and often deep and expansive

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irrigation tanks. The best duck-shooting was reported to be had in the Kalghaṭgi and Kōḍ sub-divisions where there are many such small tanks. Among the migratory ducks that figure in sportsmen's bags the following species are usually seen: Ruddy Sheldrake, *jaddu vakki* (*Casarca ferruginea*); *Shoveler* (*Spatula clypeata*), Gadwall (*Anas strepera*), Pintail (*Anas acuta*), Common Teal (*Anas Crecca*), Garganey Teal (*Anas querquedula*), Wigeon (*Anas penelope*), Common Pochard (*Aythya ferina*) and White-eyed Pochard (*Aythya rufa*)—all in small numbers. It is also likely that during the late winter months a few gaggles of the Barheaded Goose (*Anser indicus*) may turn up in the paddy stubbles as they regularly do in Mysore.

Among the resident ducks, some of which are common and breed in the district, are the Spotbill (*Anas pœcilorhyncha*), the Cotton Teal (*Nettapus coromandelianus*), found in all western sub-divisions, the Nukta or Comb Duck (*Sarkidiornis melanotos*) and the Lesser Whistling Teal (*Dendrocygna javanica*). The resident ducks nest chiefly in hollows of old tree-trunks standing near water, a few feet above the ground. This departure from the normal ground nesting habit of ducks is a provision for the protection of the eggs and young during their breeding season (the monsoon) when the water level of the tanks is subject to sudden rise after a heavy downpour.

The best snipe-shooting the district provides is said to be in the Dhārwār, Kalghaṭgi, Shiggāon, Hāngal and Hirēkerūr sub-divisions in the beginning of the cold weather, just before and after the rice is cut. At this season the birds frequent the seepage marshes below the various irrigation tanks, and the quelchy paddy stubbles. The two species of snipe most abundant are the Fantail (*Capella gallinago*) and the Pintail (*Capella stenura*). Occasionally a Jack Snipe (*Lymnocryptes minima*) is put up or the sluggish-flying Painted Snipe (*Rostratula benghalensis*). This species is resident in the district and doubtless breeds in and around inundated paddy fields, etc. It shares with the Bustard Quail the polyandrous habit, and as in the case of the former its female is more brightly coloured and showy than the male, contrary to the normal rule in birds.

In addition to snipe, several species of migratory sandpipers (in winter) and the usual marsh birds such as egrets of 3 or 4 species and other members of the Heron family, as well as cormorants and darters, are met with on the marshes and on and about the irrigation tanks.

FISH.
Sources.

FISH* : The Dhārwār district claims only a few large rivers, but it has many small rivers, lakes, tanks and nullahs. Many of these sheets of water, however, dry up during the summer. Consequently, no large-scale fisheries exist in the district except in the Tuṅgabhadrā on the southern border. Some of the tanks in which fishing is prohibited serve as safe sanctuaries for fish. Efforts have only recently been made by Government to use some of the large tanks for pisciculture by introduction of new varieties of fish such as Rohu, Catla and Mrigal imported from Bengal.

*The section on "Fish" was contributed by Shri V. B. Marathe, Assistant Lecturer, Institute of Science, Bombay.

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FISH.
Sources.

In the Dhārwār taluka, fish are caught from a number of lakes and nullahs, especially from the large lakes which are perennial. Only small and medium size fish are caught from these waters, the largest being hardly two feet in length. In Hubḷi taluka, there are no rivers or streams but some of the large lakes are well stocked with fish. In Gadag, fish are obtained from the Tuṅgabhadrā and also from some of the large lakes. In Kalghaṭgi, fish are caught in one or two small streams, and in large lakes such as the Dēvikop, Badnigaṭṭi, and Tambūr. In Shiggāon numerous tanks contain small fish, but only in the large lakes which hold water throughout the year are large fish found. In Hāvēri, fish are taken from the Vardā and Tuṅgabhadrā rivers and also from some lakes. In Hāngal, the Vardā river and numerous lakes contain fish. In Hirēkerūr and Ranēbeṇṇūr, fish are taken from small streams and lakes. In addition, a large quantity of fish are caught from the Tuṅgabhadrā which skirts their southern and eastern boundaries. In Navalgund and Rōṇ, the chief sources of fish supply are the Malaprabha and the Beṇṇihaḷḷa. Besides, some places like Dhārwār, Ḍambaḷ and Hubḷi are supplied with fresh as well as dried marine fish from Goa, Kumtā, and Kārwār.

The chief fishing communities are Muslims and Ambigars or Kabbers. In the census of 1951, 112 men and 3 women were reported as deriving their principal means of livelihood from fishing. It is believed that a few thousands more pursue fishing as a spare time job.

It is only in the large rivers such as the Vardā and Tuṅgabhadrā that fish are caught throughout the year. These fish do not reach Dhārwār and Hubḷi. Most of the smaller tanks are emptied of their stock of fish during the summer season when the tanks dry up. During the monsoon when the larger perennial tanks overflow a connection is established between them and the various smaller tanks, ponds, and streams, and the latter get a fresh supply of fish fry from the former. This fry grows within a year and is caught again during the ensuing summer.

Fishing.

Fishing is carried on mainly by three types of nets and also by rod and line, known locally as "gāṇa". Occasionally, fish are caught by damming streams, and also by stupefying them with the juice of milk-bush or powdered "mungarikāyi" nut. The nets are called "tatabale", "khaḍḍelbale", "bīsubale", and "topaṭṭi". "Tatabale" is a common curtain-like drag-net or shore-seine, to be operated by two men by dragging it ashore. The basket traps or the bag nets are called "kuṇis". The "khadelbale" is a gill net with varying meshes. Its width is from two to three feet and length varies from 15 to 20 feet. It is used in shallow streams and ponds. It is usually set from ten to twelve hours and the catch is collected in the morning and evening. The "bīsubale" is a small-meshed circular net about 12 feet in diameter, having lead weights attached to the edge and a rope tied to the centre. While preparing the net, the circular margin of the net is folded in and tied in such a manner that a continuous inside fold is formed along the circumference of

the net giving an impression of a series of pockets. While operating the net, the rope is fastened to one arm and the net is placed on the other, as far as the elbow, and with a circular sweep, it is thrown clear off the arm, so that it falls in a broad circle. It is allowed to sink gradually where it falls till it touches the bottom. It is then slowly hauled up with the rope. When it is being hauled up the lead weights come together with the result that the mouth of the net is closed. The fish are caught in the marginal folds or lower pockets. This net is chiefly used in shallow waters from one to four feet deep and the fish caught are usually small from a few inches to a foot in length.

The "topaṭṭi" has a triangular bamboo frame to which a net tapering to a blind end is attached. The minimum size of the mesh is so small (1/10 to 1/13 of an inch between the knots) that even the tiniest fry cannot escape. The net is principally used for catching tiny prawns. The frame is held in both hands and pushed ahead and the prawns are collected in the long tapering net.

The rod or "gāṇa" is of two kinds, "vanṭ gāṇa", a pole to which a line having a hook and bait is hung, and "davaṇi gāṇa", two poles fixed in the water at some distance apart with a line of hooks drawn between them. In the tanks, besides nets, night-lines are laid and examined by fishermen every morning. In some cases the ponds are drained dry or nearly dry and their fish fauna picked up. Occasionally, the fish are shot with a gun or rifle.

Common species found.

The following is a list of the common species of fish found in the district :—

ORDER : EVENTOGNATHI.

Family : CYPRINIDÆ.

Sub-family : *Rasborinæ*.

Barilius bendelisis (Hamilton) inhabits the Hari-bidi Hongal stream and the Kowlgēri tank. It prefers slow running water. This fish does not grow to more than a few inches in length. Some authors recommend this fish as an effective larvicidal form.

Amblypharyngodon mola (Ham. & Buch) is a rare fish, taken from the Tuṅgbhadrā river.

Aspidoparia morar (Hamilton) is found in the Gadag-Hubli tank, and also in the Hari-bidi Hongal stream. It is not very common. It is also reported to be larvivorous.

Rasbora daniconius (Ham.) locally known as *sasil*, is found in almost all the tanks, nullahs and rivers of the Dharwar district. It is very hardy and hence makes a good aquarium fish. Its largest size so far recorded is about 9 inches. It bears a lateral band running from the head to the tail region. When fresh, the band is silvery and in preserved specimens it turns black. This fish has been regarded as an effective larvicidal form and is also prized as food.

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Common species found.

Danio æquipinnatus (McCland) is locally known as *Kemmin* and is more common than *Danio neilgherriensis* (Day). It is a delicate fish growing not more than four inches in length. It has characteristic coloured lateral bands and hence finds a place in many aquaria. It is common in tanks and streams.

Esomus barbatus (Ham. & Buch) is locally known as *Miskooli* and is fairly common. It can be easily recognised by its unequal pair of barbels.

It does not grow more than five to six inches in length.

Sub-family : *Cyprininæ* (True carps).

Barbus (Puntius) *chola* (Ham.).

Barbus (Puntius) *jerdoni* (Day).

Barbus (Puntius) *melanostigma* (Day).

Barbus (Puntius) *Kolus* (Sykes).

These four species are fished from the Tuṅgabhadrā and the Malaprabhā rivers. They are medium-sized carps growing from 6 to 18 inches and are prized as food.

Another medium-sized carp is *Barbus* (Puntius) *sarana* (Ham.) which is taken from the Narēndra and Kalghaṭgi tanks.

In addition, a number of smaller carps mentioned below are commonly met with in the larger tanks such as Kelgeri, Mugad, Kalghaṭgi, Nuggikēri, Narendra and Uṇkal. Some of them are also found in the smaller tanks and nullahs with some variation. All these forms are locally known as *Fariki* or *Kanag*.

Barbus (Puntius) *amphibius* (C. and V.).

Barbus (Puntius) *dorsalis* (Jerdon).

Barbus (Puntius) *stigma* (Cuv. and Val.).

Barbus (Puntius) *ticto* (Ham.)

Barbus (Puntius) *dobsoni* (Day).

Out of these, *Barbus* (Puntius) *ticto* (Ham.) is the smallest as it grows from two to three inches only. It is locally known as *Kumbal Beesa*. This fish is also reported as being larvicidal.

Garra mullaya (Sykes) is locally known as *Fattar-chat* and is found in the Kowlgeri, Mugad and Godhalli tanks. It is also found in rocky sections of rivers and streams and is used as food.

Cirrhina fulungee (Sykes).

Cirrhina reba (Hamilton).

These two species are locally known as *Ajara*. They are found in the larger tanks and nullahs in the district and are esteemed as food.

Rohtee vigorsii (Sykes).
Rohtee cotio (Ham. and Buch).
Rohtee neilli (Day).

The first two forms are found in the Tungabhadrā and the last in the Malaprabhā.

Family : COBITIDÆ.

Lepidocephalichthys guntea (Ham. and Buch).
Lepidocephalichthys thermalis (C. and V.).
Namachilus sp.

They are locally known as *Murrangi* or *Fattarchat Murrangi.* These are small fishes and are commonly found in many of the tanks, nullahs and rivers. They are very hardy and useful for aquaria. These fishes are brought to the market in live condition. They are mostly bottom feeders and occasionally burrow into fine sand or gravel. They are esteemed as food and considered of some medicinal value by the local people.

ORDER : NEMATOGNATHII.

Family : SILURIDÆ.

Ompok bimaculatuc (Bl.). This fish is often caught from the Tungabhadrā river and is a good game fish.

Heteropneusteus sp. It is locally known as *Murgōd* and is found in the Kelgēri tank. It has developed a dendritic accessory branchial apparatus for aerial respiration. It grows up to 9 to 10 inches and is used as food.

Family : BAGARIDÆ.

Mystus cavasius (Ham. and Buch).

Mystus malabaricus (Jerdon).

They are locally known as *Katarni* and are taken from the Tungabhadrā and the Malaprabhā rivers. They are also occasionally caught from the Kalghatgi, Mugad and Mansoor tanks and are commonly known as cat fishes.

ORDER : LABYRINTHICI.

Family : OPHICEPHALIDÆ.

Ophicephalus gachua (Ham.) .. .. *Dhoak.*
Ophicephalus striatus (Bloch) .. .. *Kutch.*
Ophicephalus punctatus (Bloch) .. .. *Maral.*

They are also known as "Snake-headed fishes" and are provided with suprabranchial cavities for aerial respiration. As a result, they are capable of living in foul waters. They are hooked throughout the year and are highly esteemed in the Karnātak. They are occasionally shot with gun or rifle.

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Ophicephalus gachua is the smaller variety and the other two are comparatively larger. These fishes are very destructive to small fish and cause considerable damage in nursery tanks. They fetch a good price in the market.

ORDER : PERCOMORPHI.

Family : AMBASSIDÆ.

Ambassis ranga (Ham.). It is found in the Tuṅgabhadrā and the Malaprabhā rivers. It is usually of a small size and is translucent when fresh. On this account, it is known as "glass fish" among acquarists. It is an effective larvicidal form.

In addition, *Carassius* or the famous "gold fish" and *Gambusia affinis* or the famous "Top minnow" are two exotic forms found in some of the local ponds, wells and tanks. *Gambusia* is a very useful fish in guineaworm and malaria control as it feeds both on cyclops and mosquito larvæ.

SNAKES.

SNAKES* : Dharwar district is hilly in the west, south and south-eastern regions. The deep forest of the Belgaum district adjoins the southern hilly area where some special snakes abound. The four most common poisonous snakes of India, *i.e.*, Cobra, Krait, Russell's viper and Saw-Scaled viper are all met with in this district. The number of traceable cases of deaths due to snake bite for the last five years show the importance of these animals in the life of the people.†

Year.	Number of deaths due to snake bites.		Total.
	Town Circle.	Rural Circle.	
1948 ..	2	42	44
1949 ..	2	41	43
1950 ..	8	51	59
1951 ..	6	33	39
1952 ..	8	37	45

Family : TYPHLOPIDÆ.

Non-Poisonous.

Typhlops beddomei and T. *porrectus* are found here in decaying earth, feeding on soft insects and worms. They are blind with imbricate scales and grow up to one foot in length.

Family : UROPELTIDÆ.

Uropeltis ocellatus, a yellowish-brown snake with blunt ends, is met with in decaying vegetation growing to about 2 feet in length.

Family : BOIDÆ.

The Indian python—*Python molurus*—growing to 12 feet in length. weighing 250 lbs. in weight, occurs frequently. It kills its prey by constriction. *Eryx conicus* (*Netragodachihavu*) measuring 2 feet in length and often mistaken to be a python is also found in the locality.

*The section on "Snakes" was contributed by Dr. P. J. Deoras, Assistant Director, Department of Entomology, Haffkine Institute, Bombay.

†The snakes listed here are from records particularly from Dr. Smith's *Fauna of British India, 1943*, various reports in the *Journal of Bombay Natural History Society* and some personal investigations.

SNAKES.

Non-Poisonous.

Family : COLUBRIDÆ.

There are about nine species in the district.

Ptyas mucosus (the rat snake) (*Kyārihāvu*) is quite common.

Coluber gracilis (Racers) light grey in colour, with white edged cross-bars, forms a part of the jungle fauna.

Oligodon tæniolatus and *Lycodon flavomaculatus* (wolf snake) are often mistaken to be kraits, while they are found in gardens and houses. *Natrix stolata* (*Nērahāvu*) and *Natrix beddomei* are found near moist places and ponds. *Macropisthodon plumbicolor* may also be found near bushes. The cat snake (*Boiga trigonata*) (*Chiṇagihāvu*) has been recorded from hilly regions. The common green whip snake, *Dryophis perroteti*, is seen in green vegetation and often hanging from tall tree branches. The poison of this snake is not lethal to man.

Family : ELAPIDÆ.

Poisonous.

Four important snakes of this group, *i.e.*, *Naja hannah* (king cobra), *Naja naja* (common cobra), *Bungarus cæruleus* (common krait), and *Callophis melanurus* (the coral snake) are found in the plains and ghats of this area.

Naja hannah (Hamadryad–King Cobra) is met with rather infrequently in the deep jungles adjoining the Londha forest of Belgaum district. It is very ferocious, black, with narrow buff or yellow chevron-shaped cross-bars directed anteriorly, and grows to about 14 feet in length. Easily provoked, it spreads its hood 3 feet above ground and feeds on snakes.

Both binocellate and acœllate varieties of cobra are found here. The common krait, black with narrow white double cross-bars and complete caudals, is found in the plains. The coral snake is recorded rather sparsely from the hilly tracts.

Vipera russelli (Russell's viper) (*Balivaḍakhāvu*) and *Echis carinatus* (Saw-scaled viper) (*Phoorsa*) are met with all over the district. The latter is more common in the red soil areas. With their triangular head and black marks on the body, very heavy hissing, and striking after taking a lever out of body coils, they form the largest number of snakes involved in snake-bite cases. *Trimeresurus malabaricus* is the green pit viper sometimes found in green vegetation.

PART II

CHAPTER 2—HISTORY.*

KARNATAKA AND DHARWAR : EXTENT.

CHAPTER 2. History. KARNATAKA AND DHARWAR : EXTENT.

DHARWAR OR DHARAWADA is one of the important tracts of the wider territory known as Karnāṭaka which is one of the most ancient Dēśās of India and was known in the past by various names, such as Kannaḍa, Kannāḍu and Karnāṭa. Karnāṭaka is referred to as Kuntaḷa in Mahābhārata, Purāṇās and later epigraphic records and literature.

The famous *Kavirājamārga,* attributed to the authorship of king Nṛpatuṅga Amōghavarṣa (814-80), describes the boundaries of "the happy Kannaḍa land" as being Gōdāvari to the north and Kāvēri to the south. But Fleet† gives a more limited area. "The country of Kuntaḷa included, on the south, Beḷgāṁve and Harihar in Maisūr, and Hampe and Vijaynagar in the Beḷḷāri district. To the north of these places it included Lakshmēśwar, Gadag, Lakkunḍi, and Narēgal in Dhārwār, and Kukkanūr in the Nizām's dominions; further to the north, Konnūr, Kalhoḷe, Saundatti and Manōḷi in Beḷgāum, and Paṭṭadkal and Aihoḷe in south Bijāpur; and still further to the north, Bijāpur, Taddevāḍi, and Mannugūḷḷi in Bijāpur. Still further to the north, it probably included Kalyāṇ itself; but the inscriptions as yet available do not suffice to define its extent in that direction and to the north-west. In the south-west corner it included Banavāsi in North Kanarā, and Hāngal in Dhārwār, and on this side, was bounded by the Havyye Five Hundred, which was one of the divisions of the Konkaṇ, and lay between Hāngal, Banavāsi, and Beḷgāṁve, and the coast. To the north of Hāngal, the Palasige or Halsi Twelve Thousand, the Vēṇugrāma or Beḷgāṁve Seventy, and the territory of the Silāhārās of Kolhāpūr, do not seem to have formed part of Kuntaḷa. As they lay along the inland slopes of the Sahyādris, and were bounded immediately on the west by the Konkaṇ, they seem to have been treated rather as up-country divisions of the Konkaṇ itself."

The present area of Dhārwār district comprised of eleven tālukās and four mahāls, viz., Rōn, Gadag, Navalgund, Hāvēri, Rāṇebennūr, Hirēkerūr, Hāngal, Kalaghaṭagi, Dhārwār, Hubli, Shiggāon, Muṇḍargi, Nargund, Savaṇūr and Byādgi, was included in parts of the following

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*In the revision of this chapter help has been rendered by—

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†Fleet's *Kanarese Dynasties*, p. 42.

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KARNATAKA AND DHARWAR : EXTENT.

territorial divisions* in the ancient period : Beḷvola-300, Purigeṛe-300, Kisukādu-70, Māseyavāḍi-140, Bāsavūra-140, Sāntaḷige-1000 (Sattalige-70), Pānuṅgal-500 (Pānthipura Viṣaya 500), Banavāsi-12000, Kundūr-500, Mahārājavāḍi-nāḍu, Halasige-12000. The whole region was included in Kuntaḷa-dēśa which is also described as Karnāṭa-viṣaya. Their boundaries may be specified roughly as follows :—

Beḷvola-300 : Nargund, Navalgund and parts of Gadaga tālukā.

Kisukāḍu-70 : The eastern and northern portions of Rōn tālukā.

Purigeṛe-300 : Region round about Lakṣmēśvar up to Sorṭūr in the north.

Māseyavāḍi-140 : Munḍargi peṭhā and the area round about Ḍambaḷ and Lakkunḍi in the Gadaga tālukā.

Bāsavūra-140 : Region round about Hāvēri, Karajgi, a sub-division of Banavāsi-dēśa.

Sāntaḷige-1000 : (Sattaḷige-70) : } Parts of Rāṇēbennūr and Hirēkerūr tālukās.

Pānuṅgal-500 : (Pānthipura-500) : } Hāngal tālukā.

Kundūr-500 : Region round about Dhārwār, Narēndra.

Mahārājavaḍi in Halasige-12000 : Area round about Mugad, Nigaḍi, etc.

Halasige-12000 : Aminbhāvi and the area to the north of it extending to parts of Belgāum district.

Banavāsi-12000 : Parts of Sirsi tālukā, Kārwār district, the central and southern parts of Dhārwār up to Narēndra roughly.

PRE-HISTORIC PERIOD.

PRE-HISTORIC PERIOD.

KARNATAKA FORMS THE CENTRE of the Dekkhan plateau which has remained stable and unsubmerged ever since its geological formation in the most primitive era of geology, viz., the Archæon. It is, therefore, not impossible that Early Man originated here in the post-tertiary period. There is evidence to show that Karnāṭaka has been a populated territory even from the Paleolithic Age. The various cleavers found on the banks of the Malaprabhā and at Bijāpur; beautiful microliths of chalcedony, agate and carnelian found in association with pottery, seals, beads, etc., at Maski (Hyderābād) and at Roppa near Brahmagiri (Mysore State); the cairns at Agadi in the Havēri tālukā; the *Pāṇḍavara manes* (dolmens) discovered on the Rāmathīrtha hill near Badāmi, on the hills near Aihoḷe, on the slope of the hill near Baciguḍ, at Mōtebennūr near Byāḍgi, and on the hills at Koppal near Gadag—all these bear

*In the inscriptions, to the names of these divisions are attached certain numbers. According to Krishnaswami Iyengar the number may indicate either the revenue or the value of the land produce or even the number of villages. Rice is of opinion that the number indicates the revenue. According to Fleet, the figure refers to the number of townships. They may be representing a fabulous figure of the number of villages. In the succeeding paragraphs of this chapter these figures have been eliminated and only the names of the divisions are given.

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History.

PRE-HISTORIC PERIOD.

evidence of some kind of civilization in Karnāṭaka in the early period of antiquity. In parts of the Dhārwār district have been found pigmy flints, which may be considered to be memorials of the survivors of paleolithic men. Other finds of pre-historic origin are the cinder mound at Budiguntha, implements of neolithic period polished on gneiss rocks, wheel-made pottery, stone beads, and pieces of hæmatite for the manufacture of pigment. The linear drawings, cut one-eighth of an inch deep, of fighting bulls with prominent humps and long-pointed horns, men, camels with rider, mounted elephants, deer, antelopes, and palanquin-bearers in the Gombīguḍḍa (literally "hill of pictures"), located between Āsaṇgi and Kulhaḷḷi, also show evidence of their being pre-historic in origin. The painted postsherds, terracota fancy articles, the *ukhapātra* (sacrificial pot), and other articles found at Iṭgi on the Tungabhadrā in the Śirahaṭṭi tālukā, Vaḍgaon-Mādhavpur (Belgāum), Brahmapuri on the Pañcagaṅgā (Kolhāpūr) and Paṭṭadakkal on the Malaprabhā in the Bādāmi tālukā have laid bare antiquities of the Neolithic and Iron Ages and Mauryan and Sātavāhana cultures.

PROTO AND ANCIENT PERIOD.

PROTO AND ANCIENT PERIOD.

THE EARLIEST OCCUPANTS OF KARNATAKA mentioned in the *Purāṇās* are the Mīnās or Matsyās, the Nāgās, Ābhīras, Mahīṣikās, Ajās, and the Vānaras or Koḍagus. The events connected with the wanderings of Śri Rāma, Sītā and Lakṣmana in their exile are commonly associated with several notable places of religious or political interest in Karnāṭaka. For example, Lakkunḍi in the Gadaga taluka is described as Sri Dāśarathi-Vinirnnita-Mahāgrāma (great village founded by Dāśarathi, i.e., Śri Rāma) and as *Rāma-rathi agrahāra* (village granted by Śri Rāma) in inscriptions of the 11th and 12th centuries A.D. Kaikēya, it is stated in the *Rāmāyaṇa*, while approaching the Danḍakās, visited the town of Vaijayanta (Banavāsi) where was ruling Timidvaja (literally "fish-bannered"). The Mahīṣikās seem to have once held sway over a very vast territory, e.g., from Mahiṣmati on the banks of the Narmadā to Mysore, which is designated as *Erumaināḍu* or "buffalo-province". The Vānaras or Koḍagus (who are known as Koḍangus in the Indonesian Islands), were another tribe of fame in Karnāṭaka. Pampa in his famous Kannaḍa work on Rāmāyaṇa states that they were so-called on account of their banner which bore the heraldic device of the monkey. They helped Rāma in the south. The Ajās were another martial tribe in Karnāṭaka.

Rōṇ is known as Drōṇapura, city of Drōṇācārya, the famous *guru* of the Kauravas and Pānḍavās and a prominent Kaurava general in the Mahābhārata war. Similarly, some peculiar structures found in the forests of Nāgavanḍa, Kaṇvi-Śiddagēri and Taḍakanhaḷḷi in the Hirēkerūr tālukā are locally called *Pānḍavāra kaṭṭegaḷu* (platforms of the Pānḍavās), suggesting some sort of connection of the Pānḍavās with the region. Hāngal, fifty miles south of Dhārwār, in inscriptions of the 12th century A.D., is called Virāṭakōte and Virāṭanagari, the Fort and City of Virāt, and is locally believed to be the

CHAPTER 2. — History. PROTO AND ANCIENT PERIOD.

place where the Pāṇḍavas (3102 B.C.)* lived during part of their exile.† The names of Virāṭakōte and Virāṭanagari support the tradition, as according to the Mahābhārata, Virāṭa was the name of the king at whose court the Pāṇḍavas spent the thirteenth year of their exile. Virāṭa was the king of the Matsyas. The Mahābhārata speaks of the Matsyas and Prati-Matsyas, and states that the Matsyas being afraid of Jarāsandha fled away and settled in the south. Kumāravyāsa, in his famous Kannaḍa work on Bhārata, states that the country of the Matsyās lay towards the south of the Gōdāvari river.

Such references in Rāmāyaṇa and Mahābhārata episodes indicate some degree of antiquity of the history of those places though no definite chronology based on incontrovertible epigraphical evidence can yet be established.

MAURYAS (4TH CENTURY B.C. TO 3RD CENTURY B.C.).

MAURYAS (4th century B.C. to 3rd century B.C.)

AN INSCRIPTION OF THE TWELFTH CENTURY and the *Mala-Basavacaritra* of Siṅgirāja describes that the Nandās ruled over Kuntaḷa which included the western Deccan and the north of Mysore. According to tradition, the Maurya emperor Candragupta and his spiritual Jain preceptor Bhadrabāhu migrated to the south and laid down their lives on the hills of Śravaṇa Beḷgoḷa in the Mysore State. The Mauryās seem to have ruled over the Deccan also, one of their seats of viceroyalty being at Suvarṇagiri in the south (Hyderabad State). Aśōka is said to have sent his Buddhist missionaries to Vanavāsa or Banavāsi. And his edicts are also found at Kopbaḷ and Maskit (Hyderābād State), Jaṭinga Rāmēśvara, and Brahmagiri (Mysore State), and Siddāpur (North Kanarā). Reminiscences of Mauryan rule in the district are found in the lingering expressions *Morerangaḍi* (shops of the Morer or Mauryas) and, Morer-maṭṭi (tableland of the Mauryās) applied to the dolmens and cairns at Mōṭebennūr and the forest of Agaḍi and Siḍēnūr. Ptolemy, the famous Egyptian traveller, refers to Banavāsi (*Banaousci*), Bādāmi (*Badiamaioi*), Ālūr (*Alœ*), Inḍi (*Inde*), Koṇṇūr (*Konba*), Mulgund (*Morounda*), Kuntaḷa (*Kandaloi*),

*The initial date of the Kaliyuga is the spring equinox of B.C. 3102. This was the date of the Mahābhārata war as recorded in the Aihole inscription of Pulikēśin II which is dated "in Śaka 556 corresponding to 3735 years after the Bhārata battle in the Kali Age". This gives the starting point of the Kali Age at 3102 B.C. which synchronised with the fall of Duryōdhana in the Bhārata or Mahābhārata war between the Pāṇḍavās and the Kauravas. Tradition asserts that the death of Duryōdhana on the battle field in the *gadā-uddha* (mace-fight) with Pāṇḍava Bhīmasēna marked the beginning of the Kaliyuga (Kali Age). Thus the references to Virāṭakōte and Virāṭanagar, the fort and city of Viraṭa, contemporary with Duryōdhana and the Paṇḍavās can be assigned to a date prior to 3102 B.C.

The practice of mentioning the Kaliyuga era in inscriptions was current in the Dhārwār tālukā in the 12th century.

†Mahābhārata, book iv, Virāṭaparva; Indian Antiquary, V. 179; Fleet's Dynasties of the Kanarese Districts of the Bombay Presidency, p. 7, Note 2.

CHAPTER 2. — History. MAURYAS (4th century B. C to 3rd century B. C.)

Nagarakhanda (*Nagarouris*), Palasgi or Halsi (*Passage*), Tēgūr (*Tagara*) and others. The *Periplus* also refers to *Dakhinabades* (Dakṣiṇapatha) and *Byzantion* (Banavāsi), and other places.

We shall now turn to a more definite period of history.

SATAVAHANA RULE (230 B.C. TO 248 A.D.).

SATAVAHANA RULE (230 B.C. to 248 A.D.)

OF SATAVAHANA (or Śatakarṇi or Āndhrabhritya) rule in Dharwar (230 B.C.–248 A.D.) there is no local record. They in fact occupied a very vast territory in India and designated themselves as lords of the Dakṣiṇapatha.

Their territory included the whole of Karnāṭaka, Asmāka, Aparānta, Anūpa, Saurāṣtra, Māḷwa (Ākāravanti), and once they extended their sway up to Bhilsā and Candā also. Their original seat was Āndhra or Telangaṇa and their capital Dharṇikōṭ at the mouth of the Kṛṣṇa. The main trading centres during this period were Banavāsi, Nāsik, Broach, Kalyāṇ, Kolhāpur, Dharaṇikōt, Sopārā, and Obollah in the Persian Gulf. The merchants of Banavāsi made many endowments to the Kārlā caves. Malpe seems to be the main scene of a Greek farce (200 A.D.), written on the papyrii found in 1897 at Oxyrhynchus in lower Egypt by the Biblical Archæological Association. The farce is based upon the story of a Greek girl carried off to the coast of a country bordering on the Indian Ocean. The farce contains many Kannaḍa words. The Sātavāhanas called themselves Haritiputras and of *Mānavya-gōtra.* Both the Hindu cults of worship of Śiva, Skanda, Nāga and others on the one hand and Buddhism on the other seem to have prospered side by side in this region at this time. Foreigners like Romans, Greeks, Persians and others seem to have carried on a very vast trade with Karnāṭaka, as indicated by Roman coins found at Candravalli (Mysore State); the Greek type of vases, caskets, statues, toy-carts, at Brahmapuri (Kolhāpur State); and the pottery found at Vaḍgaon-Mādhavpur (Belgāum).

Nothing is known of the causes that brought about the downfall of the main Sātavāhana dynasty, but after its fall the Sātavāhana empire was partitioned among the Ābhīras in the north-west, the Cuṭus in the south and the Ikṣvākus in Āndhra-dēśa. The Cuṭus* ruled in Mahārāṣṭra and Kuntaḷa. References to various centres in the Dhārwār district in inscriptions relating to Śatakarṇis and the Cuṭus imply that the Dhārwār district must have formed a part of their territories.

GANGAS (4TH TO 10TH CENTURY A.D.).

GANGAS (4th to 10th century A.D.)

AFTER THE SATAVAHANAS, the district probably passed to the Gaṅga or Pallava kings.

*The names of certain kings of the line are known from coins found in the North Kanarā district of Bombay and the Chitaldrug district of Mysore, and from inscriptions in Kānheri, Banavāsi and Malavalli. Lead coins with the horse device and inscribed with the name of Hārīti (a part of the name of Cuṭus) have come from the Anantpur and Cuddappāh districts. Some historians consider the Cuṭus to be a branch of the Sātavāhanas while others postulate a Nāga origin for them. ["*A History of South India*" by K. A. Nīlakaṅta Sastrī (1955), pp. 95-96].

CHAPTER 2. — History. GANGAS (4th to 10th century A. D.)

The Gaṅgas were an early and important family in Mysore. They had contracted political and matrimonial alliances with the contemporary sovereign powers, the Cālukyas, Pallavas and Rāṣṭrakūṭas.* The main kings of the Gaṅga dynasty were: Didiga and Mādhara, who are said to be the founders of the dynasty (the latter being the founder of Gaṅgāvāḍi 96,000), Avinīta, Durvinīta (whose preceptor was the famous Jain grammarian and commentator of Kirātārjunīya of Bhāravi), Musakera who turned Jainism into a State religion, and Śivamāra, the supposed author of "Gajaśāstra" respectively. With the reign of Rācamalla (817-853) they became the feudatories of the Rāṣṭrakūṭas and Cālukyas. The famous colossal statue of Gommaṭarāya (about 56 ft. high) at Śravaṇa Beḷgoḷa was built by the famous general Cāmuṇḍarāya, minister of Rācamalla. Their main capitals were Kuvaḷala, Taḷakāḍu and Manne, with the elephant as their heraldic device.

EARLY KADAMBAS (345 A.D.–565 A.D.).

EARLY KADAMBAS (345 A.D. to 565 A. D.)

THE ACCESSION TO POWER of the Early Kadamba dynasty of Banavāsi and Halsi in Belgaum, after defeating either the Gaṅgās or the Pallavas, is the first definitely known event in local Dhārwār history. These Kadambas, whose origin and rise to political power are described in detail in the Taḷguṇḍ Pillar inscription of Kākusthavarma of the 5th century A.D., were a family of Śaiva Brāhmaṇas whose ancestor Mayūraśarman (345-60) rebelled against the reigning Pallavās of Kānci and carved out an independent chiefdom between the Śriśaila mountain and the river Prēhara. Their capital was Banavāsi or Vaijayanti. Palasika (Halsi on Belgāum), Triparvata which is identified variously as Tēgūr, Dēvagiri (in Dhārwār), Murgōd in Belgāum and Haḷēbiḍ in Mysore, and Uchaśrṅgi (Uchchhringi) near Harihar were the seats of the collateral branches. Their copper plates and stone inscriptions found in Dhārwār and Mysore written in characters of the 4th to 6th century A.D. have yielded as many as twenty-one kings who have made munificent grants to Brahmanical and Jain temples. Their territory included the following sub-divisions, viz. (1) Śuddi-Kundūru Viṣaya, (2) Sēṇdraka Viṣaya, (3) Vallavi-Viṣaya, (4) Karavannaḍga Viṣaya, (5) Tagare-Viṣaya, (6) Mogaḷūr Viṣaya and (7) Pānthipura Viṣaya. Of these Śuddi-Kundūr is the same as Kundūrnāḍu or Kundūr-500 of the later inscriptions which extended from Narēndra in Dhārwār tālukā and included Halsi in Belgaum. Pānthipura-Viṣaya is the same as Pānungal-500, Hāngal tālukā. Since the Birūr plates of Viṣṇuvarman mention Sindhuthaya-rāṣṭra (Sindgi tālukā) and Kaṇṇēsaka river (Kṛṣṇa) as his territory, the whole of northern and central Dhārwār was obviously included in the kingdom of the Early Kadambas.

*The history of the Gaṅgās had been doubted by Fleet (*Kanarese Dynasties*, pp. 11-12), on the ground of some forged inscriptions purporting to belong to them. But since then, a large number of stone inscriptions and copper-plate grants of the family which are perfectly genuine have been discovered and published by the Mysore Archaeological Department and they conclusively prove the authenticity of the geneology and history of the Gangas as a ruling power from the 4th to 10th century A.D.

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EARLY KADAMBAS (345 A. D. to 565 A. D.)

The Early Kadambas appear to have been defeated by the Early Cālukyas about the beginning of the sixth century, as can be inferred from the Bādāmi cliff inscription of Pulikēśin I, dated in 543 A.D., which records the performance of several horse sacrifices already indicative of this independent rule. With the reign of Ajavarman, who was defeated by the Cālukya king Kīrtivarma I (566/7-597/8), they became the latter's Mahāmaṇḍalēśvarās.

The subsequent history of the district may be divided into five periods, viz., (i) Early Cālukyas of Bādāmi (540 to 755), (ii) Rāṣṭrakūṭas of Maḷkhēd (752-973), (iii) later Cālukyas of Kalyāṇi (973-1167), Kaḷacuryas (1167-87), (iv) Hoysaḷas of Dvārasamudra and Yādavas of Dēvagiri (1190-1303) and (v) kings of Vijayanagar-Hampi (1334-1565). The Dhārwār district was, however, virtually governed by the great hereditary feudatory families, the Kadambas, Guttas and Sindas at least up to the fall of the Cālukyas in the last decade of the 12th century A.D.

The Kadambas ruled over the north-western and southern parts of Dhārwār (Dhārwār, west Hubli, Kalghatgi, Shiggaon, Hāngal and Hirēkerūr tālukās), from Banavāsi and Hāngal; the Guttas governed Hāvēri and parts of Hubli from Guttavoḷal (Guttal in Hāvēri tālukā); and the Sindas administered the Rōṇ and Gadag tālukās from Erambarage (Yehuya near Koppal). Some districts or *Viṣayās* like Beḷvola, Purigere, Māseyavādi, Bāsavūra, Sāntaḷige, Pānungal and Kundūr were held by different governors (Daṇḍanāyakās or Mahāmaṇḍalēśvarās) appointed by the king.

EARLY CALUKYAS (BEGINNING OF 6TH CENTURY A.D. TO 755 A.D.).

EARLY CALUKYAS (Beginning of 6th Century A. D. to 755 A. D.)

THE EARLIEST RECORD of the Early Cālukya period in Dhārwār is the Śiraguppi inscriptions of Vanasatti-arasa (identified) as the chief of the Sēṇdraka family), which is written in the archaic southern class of alphabets of the 5th-6th century A.D. This testifies to the rule of the Sēndrakas as subordinates of the Early Cālukya kings. The undated stone tablet at Āḍūr belonging to Kīrtivarma who, being introduced with the titles Rājādhirāja Paramēśvara, was Kīrtivarman II (744/5-55), not Kīrtivarman I (566/7-597/8), as was once thought* gives the names of two officers Siṇdarasa headman of Gaṅgi-Paṇḍvūru (Āḍūru) and Mādhavatti-arasa (Mādhava-Sakti-arasa) who was evidently a Sēṇḍraka chief. Almost all the kings of the family from Pulikēśin I (543/4-566) to Kīrttivarman II (744/5-55) have left their records in the Dhārwār district which register grants to temples and priests. Of Pulikēśin I (543/5-566) there was stone tablet at Aminbhāvi† near Dhārwār which was

*The epithets Rājādhirāja Paramēśvara were first acquired by Pulikēśin II after conquering the north Indian king Harsavardhana and were assumed by the later kings of the family. Thus the Āḍūr inscription should be assigned to Kīrtivarman II.

†This stone is not traceable at *Aminbhāvi*. See Fleet's *Kanarese Dynasties*. p. 23, f. no. 6. It was available to Sir Walter Elliot. This inscription was considered to be wrongly dated under the assumption that it was a record of Pulikēśin II who came to the throne in A.D. 610. But it is a record of Pulikēśin I for whom the only genuine inscription, dated in Saka 485 (A.D. 543), is known to exist. This perfectly agrees with the chronology of the family.

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EARLY CALUKYAS (Beginning of 6th Century A.D. to 755 A.D.)

dated in Saka 488 (A.D. 564). Of Vikramāditya I (654/5-68), Vinayāditya (681-96), Vijayāditya (696-733/34) and Vikramāditya II (733/4-744/45), stone inscriptions at Kurtakōṭi (Saka 532-A.D. 610) and at Lakṣmēśvar purporting to be dated in A.D. 687, 729 and 734 respectively have been found. The Keṇdūr copper plates and the Vakkalēri plates, dated respectively Śaka 672 (749 A.D.) and Śaka 677 (A.D. 755), are the records of Kīrtivarman II (744/5-55).

The early Cālukyas were great builders of art. Maṅgalēśa built a temple at Bādāmi and placed the idol of Viṣṇu in it. Both Pulikēśin I (first king, about 550 A.D.), and Pulikēśin II (609-42 A.D.), performed the horse sacrifice (Aśvamēdha). Pulikēśin II seems to have maintained a big navy also as he is said to have moved with a fleet of hundred ships to Puri. He was a man of great prowess, defeated the great Harṣavardhana Paramēśvara of Kanauj on the banks of the Narmadā, and became the lord of the Deccan south of the Vindhya mountains comprising three Mahārāṣṭrakās of 90,000 villages (Karnāṭaka and the Telugu country). Khusru II, the king of Persia, had sent an embassy to his court, and the scene of the reception of the embassy stands represented in the painting at Ajantā. Vikramāditya II (734-46), actually captured Kāñci and inspected the riches of Rājasimhēśvara temple. During this period the Jaina religion comes into prominence. Ravikīrti, who was a Jaina, was patronized by Pulikēśin II (609/10-642). Vijayāditya (696-733/34) gave a village for the maintenance of a Jaina temple. Vikramāditya II (734-46) repaired a Jaina temple and gave a grant in connection with it to a learned Jaina by the name of Vijay-Paṇḍita. There were many Buddhist temples and monasteries in Mahārāṣṭra, although Buddhism itself was in a condition of decline. With the decline of Buddhism came the revival of Brāhminism. The best of the poets like Dāmōdara, Bhāravi and Ravikīrti enjoyed the patronage of the Cālukya kings.

Visit of Yuan Chwang.

The famous Chinese traveller Yuan Chwang visited the country Mo-ha-la ch'a, the country of Pu-lo-ki she (Pulikēśin II—609/10-642), and has given an interesting account of the general conditions of the country. He observes. "The inhabitants were proud, spirited, warlike, grateful for favours and revengeful for wars, self-sacrificing towards supplicants in distress, and sanguinary to death with any who treated them insultingly. Their martial heroes who led the van of the army in battle went into battle intoxicated, and their war elephants were also drawn before the engagement...... The people were fond of learning, and they combined orthodoxy to heterodoxy."*

RASTRAKUTAS (756-973).

RASTRAKUTAS (756-973).

THE CALUKYAS WERE OVERTHROWN by the Rāṣṭrakūṭa Dantidurga in about 756. The Rāṣṭrakūṭas claimed a Yadu descent. Dantidurga's successors were Kṛṣṇa I (756-75), Govinda II (775-80), son of

* K. A. Nilakanta Sastri, "Foreign Notices of South India", pp. 105.

Kṛṣṇa I, and Dhruva (known also as Nirupama and Dhārāvarṣa) (780-92), also a son of Kṛṣṇa I. During their reign the governor of Banavāsi was one Marake-arasa. The next king was Dhruva's son Govinda III (792-814). He had one Madanaga and one Dantiga as his feudatories at Banavāsi. The successor of Govinda III was his son Nṛpatuṅga Amōghavarṣa I (814-80). Amōghavarṣa was a great patron of Digambara Jains and the Jainas claim that he adopted the Jaina faith. He was followed by his son Kṛṣṇa II (880-915), also called Akālavarṣa. Stone inscriptions and copper plate records found in Dhārwār district refer to a line of feudatories belonging to the Cellakētana or Mukula family, who held Banavāsi successively for at least three generations. These were: Baṅkayarasa; Lōkāditya (or Lōkate), Baṅkayarasa's son (896-904); Rājāditya (or Rājati), elder brother of Lokāditya (907); and Kāḷivitta, a son of Lōkāditya (912-13). Other feudatories under Amōghavarṣa I were Āhavāditya Kuppeyaras of the Yādava race in Purigeṛe (865-68), and Dēvanayya in Beḷvole (866-73). Kṛṣṇa II had as his feudatories Indapayya at Purigeṛe (883), and at Beḷvole Maṅgōtarana (893) and Mahāsirivanta (901-18). Kṛṣṇa II was succeeded by his grandson Indra III (915-27). Indra III was ruling conjointly with his younger son Govinda IV as Yuvarāja for some years, but he was actually succeeded by his elder son Amōghavarṣa II (927-30). "After a reign of only three years, he (Amōghavarṣa II) fell a victim to the foul play of his ambitious younger brother Govinda IV, a dissolute and incompetent ruler, who in his turn was removed from the throne by his feudatories who bestowed the kingdom on Baddega (Amōghavarṣa III) (935-39), a half-brother of Indra III."* Amōghavarṣa III was succeeded by his son Kṛṣṇa III (939-66), also known as Kannaradēva. Two Kyāsnūr inscriptions of Śaka 868 (A.D. 945), mention Mahāsāmanta Kāḷivitta of the Cellaketana family as the governor of Banavāsi, who in all probability is the grandson of his namesake Kāḷivitta, an officer under Kṛṣṇa II. This is the last known governor of his family over Banavāsi, for we find from a Dēvihosūr inscription that in 954 and 962 Banavāsi was being ruled by the Mātura chief Govindara, perhaps on behalf of the Gaṅga prince Butuga II to whom this territory along with Beḷvola, Purigeṛe, Kisukāḍu and Bagenādu had been presented by Amōghavarṣa III. According to a Soraṭūr inscription, dated A.D. 951, Rudrapayya was administering the village Saraṭavūra (Soraṭūr) at the time. Kṛṣṇa III was succeeded by his younger brother Khoṭṭigadēva (or Amōghavarṣa IV) (967-72), who had as his feudatory Narasimha-Permanādi, the Gaṅga chief, at Gaṅgavādi, Purigeṛe, Beḷvole, Kisukāḍu and Bagade. Khoṭṭiga's successor was his younger brother Nirupama's son by name Karka (972-73). Karka was defeated and slain in 974 by his own subordinate Taila II who founded the Later Cālukya dynasty of Kalyāni.

The Rāṣṭrakūṭa monarchs stand supreme both from the point of view of prowess, and as patrons of art and literature. The Gaṅgas, Kadambas and others were acting as their feudatories. Govinda III (792-814) defeated Gurjara Pratihāra Nāgabhaṭṭa II and the Pāla

*"A History of South India" by K. A. Nilakanta Sastri (1955), p. 169.

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king Dharmapāla and led his victorious armies up to the Himālayās in the north, and had brought the Pallava Dantiga and Eastern Cālukya king Viṣnuvardhana IV under his subjugation. The name of Nṛpatunga Amōghavarṣa I (814-880) shall ever be remembered in the annals of Kannaḍa history, literature and religion. He is said to have written the famous *Kavirājamārga*, and offered patronage to Jinasēna, Guṇabhadra, Śakatāyana, Kaviśvara and Mahāvīrācārya and others. The Rāṣṭrakūṭa kings were great patrons of Jainism also. They had at one time under their sway the Cēdi kingdom in the north, Khetamaṇḍala (Gujarat) in the west, Toṇḍaimaṇḍala in the south and Veṅgirājya in the east. The Kailāsa Temple at Ellōrā and the colossal statue of Gommaṭarāya (Bāhubali) at Śravaṇa Belgoḷa represent the most eminent specimens of art during their period.

LATER CALUKYAS (973-1163).

LATER CALUKYAS (973-1163).

UNDER TAILA II (937-97), who was the founder of the later Cālukya dynasty, two feudatories Mahāsāmantās Konnapa and Śōbhanarasa are found to have ruled the Beḷvola and Purigeṟe country. Śōbhanarasa continued to hold the country under the next king Irivabeḍaṅga Satyāśraya (997-1008), son of Taila II. Śōbhanarasa is supposed to have ruled also Kundūr, Kukkunūr and Halsige. Irivabeḍanga Satyāśraya's underlord over Banavāsi was Bhīmarāja (1005). Satyāśraya was succeeded by his brother Dāsavarman's son, Vikramāditya V, who reigned only for a short time. Vikramāditya V was succeeded by Jayasiṁha II, known also as Jagadēkamalla I. This chief who is mentioned also as Kundarāja, son of Irivabeḍaṅga, by early historians, was the trusted servant (*maga*) and not the son. He belonged to the family of the Kadambas. His feudatories were Mahāmaṇḍalēśvara Kuṇḍammarasa (of the family of the Kadambas of Banavāsi and Hāngal), governor of Banavāsi and parts of Mysore and Kanarā; Daṇḍanāyaka Barmadēva at Taddevāḍi, Beḷvole and Purigere (1024); Mahāmandalēśvara Mayūravarma II (of the family of Kadambās of Banavāsi and Hāngal), governor of Pānuṅgal or Hāngal (1034-38). Jayasiṁha II was succeeded by his son Sōmēśvara I (1042-68). It is worth noting that Sōmēśvara I had posted his feudatory Maneveraggade Daṇḍanāyaka Guṇḍamayya on the banks of the Narmadā river evidently to guard the northern border of his kingdom from the inroads of enemies. There was traditional enmity between the Cōlas and the Cālukyas. An inscription, dated 1071 A.D. describes that during the reign of Sōmēśvara I, the Cōlas invaded Beḷvola, burnt many temples, went to Puligeṟe and Lakṣmēśvar and there destroyed several Jain temples. Sōmēśvara I, with the help of Caṭṭadēva (of the family of the Kadambas of Hāngal) and Barmadēva repulsed the Cōlas. Sōmēśvara I was succeeded by his eldest son Sōmēśvara II (1068-76). This chief's Dhārwār underlords and officials were Lakṣmaṇarasa (1071), governing Beḷvola and Purigeṟe, who repaired the Lakṣmēśvar Jain temple which had been destroyed by the Cōlas during the reign of Sōmēśvara I; and Udayāditya (of the Gaṅga family), who in 1071 was governing the city of Baṅkāpur and had charge of Banavāsi and parts of Mysore in 1075.

Even while Sōmēśvara II was ruling, his able brother Vikramāditya VI raised a rebellion against him and proclaimed himself king in a portion of the empire about 1070. The cause of Vikramāditya VI was espoused by the Kadamba chief Mahāmaṇḍalēśvara Kīrttivarmadēva, the governor of Banavāsi. Sōmēśvara II, enraged at this act of the feudatory, despatched his general Daṇḍanāyaka Udayāditya to besiege the fort of Banavāsi. Vikramāditya did not succeed in his plans, for at a later date (1074) he is mentioned in a record found at Nīralgi, as governing Banavāsi as a Mahāmaṇḍalēśvara under Sōmēśvara II. In 1076 he again rebelled and ousted Sōmēśvara II and occupied the Cālukya throne, and reigned till 1126. He founded his own era in commemoration of his victory, called the Cālukya-Vikrma-Varṣa, which reckoning was employed in the inscriptions of his family for over 100 years. A reference to Dhārwār under the name of Dhāravāḍa (in Kundūr-500), is contained in an inscription of the Cālukya-Vikrama era 42 (1117), near the Durgā temple in the fort at Dhārwār. A pretty large mass of epigraphs referable to the reign of Vikramāditya VI is found all over Dhārwār. This period may be considered to be the zenith of the glory of the Cālukyan empire when feudatory chiefs belonging to the Kadamba, Sinda, Gutta, Yādava, Kaḷacurya and Hoysaḷa families ruled in their respective territories as Mahāmaṇḍalēśvaras of the Cālukya king and paid homage to the imperial throne. Dhārwār district was the home of all these subordinate families. Vikramāditya's leading underlords and officials in Dhārwār were: (1) the Kadamba Mahāmaṇḍalēśvara Kīrtivarma II (1076-77), governing Banavāsi; (2) Mahāpradhāna and Daṇḍanāyaka Barmadēva (1077), governing Banavāsi and eighteen *agrahāras* (i.e., eighteen important towns scattered over Beḷvola, such as Hubli and Nargund); (3) the Kadamba Mahāmaṇḍēlēśvara Śāntivarman (1018), governing Banavāsi and Pānuṅgal; (4) Queen Lakṣmādēvi (1095), governing the eighteen *agrahārās* and Dharmapura or Dharmavoḷa, the modern Ḍambaḷ; (5) the Kadamba Mahāmaṇḍalēśvara Tailapa II (1099), governing Banavāsi and Pānuṅgal; (6) Mahāpradhāna and Daṇḍanāyaka Anantapāla (1103), governing Beḷvola, Puligeṛe and Banavāsi; (7) Mahāpradhāna, Daṇḍanāyaka and Chamberlain Govinda (1114), governing Banavāsi and Sāntaḷige. Vikramāditya's long reign of fifty years was fairly peaceful, except that his younger brother Jayasiṁha III, whom he had placed as Viceroy in charge of Banavāsi rebelled and winning over many local chieftains advanced as far as the Kṛṣṇā. In a battle fought near the Kṛṣṇā Jayasiṁha was made captive and the insurrection was crushed. In three inscriptions Jayasimha is styled heir-apparent. In addition to being governor of Banavāsi, he is mentioned as governing Sāntaḷige, Kundūr, Beḷvola and Puligeṛe in 1081. He seems, however, to have died before Vikramāditya VI, whose successor was his own son Sōmēśvara III (1126-38). Sōmēśvara III's leading underlords and officers in Dhārwār were: (1) Daṇḍanāyaka Mahādēva (1130), governing at his capital of Puligeṛe; (2) the Kadamba Mahāmaṇḍalēśvara Mayūravarma III (1131), governing Banavāsi, Sāntaḷige (in Mysore) and Pānuṅgal or Hāngal; (3) the Kadamba Mahāmaṇḍalēśvara Tailapa II (1135), governing Banavāsi, Pānuṅgal and Puligeṛe.

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Sōmēśvara III was a man of learning and the author of a work in Saṁskṛt entitled Mānasōllāsa or Abhilāṣitārtha-Cintāmaṇi in which a great deal of information is given on a variety of subjects, such as polity, astronomy, astrology, dialectics, rhetoric, poetry, music, painting, architecture, medicine, training of horses, elephants and dogs, etc. Sōmēśvara was succeeded by his eldest son Jagadēkamalla II (1139-55). This chief's capital was at Kalyāṅ, but in 1148 he appears to have had a provincial centre at Kadaḷipura (probably Baḷehaḷḷi, which in Kanarese has the same meaning as Kadalipura), in Koṇḍarte (a small sub-division on the Dhārwār North-Kanara frontier near Hāngal). His chief Dhārwār underlords and officers were: (1) Daṇḍanāyaka Bomanayya (1143), governing Banavāsi, and (2) Daṇḍanāyaka Kēśirāja, or Kēsimayya (1142), governing Beḷvola, Palasige and Pānuṅgaḷ. Jagadēkamalla II was succeeded by his younger brother Tailapa or Taila III (1149/50-1163). Taila III's leading underlord and officer in Dhārwār was Daṇḍanāyaka Mahādēva (1159), governing Banavāsi and Puligeṟe.

During the reign of the last two chiefs, the power of the Cālukyas rapidly declined, and some of the feudatory chiefs became powerful and arrogant. The opportunity was seized by Mahāmaṇḍalēśvara Bijjaḷa or Bijjaṇa of the Kaḷacuri dynasty, who was commander-in-chief of Taila III. Bijjaḷa with the co-operation of other powerful and semi-independent chiefs, such as Vijayārka, Mahāmaṇḍalēśvara of Kolhāpur, and Prōḷarāja of the Kakatīya dynasty of Telangaṇa, kept his master Taila under complete subjection till 1157, when Taila left Kalyāṇ and fled to Aṇṇigēri in Dhāravāḍa district, which became capital of his kingdom greatly reduced in extent. Bijjaḷa in 1162 marched against Taila, who was at Aṇṇigēri and proclaimed himself an independent monarch. Taila seems to have gone further south and established himself at Banavāsi. For sometime there was an interruption in the Cālukya power and the Kaḷacuris seem to have held possession of the whole territory of that dynasty.

General Conditions.

The Cālukyas added to the glory of Dhārwār. The later Cālukyas are known for their marvellous contribution in the field of art and architecture, administration, literature and the material prosperity of the kingdom. They reshuffled the political divisions and stopped the practice of continuing hereditary chiefs as governors, and transferred governors from one place to another. They introduced the system of appointing royal princes and even queens in charge of administrative affairs. Vikramāditya VI (1076-1126) brought under his sway the whole territory lying between Nāgpur in the north and Guṇṭūr in the east. Since the days of the Early Cālukyas, the rulers showed an inclination towards Purāṇic religion, and the caves at Bādāmi, and the Kāśi-Viśvēśvara temple at Lakkuṇḍi, Tṛkūṭēśvara at Gadag, Mallikārjuna at Kuravatti, and others are best specimens of the star-shaped Deccani style developed by these rulers. The great writers of the day were the three jewels Pampa, Ponna and Ranna and others like Nāgavarma, Durgasiṁha, Candrarāja, Bilhaṇa, Vijnānēśvara and Sōmēśvara III (1126-1138),

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the author of *Abhilāṣitārtha-Cintāmaṇi*, and others. The *Vikramānkadēva-Carita* of Bilhaṇa describes all the details about the court-life, etc., during the days of Vikramāditya VI. The emperor's spirit of tolerance is also visible from the Ḍambal inscription (1095), which records grants made to a *vihāra* of Buddha, and a *vihāra* of Ārya Tārā Dēvi at the town.

KALACURYAS (1163-1184).

KALACURYAS (1163-1184).

THE KALACURYAS WERE ŚAIVA IN THEIR FAITH as their royal emblem *Suvarṇa-Vṛṣabha Dhvaja*, etc., indicate. Bijjaḷa had a strong leaning for Śaivism and took great interest in propagating that faith in his kingdom. Basavēśwara, who was the Prime Minister of Bijjaḷa, was a great social and religious reformer. The egalitarian teachings, saintliness and piety of Basavēśwara and his spiritual associates made their Vīraśaiva creed very popular. Opponents of the reforms, however. were not slow in working to heighten the prejudice of the king who was an orthodox Śaiva, and poured poison into his ears. About this time, a marriage between the daughter of a Brāhmana convert and the son of an ' untouchable ' convert took place and this was severely frowned upon by the orthodoxy. Bijjaḷa ordered the massacre of the parents of the bride and bridegroom. As a result, there was violence and upheaval in the capital. Basavēśwara was sorely grieved at the unsavoury turn of events and tried to stem the tide of violence on both sides and later left for Kūdala Sangama, where he became one with his tutelary deity, according to a legend. In the insurrection that followed at Kalyān, Bijjaḷa was killed and he was succeeded by his son Somēśwara. Bijjaḷa's leading overlords and officers in Dhārwār were: (1) Daṇḍanāyaka Barmarasa (1161), governing Banavāsi, (2) Daṇḍanāyaka Śrīdhar (1161), governing from Aṇṇigēri and (3) Kaśyapanāyak (1163), governing Banavāsi and Pānungal.

Somēśwara's Dhārwār underlords and officers were : (1) Daṇḍanāyaka Kēśava (1168), governing Banavāsi, Pānungal and Taddevāḍi, (2) Daṇḍanāyaka Tējimayya, governor of the Beḷvola country, and (3) Mahāmaṇḍalēśvara Vijayapāṇḍya (1174), governing Banavāsi. About 1175, Sōmēśwara was succeeded by his three brothers Sankama, Āhavamalla and Singaṇa who seem to have shared the government. Sankama's chief Dhārwār underlord was Mahāpradhāna and Daṇḍanāyaka Kēśirāja (1179), governing Banavāsi country with a subordinate Sampakar of the Gutta family. Among Āhavamalla's subordinates, (1) Daṇḍanāyaka Mallugidēva, under whom Nāgarasa was the Sunkavaraggaḍe of Banavāsi, (2) Mahāmaṇḍalēśvara Jōyidēvarasa, (3) Vāsudēva Daṇḍanāyaka, (4) Kēśava-Daṇḍanāyaka and (5) Nārāyaṇa-Daṇḍanāyaka are mentioned as holding office in the State.

LATER CALUKYAS AGAIN (1184-1210).

LATER CALUKYAS AGAIN (1184-1210).

Though usurped for nearly twenty years by the Kalacuris, the power of the Western Cālukyas was not destroyed. About 1182, taking advantage of the unstable conditions at

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LATER CALUKYAS AGAIN (1184-1210).

Kalyān and with the help of Daṇḍanāyaka Barmarasa, apparently Taila III's governor of Banavāsi, Sōmēśvara IV (1184–89), son of Taila, wrested some of the provinces of his ancestral dominions from the Kalacuris and the rest must have been conquered by the Dēvagiri Yādavas, so that about 1184. the Kalacuri dynasty became extinct.

Sōmēśvara IV established himself in the neighbourhood of Banavāsi and made Aṇṇigēri in Navalgund his capital. As Sōmēśvara's inscriptions have been found only at Aṇṇigēri in Navalgund, at Ḍambal and Lakkuṇḍi in Gadag, at Hāngal, Kallukēri and Narēgal in Hāngal, and at Abbalūr in Kōḍ, he probably never ruled over any large territory. Sōmēśvara IV's Dhārwār underlords were: (1) Mahāpradhāna and Daṇḍanāyaka Tējimayya (1184), governing at Dharmapura or Ḍambal, (2) Daṇḍanāyaka Barmarasa (1184), governing at the capital of Aṇṇigēri, (3) Mahāpradhāna Kēśavabhaṭṭ (1186), governing Belvola and (4) Kadamba Mahāmaṇḍalēśvara Kāmadēva (1189), governing Banavāsi, Pānungal and Puligere. The last inscription of Sōmēśvara is dated 1189. Shortly after 1189, the Western Cālukya dominions were divided between the Hoysaḷa Ballāḷas of Dvārasamudra or Haḷēbīd in West Mysore in the south, and the Yādavas of Dēvagiri in the north. This division ceased when, about 1210, the whole of the Western Cālukya dominions passed to the Dēvagiri Yādavas.

HOYSALA BALLALAS (1138–1238).

HOYSALA BALLALAS (1138-1238).

ON THE HOYSALA BALLALAS* OF HALEBID in West Mysore, the first mention in connection with Dhārwār dates as far back as 1137. It occurs in an inscription belonging to the fourth Hoysaḷa king Viṣṇuvardhana (1100-52), where the excellent Virāṭkoṭ or Hāngal is described as having "cried out". Viṣṇuvardhana's power is said to have extended to Banavāsi, Pānungal, Halasige, Puligere, and Masvaḍi in Dhārwār. Viṣṇuvardhana gained the Halasige district by conquest from Jayakēśi II (1125) of the Goa Kadambas, and the Banavāsi and Pānungal districts by the conquest of the Banavāsi Kadamba Tailapa II (1099-1124). These conquests seem to have been short-lived. The first lasting conquest of Dhārwār was by the great Hoysaḷa king Ballāḷa II or Vīra Ballāḷa (1173-1210), also known as the conqueror of hill forts.

A hero stone dated in the Hoysaḷa Vīra Ballāḷa year 14, Rudhirōdgāri, from Sātenahaḷḷi, Hāngal taluka, refers to a fight

*The Hoysaḷas, who are best known as the Hoysaḷas of Dvārasamudra in Mysore, ruled from about 1039 to 1312. Their name is also written Hoysaṇa, Poysaḷa and Poysaṇa. They belong to the lineage of Yadu and seem to be connected with the Yādavas of Dēvagiri (1187–1312), as they both have the family titles of Yādava-Nārāyana and of *Dvārāvati Puravarādhiśvara* (Supreme Lord of Dvārāvati, the best of cities), apparently Dvārasamudra, the modern Haḷēbīd in West Mysore. Vinayāditya (1039) was the first of the family to secure any considerable share of power. The two chief men of the family were Viṣṇuvardhana from about 1106 to 1141, who was independent except in name, and Ballāḷa II (1173–1220), who overthrew the Kalacuri successors of the Cāļukyas and also defeated the Yādavas of Dēvagiri. His son Narsimha II (1233) was defeated by the Yādavas and his great-grandson Ballāḷa III by Ala-ud-din's general Malik Kafur in 1310. They sustained a second and final defeat from a general of Muhammad Tughlak in 1327. Ballāla III was defeated and killed by Ghiyasud-din, Sultan of Madura, in 1342.

between Mahāmaṇḍalēśvara Kāmadēva and Hoysaḷa Vīra Ballāḷa II and suggests that the region about Hāngal was occupied by the latter after wresting it from the Kadamba Kāmadēva. Vīra Ballāḷa II was the first of his family to assume royal titles. As commander-in-chief of his father's army, he defeated the Kaḷacuri general Barma in 1183 and established Hoysaḷa power in the Kaḷacuri dominions north of the Tungabhadrā. Vīra Ballāḷa seems to have made no lasting conquests north of the Malaprabhā. In 1192 he established himself at his capital of Lokkigundi, the modern Lakkuṇḍi.* Before this, besides defeating the Kaḷacuris, Ballāḷa met and defeated, according to an inscription at Gadag, the Dēvagiri Yādava Jaitugi (1183), a victory which gained Ballāḷa the supremacy of the country of Kuntaḷa. That there was a keen contest between the Hoysaḷas and the Yādavas at this period for the occupation of the delta between the Tuṅgabhadrā and Malaprabhā is evidenced by the existence of records both of Yādava Singhaṇa and Hoysaḷa Vīra Ballāḷa in the same region issued by the respective rulers after their conquests of the place. An inscription at Harti records the event of the state entry of Yādavā Siṅghaṇadēva evidently after ousting the Hoysaḷa king who had occupied the country after the battle of Lakkuṇḍi in which Yādava Bhillama had lost his life. This shows that the glorious conquests of Vīra Ballāḷa II in north Dhārwār were short-lived.

An inscription of Ballāḷa's son Narsiṁha II (1220-38) describes a battle between Ballāḷa and a certain Seman or Sevun whom Ballāḷa besieged at Soraṭūr near Gadag, defeated, pursued, and slew at the Kṛṣṇā. In the same campaign besides Soraṭūr, Ballāḷa II took the hill forts of Erambarage or Yelburga in the Nizam's country, Kurugōḍ near Bellari, and Beḷḷitagge, Gutti, Hāngal and Raṭṭēhaḷḷi in Dhārwār. His first attempt on Pānuṅgal or Hāngal was in 1196. An inscription on a *virgal* (hero stone) at Hāngal, carved with a lively battle scene, records that in 1196 the Hoysaḷa king Vīra Ballāḷa came and pitched his camp at the large Anikere pond to the west of the city and from it laid siege to the city. The stone tells how Sohani and his son Padmayya or Padmaṇṇa, the leaders of the Kadamba garrison, dashed out and routed the assailants, though the victory was marred by the death of the Kadamba leader Sohani. Ballāḷa II returned and in about 1200 succeeded in taking Hāngal. Still the Kadamba chief Kāmadēva struggled on and in 1203 held Satēnahaḷḷi in Kōd. Ballāḷa II's leading underlords and officers in Dhārwār were: (1) Mahāpradhāna and Daṇḍanāyaka Ereyana or Eraga (1192), governing Banavāsi and Sāntaḷige; (2) Mahāmandalēśvara Rayadeva (1199), governing Belvola; (3) Mahāmandalēśvara Jagadāḷa Battamadēva (1202), governing Kuntaḷa; and (4) Daṇḍanāyaka Kamathaḍ Mallisetti (1203), governing Sāntaḷige and Nagarakhaṇḍa in Banavāsi. Ballāḷa II's son and successor Narasiṁha II lost all that his father had won of the old Western Cālukya dominions. Narasiṁha retired to Dvārasamudra and seems never after to have attempted to pass north of the Tuṅgabhadrā.

*Besides Lakkuṇḍi Ballāḷa II had a capital at Aṇṇigēri.

CHAPTER 2.

History.
YADAVAS OF DEVAGIRI (1187-1310).

YADAVAS OF DEVAGIRI (1187-1310).

NARASIMHA'S RIVALS AND CONQUERORS were the Yādavās of Dēvagiri in the North Deccan.* The first mention of the Dēvagiri Yādavās in connection with Dhārwār is in the reign of the third Dēvagiri king Bhillama (1187-91) whose son Jaitugi I, apparently in Bhillama's life-time, was defeated by Vīra Ballāḷa in a battle fought, according to tradition, at Lakkuṇḍi in Gadag. As this victory is said to have secured to Ballāḷa the country of Kuntala, Bhillama must have then held a fairly extensive kingdom including Dhārwār. One of Bhillama's inscriptions, dated 1189, at Aṇṇigēri in Navalgund speaks of Aṇṇigēri as the capital from which his underlord the Mahāmaṇḍalēśvara Bācirāja or Bācaṇa was governing the Beḷvola country. Of Bhillama's grandson Siṅghaṇa II (1209-47) inscriptions have been found in Dhārwār at Gadag, Lakṣmēśvar, Caudadampur, and Raṭṭēhaḷḷi, and a copper plate at Hāranahaḷḷi on the Tuṅgabhadrā in Rāṇēbennūr.

In 1215 Siṅghaṇa's Mahāpradhāna Hēmmayyanāyaka was the manager of the customs duties of the Banavāsi country; in 1219 Singhaṇa II held the whole of Banavāsi; in 1223 his Daṇḍanāyaka Jagadāl Puruṣottama was governing Torgal; in 1241 his Mahāpradhāna Lakṣmipāla was governing Nagarakhaṇḍ; and in 1247 his Mahāpradhāna and Sēnāpati Bācirāja was governing the Karnāṭaka and other countries from the capital of Pulikarnagar or Lakṣmēśvar. A Hāvēri inscription belonging to Kṛṣṇa, Siṅghana's grandson (1247-59), states that his minister Cāvuṇḍarāya was ruling the kingdom from his capital at Puligeṛe. Of Kṛṣṇa's successor Mahādēva (1260-70) and of Mahādēva's nephew and successor Rāmacandra or Rāmadēva (1271-1310), the greatest of the Dēvagiri Yādavās, inscriptions have been found in Dhārwār at Caudadampur, Lakṣmēśvar, Narēgal and Raṭṭēhaḷḷi. In 1277 Rāmadēva's underlord was the Mahāmaṇḍalēśvara Sāḷuva Tikkama who had come to Harihar on the Dhārwār-Mysore frontier in the course of a victorious expedition to the south. This expedition had probably been directed against the Hoysaḷas in consequence of their threatening, or perhaps invading, the southern and south-western part of Rāmadēva's dominions. An inscription at Hāvēri belonging to Yādavā Rāmacandradēva records that a certain Mallayanāyaka died fighting while capturing the fort Tiḷivaḷḷi. This suggests that the Hoysaḷa king was trying to recapture the lost portions of his kingdom which the aggressive Yādava did not allow. In a 1277 inscription Sāḷuva Tikkama is called the establisher of the Kadamba kings and the overthrower of the Hoysaḷas. In 1295 Rāmadēva's Mahāpradhāna Mallidēva was governing Puligeṛe or Lakṣmēśvar.

*The Dēvagiri Yādavās (1150-1312) were a dynasty of ten powerful kings who held almost the whole of the Deccan before the Musalman conquest. Their capital was originally at a place called Tenevalage, then at Vijayapūr or Bijāpur the great Adil Shahi capital, and afterwards at Dēvagiri the modern Daulatābād (in the Nizam's territories). Their greatest king was the ninth Rāmachandra or Rāmadēva (1271-1310), in the latter part of whose reign the Musalmans first invaded the Deccan. The following are the succession: Mallugi, Bhillama (1187-91), Jaitrapāla I or Jaitugi (1191-1210-11), Siṅghana (1210-11 to 1946-47), Jaitrapāla II or Jaitugi (did not reign), Kṛṣṇa, Kanhara or Kandhara (1246-47 to 1299-60). Mahādēva (1259-60-1271), Rāmacandra or Rāmadēva (1271-1309). Saṅkara (1309-12), lost his kingdom to the Sultan of Delhi. (See: *Historical Inscriptions of Southern India*, p. 405).

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History.
KADAMBAS (1030-1218).

KADAMBAS (1030-1218).

BESIDES THE NAMES OF THESE DIFFERENT OVERLORDS, inscriptions also record the names of three local families—the Kadambas, the Sindās and the Guttās. The Kadambas ruled over a large part of west and north-west of Dhārwār which they had inherited from the ancestral stock of the early Kadambas. Banavāsi, Hānungal and Palasige with their sub-divisions were held by two collateral branches of the Kadambas. After the fall of the Western Cālukyas of Kalyāṇi this great feudatory family was slowly extinguished and the Kaḷacurya and Hoysaḷa overlords appointed their own officers to govern the tract from time to time. With varying overlords, the Kadambas of Banavāsi and Hāngal (1068-1203) were during the eleventh and twelfth centuries the local rulers of Dhārwār. Their copper plates and inscriptions give about twenty-five names of whom six appear to have actually governed.* All that is known of these Kadambas has been given in the account of their Western Cālukya overlords.

SINDAS OF ERAMBARAGE OR YELBURGA (1100-80).

SINDAS OF ERAMBARAGE (1100-80).

DURING THE GREATER PART OF THE TWELFTH CENTURY (1100-80) the north-east of Dhārwār was held by the Sindas of Erambarage or Yelburga in the Nizam's country about fifteen miles east of Narēgal in north-east Dhārwār. Of two of them Acugi II (1110-22) and Permadi I (1104-44) inscriptions have been found at Kōḍikon, Narēgal, Rōṇ and Sūdi—all in the Rōṇ sub-division. Acugi II's inscription found at Kōḍikop ten miles south of Rōṇ is dated 1122. He was then governing the Kisukād,† or Paṭṭadakal and several other towns, the chief of which was Narēyangal-Abbegere‡ the chief town of

*The Kadamba successions are Mayūravarma I, Kṛṣṇavarma, Nagavarma I, Viṣṇuvarma, Mragavarma, Satyavarma, Vijayavarma, Jayavarma I, Nagavarma II, Śāntivarma I, Kirtivarma I, Ādityavarma, Caṭṭaya—

Jayavarma II, 1030
- Tailapa or Taila I, 1050
  - Kirtivarma II, 1066-77
- Śantivarma, 1088
  - Taila II, 1099-1135
    - Mayūravarma, 1131
    - Mallikārjuna, 1132, 1135, 1144.
    - Tailama, 1147-60
      - Kirtivarma II, 1172.
      - Kāmadēva, 1181-1207
        - Malla, 1218.

Several other Kadamba names, which, though historical, do not fit with this list, are given in Fleet's *Kanarese Dynasties*, pp. 87-88.

†The name Kisukād (Ruby forest), though not now known, evidently marked the country round Kisuvoḷal (Ruby city), that is ~~Paṭṭada-Kisuvoḷal or~~ Paṭṭadakal in South Bijāpur.

‡The modern Narēgal about ten miles south-east of Rōn.

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SINDAS OF ERAMBARAGE OR YELBURGA (1100-80).

Narēyangal and a part of Beḷvola. Acugi II is stated in the inscriptions to have defeated the Pāṇḍya, Hoysaḷa and other chiefs who had rebelled against Cālukya Vikramāditya VI (1076-1126). After Acugi II, the two brothers Permādi and Cāvuṇḍa II held the Sinda territory as subordinates of Perma Jagadēkamalla and Trailōkyamalla Taila III, respectively. Permādi is stated in his inscriptions–all in Rōṇ district–to have vanquished Kulaśēkhara, besieged and decapitated Caṭṭa, pursued Javakēśi and seized the royal power of Hoysaḷa Viṣṇuvardhana (1100-1152). He is also stated to have captured the Hoysaḷa king's elephants and treasure waggons. A record at Benacammaṭṭi states that Cāvuṇḍa II defeated the Hoysaḷa and put to flight a certain Pāṇḍya chieftain Kāmadēva.

The Sindas were the faithful servants of the Cālukyas and helped their overlords to put down the insurrection of the Hoysaḷa, Kadamba and Pāṇḍya chieftains. The Sindās were ruling in their district till about 1183. Sinda Vikramāditya figures as a feudatory of Yādava Simhaṇa in 1220. In 1229 an officer of Simhaṇa named Vāsudēva Nāyaka was ruling Kisukādu from his capital at Erambarage.*

GUTTAS.

GUTTAS.

The Guttas who trace their descent from the imperial Guptas of Magadha were ruling in parts of Hāvēri and Rāṇēbennūr tālukās in the twelfth century A. D. as feudatories of the Western Cālukya Vikramāditya VI (1076-1126), Kaḷacurya Sōyadēva and Āhavamalladēva, and finally of the Yādavas of Dēvagiri, Siṅghaṇa and Mahādēva. They are described as the lords of Ujjainipura (Ujjain) and ruled over Banavāsi-nāḍu or Banavāsi-maṇḍala from their capital at Guttavoḷal (Guttal).

VIJAYANAGARA (1336-1565).

VIJAYANAGARA (1336-1565).

FORTY YEARS INTERVENED between the first Musalman invasion of the south in 1296 and the establishment of a new Hindu kingdom at Vijayanagara in 1336. An undated inscription of the beginning of 14th century A. D. from Lakṣmēśvar commemorates the death of Kampila and Siḍila Bomma in a military campaign from Delhi. Kampila, son of Mummadi Singaya Nāyaka, was a subordinate of Yādava Rāmacandra in 1300 stationed to guard the southern border of the Yādava kingdom against the inroads of the Hoysaḷas, and when the Yādava power was weakened by the invasion of Malik Kafur, Kampila declared independence in the ensuing political chaos. This new kingdom included the present Baḷḷary, Raicur and Dhārwār districts and three important forts–Kampili itself, Kummaṭa and Hosadurg (Anegondi).† But Kampila was later killed in the Mohamadan expedition from Delhi in 1327 as recorded by Mohamadan historians. An inscription at Sangūr in the Hāvēri tālukā records that the image of Kumāra Rāmanātha was set up at Cheṅgapura (Sangūr) by Mādarasa in Śaka 1329, during the reign of Vijayanagara Dēvarāyā.‡ Kumāra Rāmanātha was the son of Kampilarāya who according to *Kumāra Rāmana Saṅgatya* bravely opposed the Mohamadan invasion from Delhi and maintained the Hindu kingdom for a while when the Hoysaḷa, Yādava and Kākatīya

*See Ep. Ind., Vol. XX, pp. 113-114.
†"A History of India" by Nilakanta Sastri (1955), p. 220.
‡See Epigraphia Indica, Vol. XXIII, p. 152.

kings had been subdued by the generals of Ala-ud-din Khilji. The image of Kumāra Rāmanātha is still worshipped at Saṅgūr as a great saviour. Immediately after the fall of Kummaṭadurga, Kampila and Kumāra Rāma, the two officers of Kampila, Harihara and Bukka, established a new Hindu kingdom at Hampi on the right bank of the Tuṅgabhadrā opposite the old city of Ānegondi with the help of Mādhavācārya Vidyāraṇya, a sage who later occupied the pontifical seat at Sṛngēri maṭh in Mysore.*

Thus at this time Dhārwār seems to have been held by Vijayanagara. The career of Vijayanagara was beset with great impediments in its early days. The local unrest consequent on the chaotic political conditions had to be put down and Mohamadan aggression was to be checked. The Vijayanagara kings strengthened their fortifications and occupied centres of vantage. The Bādāmi fort was constructed by a certain Nāyaka by the order of the new 'great ruler' Hariyappa (Harihara) (1336-57) in 1340 as stated in an inscription at the place. This would show that immediately after establishing their kingdom in 1336 the two brothers Harihara and Bukka extended their territory by conquests in the north-west and occupied the Dhārwār region at least up to Bādāmi in Bijāpur by 1340. The Dhārwār district lying between the Tuṅgabhadrā river and the Kṛṣṇā river could not remain unaffected by the aggressive inroads and cruel acts of the neighbouring Bahamani rulers of Gulburgā. In spite of this we find inscriptions of land grants and remissions of taxes issued by the kings from Harihara, son of Bukka, down to Sadāśiva and Rāmarāja, the last members of the Vijayanagara household. Of Harihara (1377-1404) son of Bukka (1344-77) there are records at Baṅkāpūr, at Allāpūr (Hāngal tālukā) dated Śaka 1322, and at Gadag dated Śaka 1329. Of his son Dēvarāya I (1406-22) there is an interesting inscription at Lakṣmēśvara dated Śaka 1334 recording the settlement of dispute about the boundaries of the lands of the local Jain Saṅkha *basadi*

*"Harihara and Bukka belonged to a family of five brothers, all sons of Sangama. They were at first in the service of Pratāparudra II, but after the Muslim conquest of that kingdom in 1323 they went over to Kampili. When Kampili also fell in 1327, they became prisoners and were carried off to Delhi, where, because they embraced Islam, they stood well with the sultan. Now, once again, they were sent to the province of Kampili to take over its administration from Malik Muhammad and to deal with the revolt of the Hindu subjects. What really happened after their arrival in the south does not emerge clearly from the conflicting versions of Muslim historians and Hindu tradition. Both are agreed, however, that the two trusted lieutenants of the sultanate very soon gave up Islam and the cause of Delhi, and proceeded to set up an independent Hindu state, which soon grew into the powerful empire of Vijayanagar. They started by doing the work of the sultan, their former connexion with Anegondi making their task easy, though their Muslim faith set some people against them. They followed a policy of conciliation which pacified the people, and only used force where it was absolutely necessary.

Gutti and its neighbourhood appear to have acknowledged Harihara earlier than the rest of the country, but a war undertaken against Ballāḷā III was not very successful at first. Then, Hindu tradition avers, the brothers met the sage Vidyāranya and, fired by his teaching, returned to the Hindu fold and accepted the mission of upholding the Hindu cause against Islam. A second expedition against Ballāḷa had better results, and left Harihara free to pursue his schemes of conquest and consolidation." [*A History of South India* by K. A. Nilakanta Sastri (1955), p. 227].

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and the Sōmēśvara temple. At Kundgōḷ there is an inscription of Dēvarāya II (1422-46). A Hombli record (Hāngal tālukā) dated Śaka 1431 refers to Vīra Narasingarāya, brother of Kṛṣṇadēvarāya, and states that Sahavāsi Honnarasa repaired the temple of Rāmēśvara at Hombole. Kṛṣṇadēvarāya's (1509-29) records are found in Gadag and Navalgund tālukās. Sadāśiva (1542-76) and Rāmarāja (1542-64) appear in about half a dozen inscriptions granting remission of taxes in favour of barbers Koṇḍōja, Timmōja and Bhadrōja It is surprising to note that not more than fifty inscriptions of the Vijayanagara dynasties are found in Dhārwār during the two centuries of their rule. But the reason for this paucity of records appears to be that North Karnāṭaka, inclusive of Dhārwār, was always a ground of hot contest between the Vijayanagara kings and the Mohamadan potentates, particularly Adil Shahi and Bahamani, that had grown round about Karnāṭaka in the 14th century A. D. and were carrying on constant expeditions in the neighbouring Hindu kingdom.

Bahamani Kingdom (1347-1527).

While Vijayanagara was developing, Muhammad Tughlak (1325-51), pleased with its central position and strength of its hill-fort, was trying to make Dēvagiri, or as he called it Daulatābād, the city of wealth, the capital of India. He forced the people of Delhi to move to Daulatābād, but all his efforts failed. The Deccan continued to be hostile to his rule. And in the troubles which embittered the latter part of his reign the Deccan nobles more than once rose in revolt. At last in 1347, under the leadership of an Afghan named Zafar Khan, afterwards known as Ala-ud-din Hasan Gangu, who, according to one version, took the name Bahamani out of respect to a Brāhman patron, the Deccan freed itself from the authority of Delhi. Hasan moved his capital from Daulatābād about 190 miles south-east to Gulburga and there founded a dynasty, which, under the name of the Bahamani or Gulburga kings, ruled the Deccan and a great part of the Karnāṭaka for nearly a century and a half (1347-1489).

Vijayanagara-Bahamani Contest.

About 1351 Ala-ud-din Hasan Gangu (1347-58), the founder of the Bahamani kingdom, sent a large force into the Karnātaka or Kanarese-speaking district, that is the country south of a line drawn between Kolhāpur and Bīdar. From the Karnāṭaka the Bahamani general returned with much spoil in money and jewels, besides two hundred elephants and one thousand female singers. Very bloody wars continued between Vijayanagara and the Bahamani kings, the record of which as given by Ferishta is probably one-sided because he dwells only on Musalman victories and passes over Musalman defeats. In the earlier wars between Gulburga and Vijayanagara, it is recorded that victory was always followed by a general slaughter of prisoners, men, women and children. In spite of their reverses the Vijayanagara kings do not seem to have lost their hold on Dhārwār and its neighbourhood, as it appears from an inscription dated 1354-55 (Ś. 1276), that Harihar, on the right bank of the Tungabhadrā about twelve miles south-east of Rāṇēbennūr, belonged to Bukka, the second Vijayanagara king (1344-77). In 1369, Muhammad Shah Bahamani (1358-75) defeated Bukka, king of Vijayanagara, and continued for three months to massacre the people of the Vijayanagara territory. Muhammad was

more successful than his predecessors in reducing the Karnāṭaka chiefs and landlords. He wrested from them much of the accumulated riches of seven hundred years, and so reduced the population that according to Ferishta the Vijayanagara districts did not recover for several ages. The scene of these indiscriminate massacres was the Raicur-Doab outside Dhārwār limits, though the east of the district can hardly have escaped. It is, however, learnt from a local record that Bukka I (1344-77) collected a large army and led an expedition against the Musalmans in 1364-65. Timma-Nāyaka, the commander of the army, fought valiantly and slew the captains of the Bahamani army whose heads he presented to the Rāya. Having won a victory over the Muhammadans the Rāya returned to Vijayanagara with all his army and held a *durbār* to reward the warriors. This would show that success was not always on the side of the Mohamadans and the account of Ferishta is one-sided. The cruelty of the Bahamani ruler Muhammad Shah is related by Ferishta as follows:

"Muhammad Shah then gave orders to resume the massacre of the unbelievers......pregnant women and children at the breast did not escape the sword. After a time peace was made, but not till Muhammad Shah had slain 500,000 Hindus and so wasted the districts that for several decades they did not recover their natural population".*

The weakening of Vijayanagara power and the cruelty of the Musalman invaders forced large numbers of people into outlawry. They formed themselves into large bands of brigands, and during Mohammad's reign as many as eight thousand heads are said to have been sent to Gulburga and piled near the city gates. Muhammad Shah's successor Mujahid Shah (1375-78) demanded from Vijayanagara the fort of Bankāpur, about thirty-six miles south of Dhārwār, together with other places between the Kṣṛṇā and the Tuṅgabhadrā, a country which Ferishta describes as full of fastnesses and woods. Bukka refused and in the war which followed was driven through the forests to Cape Ramas in Goa.

In spite of the heavy loss of life caused by the cruelty of the neighbouring Musalman invaders, it may be noted that the Vijayanagara empire was densely populated. Nicolo Conti, who visited Vijayanagara in 1420, declared that the numbers of the people exceeded belief. Abdur Razzak, who wrote in about 1443, said: "It is so well populated that it is impossible to give an idea of it without entering into most extensive details." Paes in 1520 declared that "the whole country is thickly populated with cities, towns, and villages." Mr. Moreland† thinks that the population of the Vijayanagara empire under Kṛṣṇadēvarāya would be 18 millions since his troops numbered according to Nuniz (a Portuguese horse-dealer) 600,000 and as the military recruitment was generally in the ratio of 1 to 30 of the population. This would show that the statements of Ferishta are exaggerated.

Fortune changed within a decade. Bukka regained what he had lost and forced the Musalmans out of the territories to the south of

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*A *Forgotten Empire*, pp. 33-39.
†*India at the death of Akbar*, p. 19.

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the Kṛṣṇā. An inscription dated 1379-80 at Ḍambaḷ in Gadag shows that at that time Harihara II (1377-1404) of Vijayanagara held Gadag.* The success of the Vijayanagara chief was apparently decisive, as the Musalman historians record about twenty years or peace during the reigns of Mahmud Shah Bahamani (1378-97), Gheias-ud-din (1397), and Shams-ud-din (1397). This period of peace was followed by a devastation as complete as that caused by the fiercest Musalman invasion. The great Durgā Dēvi famine began in 1396 and lasted twelve years. Whole districts were emptied of their people, and the hill forts and strong places previously held by the Mohamadans fell into the hands of petty chiefs and leaders of bandits.

War between Bahamani and Vijayanagara kings again broke out in 1398. In 1406 Feroz Shah Bahmani (1397-1422), halting near Vijayanagara, detached Mir Fazl Ulla Anju with the Berār division to lay siege to Baṅkāpur, the most important fortress in the Karnātaka. Mir Fazl Ulla succeeded in taking the fortress. He committed the government of the fort and of its valuable dependencies to Mir Saddoh, and himself returned to the royal camp. According to Ferishta, in the treaty which followed, Dēvarāya (1406-22) of Vijayanagara agreed to give his daughter in marriage to Feroz Shah Bahamani, and, to prevent further disputes, to cede the fort of Bankāpūr as the marriage portion of the Vijayanagara princess. Why Baṅkāpur was besieged is narrated by Ferishta.† "Shortly after his coronation Dēvarāya wanted to bring a beautiful girl from Mudkal for his harem and sent a cavalry force for the purpose. This exasperated Sultan Firoz who moved in great force to Vijayanagar and attacked the city. The country around was plundered and wasted by his army. Then he took Baṅkāpur and threatened Adoni. Dēvarāya reduced to great straits bought of the Sultan peace by presenting him with his own daughter as a bride. Firoz accepted the bride, made peace, visited Vijayanagara in person and was received with honour in the Hindu capital. The farmer's daughter from Mudkal was taken by Firoz and married to his eldest son Hassan Khān." This shows how wars were fought on most flimsy excuses.

The peace between the rival kingdoms did not last long. In 1417 they were again at war, and in 1423, Ahmad Shah Bahamani (1422-35), the successor of Feroz Shah, overran the Vijayanagara country, and put to death men, women and children without mercy. Whenever the number of the slain amounted to twenty thousand, Ahmad Shah halted three days and made a festival. He also broke down Hindu temples and destroyed Brahman colleges. Still, in spite of these successes, the Musalmans had no firm hold of the country south of the Kṛṣṇā. 1423 and 1425 were years of drought and famine.

"In spite of these devastating wars carried on between the Bahamani and Vijayanagara kings, Dēvarāya was very liberal and considerate towards the Musalmans. He enlisted Musalmans as soldiers in his army, gave their leaders *jāgirs*, erected a mosque for

*Jour., Bombay Branch, Royal Asiatic Soc. XII, 338.

†*A Forgotten Empire*, p. 57.

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them at the capital and commanded that they be allowed to practise their religion undisturbed."* "*Virupakṣa Vasantōtsava Campū*" describes a spring festival held at Vijayanagar at this time, at which several chiefs from Dhārwār, viz., the chief of Bhujaṅganagara (Hāvanūr), the chief of Lakṣmanēśvara (Lakṣmēśvar) and the chief of Ḍambala-pura-dēśa (Ḍambaḷ country) were present. A perusal of the local chronicles and inscriptions† would show that the country was thickly populated enjoying peace and prosperity. However, the atrocities of the Mohamadan neighbour had brought much unrest and confusion in the kingdom.

In 1443, hearing that Dēvarāya of Vijayanagara had sent his son to besiege Baṅkāpur, Ahmad Shah Bahamani despatched Malik-ut-Tujar with the Daulatābād division to oppose him, and the Vijayanagara troops were forced to raise the siege.

Revolt at Navalgund against Bahamani.

In 1454, Navalgund, about twenty miles north-east of Dhārwār, which is mentioned as the head-quarters of a *sirkār* or province, was the scene of an attempted revolt. Jelāl Khān the governor of the province and brother-in-law of Ala-ud-din Bahamani II (1435-57), taking advantage of the king's illness seized a large tract of country round Navalgund which he placed in charge of his son Shikandar Khān. In spite of his illness Ala-ud-din marched against the rebels who fled before him. Shikandar Khān induced Sultān Mahmud Khilji of Mālwā and the ruler of Khāndeśa to enter the Deccan with a large army. Against this force Ala-ud-din marched in person, but before the armies met Shikandar's allies withdrew, as they had moved on the assurance that Ala-ud-din was dead. With two thousand Afghans and Rajputs Shikandar fled to Navalgund. Khwaja Mahmud Gawan pursued him, besieged Baṅkāpūr, and on a promise of pardon persuaded him to surrender. On going to court he was received into favour, and in 1455 Navalgund was restored to him. In 1457, on the accession of the new king Humayun Shah (1457-61), disappointed at not receiving the government of Telangaṇa, Shikandar and his father began to raise troops at Navalgund, and defeated Khān Jehan, the governor of Berar, who was sent against them. After Khān Jehan's defeat the king marched against the rebels, in the hope of inducing them to submit. But Shikandar Khān, relying on the attachment and bravery of his troops, with eight thousand Deccanis and Rajputs marched out to offer battle, and by night surprised the king's camp with success. In consideration of their close relationship and former friendship the king sent Shikandar word that in spite of his crime in appearing in arms against his sovereign, if he would surrender, he would grant him a free pardon and confer on him an estate in Daulatābād. To this Shikandar Khān returned an insolent answer. Humayun ordered the line to attack, and Shikandar repeatedly repulsed the vigorous charges of the royal army. The action remained uncertain, till Mahmud Gawan with the Bijāpūr division and Khawaja Jehan Turk with the army of Telangaṇa at the same time charged Shikandar's right and left wings and the rebels began to give way.

**Historical Inscriptions of Southern India*, p. 219.

†*Further Sources of Vijayanagara History*.

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The king, observing their confusion, supported the attack from the centre with five hundred bowmen and five hundred spearmen, at the head of whom, mounted on an elephant, he charged the enemy. His advance was so stoutly opposed that the king found himself nearly deserted by his followers who retreated in confusion, while Shikandar Khān headed an attack on the king. As Shikandar drew near, the elephant on which Humayun was mounted seized him with his trunk, dragged him from his horse, and dashed him on the ground. His followers unable to check themselves in their charge, rode over him and crushed him to death. On the loss of their leader the rebel army fled, and the king, rallying his troops, pursued the fugitives with great slaughter. Navalgund, to which Shikandar's father had retired, was besieged. At the end of a week Jelal Khān submitted. His life was spared, but he ended his days in close confinement.

About this time perhaps in the troubles which accompanied Shikandar Khān's revolt, Vijayanagar succeeded in regaining Bankāpur. In 1470 Mahmud Gawan, who held the office of prime minister as well as that of the governor of Bijāpūr, attacked the seaboard territories of the Vijayanagara king and took Goa. In 1472, at the instigation of the Vijayanagara king, the Hindu chief of Bankāpūr and Vīrkāma Rāya Rāja of Belgaum sent troops to retake Goa. The attempt failed, and in retaliation the Musalmans besieged and took the fort of Belgaum.

In 1472 and 1473 no rain fell, and no grain was sown; many died and many left the country. In the third year, when rain fell, scarcely any farmers remained to till the land.

Rise of Adilshahi of Bijapur.

The capture of Belgaum and its dependencies brought the whole of the Bombay Karnāṭaka except the southern portion of Dhārwār, under Musalman rule. But the ascendancy of the Bahamanis was now at an end. In 1498, Yusuf Adil Shah, one of the leading nobles of Mahmud Shah Bahamani II's court, declared himself independent and seized Bijāpūr and all the Bahamani possessions in Dhārwār.

Vijayanagara-Adil Shahi Contest.

About ten years before the establishment of Bijāpūr power (1479), because of the comparative incapacity of the last of its members, Mallikārjuna (1447-65) and Virūpākṣa II (1465-85), the first dynasty of Vijayanagara kings came to an end. Narasiṁha, who according to one account was the slave of the last king Virūpākṣa, according to a second account was a chief of Telangaṇa, and according to a third account was of a Tulav (South Kanarā) family, established himself at Vijayanagara. In 1509, Narasiṁha of Vijayanagara was succeeded by his son Kṛṣṇadēvarāya, a most successful and long-lived king, who continued to rule till 1529. Kṛṣṇa seems to have owed much of his success to the friendship of the Portuguese, who, arriving on the Malabar coast in 1498, waged a naval war on Arabs, Turks, and all Musalman traders. Their rivalry with Bijāpūr induced them to cultivate friendly relations with Vijayanagara whom they supplied with ammunition, horses, and artillery men.

Goa taken by Portuguese.

In 1510, Yusuf Adil Shah, the founder of the Bijāpūr dynasty, died. Acting under the advice of their Hindu ally the chief of Honāvar in North Kanarā, the Portuguese suddenly attacked Goa and took it

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Goa taken by Portuguese.

with little trouble. It was recovered by Bijāpūr in May of the same year, but before the close of 1510 (November 25th) was again taken and permanently held by the Portuguese. It is said that in 1512 some Hindu chiefs came from Vengāpūr (i.e. Baṅkāpūr) to Dalboquerque. They had brought with them sixty beautifully dressed horses and asked that they might have the management of the lands of Goa and that they might have 300 horses a year. Dalboquerque gave them the horses, because their chief was a useful ally as his land was a veritable and safe road to Vijayanagara and as his people were skilful saddle-makers.*

About 1520 Kṛṣṇadēva Rāya completely defeated Ismail Adil Shah (1510-34) and restored the kingdom of Vijayanagara to its former limits.† The absence of any Musalman success for several years after Kṛṣṇadēva Rāya's victory may be gathered from Ferishta's narrative, which passes in silence over the sixteen years between 1520 and 1535. Among the people of Dhārwār the rule of Kṛṣṇa Rāya and his brother Acyuta Rāya—for the two names always go together—is remembered as a time of happiness and ideal government. Though, as best known members of the dynasty, Kṛṣṇa and Acyuta have probably gained a traditional credit for works which were not theirs, the brothers seem to have had a great share in constructing the system of water works for which Dhārwār and the neighbouring country are famous. They also seem rightly to have the credit of introducing the *Rai Rekha Mar* survey which formed the basis of all later revenues settlements.‡

After the death of Kṛṣṇadēva Rāya which probably occurred in 1529, Acyuta Rāya seems to have gone on reigning till 1542. After Acyuta Rāya's death, though he kept representatives of the old family as the nominal heads of the state, the real control was seized by Rāma Rāja, who is said to have been the son of Kṛṣṇadēva Rāya's minister. Rāma Rāja was an able and a vigourous ruler. In 1547 he made a treaty with Dom Joao de Castro, the Portuguese viceroy. with the object of encouraging trade and of resisting the power of Bijāpur. In this treaty Hubli or Obeli is mentioned as a place of trade in saltpetre and iron for Bijāpur country.

**Commentaries of Dalboquerque*, III, pp. 246, 247.

†Rice's Mysore, I, 230. Of this great victory the Portuguese historian Faria-y-Souza (Kerr's Voyages, VI, 179), probably from Vijayanagara sources, gives the following details: In 1520, Krishna Raya, king of Vijayanagar, collected 35,000 horse, 730,000 foot, and 586 elephants with 12,000 water-carriers and 20,000 dancing-girls, to recover the great castle of Rachol, that is Raichur, which Bijapur had taken from him. Adil Shah came to relieve Raichur, but was defeated and forced to fly, forty Portuguese in his army fighting with great valour. Krishna Raya pressed the siege but with no success, till Christopher de Fiqueredo and twenty Portuguese came with horses. Fiqueredo asked the king if he might attempt to assault the fort. Krishna Raya agreed, and, the second assault being well backed by the Vijayanagar troops, was successful. Soon after Adil Shah sent an embassy to Krishna Raya, asking for the restoration of prisoners and plunder. Krishna Raya agreed on condition that Adil Shah would acknowledge his supreme authority as emperor of Kanara and come to kiss his foot. This degrading condition was accepted but its performance was delayed. Meanwhile Ray de Melo, who commanded in Goa, taking advantage of the decline of Bijapur power, took part of the county near the isle of Goa.

‡Captain, afterwards Sir G. Wingate, in Bom. Gov. Sel. CLV 74, 75.

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Break-up of the Bahamani Kingdom.

The political condition of the Dekkan at this period had become complex owing to the disruption of the Bahamani kingdom. After the death of Muhammad Shah Bahamani in 1482, the nobles one after another deserted his successor Mahmmud Shah and established their independence. Yusuf Adil Shah became practically independent in 1489. Malik Ahmad founded the city of Ahmednagar and assumed the title of Ahmad Nizam Shah in the same year. A little later Qasim Barid raised his standard as sovereign at Bidar Imad Shah of Bidar had become independent already in 1485. Quth Shah at Golkonda, like Adil Shah, did not at once renounce his allegiance to the Bahamani throne, but became independent in 1512. Thus the Bahamani kingdom broke up into five separate states. Though they were quarrelling among themselves for territory, they used to combine together for a common cause against the Hindu state of Vijayanagara.

In 1545, the Portuguese made a treaty with Ibrahim Adil Shah of Bijāpur by which they were to surrender the rebel prince Abdullah. But they broke away from this treaty and in 1547 concluded a triple alliance with Vijayanagara and Ahmednagar for the purpose of conquering the Bijāpur kingdom. The Bijāpur power had become intolerable at this time. In 1551 Rāma Rāja of Vijayanagara and Burhan Nizam Shah made an alliance against Bijāpur and took Raicur and Mudkal, and the Raicur Doab was restored to the Hindu monarchy.

Destruction of Vijayanagar, 1565.

Aliya Rāmarāya's (1542-64) success in grasping the whole power at Vijayanagara had so intoxicated him with a sense of his own importance that he offended his dangerous Mussalman neighbours in the Dekkan, each of whom considered himself insulted by the Hindu ruler's overbearing conduct. The result was that Ali Adil Shah conceived the possibility of united attack by all the four Dekkani powers in alliance on the kingdom and city of Vijayanagara with the object of accomplishing the complete overthrow of the Hindu empire. He sent an embassy first to Hussain Nizam Shah and gained his approval of the plan which was ratified by intermarriages between the younger members of the two families. The Golkondā and Bīdar Sultans also agreed to join in this "holy war". In 1565 the Mussalman forces from all the four states met at Bijāpur and began their march. At last at the great battle fought on the banks of the Kṛṣṇā at a place called Rakkasa Tangadgi, eighteen miles south of Taḷikōṭi in the Muddēbihāl tālukā of the Bijāpur district, Rāma Rāja was defeated and slain, and Vijayanagara taken and sacked. The chronicler relates that according to the best authorities more than 100,000 Hindus lost their lives. King Sadāśiva, Rāma Rāja's brother, and his family fled for safety to Penukoṇḍā. The plunder of the wealthy citizens was so great that every private man in the allied conquering army became rich.

Jealousy between Ahmednagar and Bijāpur, the two leading Mussalman powers, prevented the transfer of the Vijayanagara territories to Mussalman rule. Sadāśiva continued to be the sovereign subsequent to the defeat for some years. In 1569, Sadāśiva was still reigning, as recorded in the inscriptions of Kurnool, Chittoor and Coimbatore.

The splendour of the Vijayanagar empire has been a subject of description at the hands of Indian writers and foreign travellers. Barbosa (a Portuguese officer in India) speaks of it as of great extent, highly populous and the seat of an active commerce in country diamonds, rubies from Pegu, silks of China and Alexandria, and cinnabar, camphor, musk, pepper and sandal from Malabar. Domingos Paes gives a graphic description of this. best provided city in the world, stocked with provisions of varied corn. He says :— "In this city you will find men belonging to every nation and people, because of the great trade which it has and the many precious stones there, principally diamonds." Abdur Razzaq (a Persian ambassador at the Vijayanagar court) also speaks in the same tone in regard to the pomp and glory of the people then. Unbounded prosperity prevailed during this period. According to Paes there were temples in every street, for these appertain to institutions like the confraternities you know of in our parts, of all the craftsmen and merchants." Abdur Razzaq observes, that there were "300 sea ports, every one of which is equal to Kalikot (Calicut)." Commercial relations were maintained with the islands in the Indian Ocean, the Malay Archipelago, Burma, China, Arabia, Persia, South Africa, Abyssinia and Portugal. The coinage was in three kinds of metals—gold, silver and copper. Govindrāja (a native of Kāncīpuram and contemporary of Kṛṣṇadēva Rāya) speaks of the various types of dress worn by the king, nobility, army and others. The ordinary people, however, were 'groaning under heavy taxation.'

Society seems to have been very much progressive during this period. Women had attained a very high position. According to Nuniz (a Portuguese horse-dealer), who spent three years in Vijayanagara (1535-37), 'He (the king of Vijayanagara) has also women who wrestle, and others who are soothsayers, and he has women who write all the accounts of expenses that are incurred inside the gates, and others whose duty it is to write all the affairs of the kingdom and compare their books with those of the writers outside. He has women also for music, who play instruments and sing. Even the wives of the king are well-versed in music........It is said that he has judges, as well as bailiffs and watchmen who every night guard the palace and they are women.' In addition it is stated that the Vijayanagara State maintained a large police force of 12,000 on the income derived from the proceeds of the brothels! The *Raghunāthabhyudayam* speaks very highly regarding the literary acquirements of women. Polygamy prevailed in those days. Nicholo Conti, an Italian who came to Vijayanagara in 1420 or 1421, rather exaggerates when he observes that the king had 12,000 wives. Brahmins had assumed a supreme position. The geat Vidyāraṇya and Vyāsarāya, who were the Rajagurus, and many generals were Brahmins by birth. The kings of Vijayanagara were giving equal treatment to people of different communities. People were against eating the flesh of oxen and cows. The period under survey is eminently known for its cultural and artistic achievements. Kṛṣṇadēva Rāya (1509-29) himself is known to have written five works in Saṁskṛt. The Aṣṭadiggajās (famous poets) flourished in his court. Paddaṇṇa, the poet-laureate, enjoyed the respect both of the

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monarch and of the people. In matters of art and architecture, the best of the specimens happen to be the Viṭṭhalaswāmi and the Hazāra Rāmāyaṇa temples. Even painting and music had attained high eminence. The accounts of Domingos Paes and other foreign travellers have spoken of the paintings on the walls of the royal palace which have unfortunately not survived. The Lepākṣi and Bṛhadīśvara temples, however, contain very fine specimens of painting.

MUSLIM RULE (1565-1686).

MUSLIM RULE (1565-1686).
Dharwar captured by Bijāpur king.

IN 1569, MURTAZA NIZAM SHAH, SULTAN OF AHMEDNAGAR, quarrelled with Ali Adil Shah of Bijāpur who apparently had occupied part of Vijayanagara kingdom and attacked his territory seizing Dhārwār. In 1570 the feeling of rivalry between Ahmednagar and Bijāpur grew less keen. With the Kālikat chief they formed a great alliance against the Portuguese, and agreed that if successful Ahmednagar should keep the north Portuguese possessions and Bijāpur overrun the south. The Portuguese defenders of Cheul and Goa defeated the efforts both of the Ahmednagar and of the Bijāpur armies. Still the alliance led to a more friendly feeling between Ahmednagar and Bijāpur, and in 1573 Ali Adil Shah (1557-79), the Bijāpur king, was able to arrange that while Ahmednagar spread its power northwards, he should be left free to conquer the Karnāṭaka. In 1573 he marched against Dhārwār, one of the strongest forts in the Karnāṭaka, which was held by an officer of the late Rāma Rāja who had assumed independence. The fort fell after a siege of six months and the surrounding country was annexed to Bijāpur. The Bijāpur king next marched against Bankāpur, the capital of Veḷapa Rāya, formerly a servant of the Vijayanagara kings but now independent. After vain appeals for help to Venkaṭādri, the brother of his former master, Veḷapa Rāya defended himself with such vigour that he nearly forced the Bijāpur troops to raise the siege. The Musalmans were specially annoyed by night atttacks from the Karnāṭaka infantry, who, valuing their lives but little, entered the tents at night naked and covered with oil and stabbed the Musalman soldiers in their sleep. This novel form of attack caused a panic among the Musalmans and their sufferings were increased by the activity of the enemy in cutting off their supplies. But in Mustapha Khān the Bijāpur army had a good commandant. With the help of his Borgi, that is apparently Baḍagi (northern), that is Marāṭhā-Telugu, cavalry, he reopened his lines of communication and by placing a strong guard of sentries round the camp checked the night attacks. The siege was pressed, and after a year and three months the Musalmans were rewarded by the surrender of Bankāpur. The Bijāpur king ordered a superb temple within the fort to be destroyed, and himself laid the first stone of a mosque which was built upon the foundation. Many towns and districts were conferred upon Mustapha Khan, and till his assassination in Bankāpur in 1579 the whole of the conquered country remained under his management. According to Hindu accounts the power of the Vijayanagara kings continued at least in name till 1584. Though in 1593 the Hindus for a time regained Bankāpur, 1575, the year of the fall of Bankāpur,

may be taken as the date when Dhārwār came under Bijāpur rule. Dhārwār continued under Bijāpur sway for about a hundred years, till the capture of Bijāpur by the Emperor Aurangzeb in 1686. Of these hundred years almost no details are recorded.

Mughal Invasion and Rise of Śivaji.

About 1623 during Jahangir's reign William Hawkins wrote describing the injustice and oppression of Mughal rule in India in his day and the ruthlessness with which the treasury was enriched. Muhammad Adil Shah of Bijāpur refused to accept the supremacy of the Mughal emperor and was besieged by the latter's troops. In 1633, the emperor Shah Jahan invaded the Dekkan and "laid waste" the country of Bijāpur. It was in 1637 that Śahāji Bhonsle, who for several years had kept the kingdom of Ahmednagar under his direct influence, entered service in the court of Muhammad Adil Shah of Bijāpur on the extirpation of Ahmadnagar by Shah Jahan. This was a period of extreme confusion and disorder in the Dekkan. In 1647 Śivāji broke out into open rebellion against his father and seized the latter's *jagirs* and several forts. He rebelled against the Adil Shahi Sultan of Bijāpur and established himself as a leading chief with Kalyān as his capital.

In the latter part of the seventeenth century, before Bijāpur was weakened by the attacks of Śivāji, Dhārwār seems to have been full of villages of weavers and Hubli to have been a place of much wealth and of great trade. In 1673, while ravaging Bijāpur territory, which was under Muslim rule and was, therefore, looked upon by the Marāthās as enemy territory, a Marāṭhā army under Aṇṇāji Dattu plundered the rich mercantile town of Hubli, the centre of a number of manufacturing villages. Merchants of all nations were pillaged; and the Bijāpur troops, which had been stationed for the defence of the town, destroyed any property which the Marāṭhās had left. The English factory at Kārwār which was said to have employed 50,000 weavers in the Dhārwār villages, had a broker at Hubli to sell all kinds of imports and gather the cloth intended for England. The Hubli factory was plundered and, according to English accounts, goods were lost worth about £ 2,773 (7894 *pagodas*). The English claimed compensation, but Śivāji declared that, except some petty damage estimated by him at about £ 70 (200 *ps.*) his troops had done them no harm. In 1674 Śivāji fortified Nargund thirty miles north of Dhārwār, and took Dhārwār. About the same time, 1673, Abdul Karim Khān, the ancestor of the former Nawab of Savaṇūr (a State now merged in Dhārwār district), on behalf of Bijāpur was appointed chief captain against the Marāṭhās and governor of the province or *sarkār* of Bankāpur, which, under Bijāpur, included sixteen districts or *parganās*, the chief among them being Nasrābād or Dhārwār and Gadag.

In 1685, Sultan Muassim, Aurangzeb's son, marched in the name of the Delhi emperor to regain the south-west portions of the Bijāpur kingdom which Śivāji had overrun. He took Hubli and Dhārwār, a place of respectability and strength, and placed garrisons in them. But in spite of this success he had to withdraw towards Ahmednagar, as his army was greatly reduced by famine

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and pestilence. In 1686, 15th October, on the capture of Bijāpur by Aurangzeb, the rest of the Bijāpur territories in Dhārwār passed to the Mughals.

MUGHAL RULE (1686-1720).

MUGHAL RULE (1686-1720).

THE MUGHAL RULE of the country was purely military and did not last long. Abdul Rahuf Khān, son of Abdul Karim Khān, the Bijāpur governor of Bankāpur, entered the emperor's service and received a large share of the Bombay Karnāṭaka. Abdul Rahuf at first made his head-quarters at Bankāpur, but he afterwards moved to Savaṇūr about six miles to the north-east. He left the revenue management of his territories to the hereditary Hindu officers, of whom the chief were the *dēsais* of Navalgund, Śirahatti, Hāvanūr, and Ḍambaḷ. The death of Aurangazeb in 1707 led to the establishment of two Marāṭhā principalities under two of Śivāji's grandsons, Satārā under Sāhu and Kolhāpur under Saṁbhāji.

MARATHA RULE (1720-1818).

MARATHA RULE (1720-1818)

IN 1719 THROUGH THE INFLUENCE OF THE SYEDS who deposed the Emperor Farrukh-Siyar (1713-1719) Śāhu received three imperial grants for the *cauth* or one-fourth and the *sardēśmukhi* or one-tenth of the revenues of the six Deccan provinces, among them Bijāpūr which included Dhārwār. The third grant was the *swarāj* or home rule of sixteen districts, the only one of which within Dhārwār limits was Gadag. After this great cession of territory Fatesing Bhonsle, Raja of Akalkot about twenty-three miles south-east of Solāpur, was appointed to collect the tribute and revenue due from Karnātaka. In 1723 the Nizām was created viceroy of the Deccan by the Emperor of Delhi and assumed independence. In those parts of Bombay Karnātaka which were not included in the Marāṭhā home rule territory or *swarāj*, or had not been wholly ceded in grant, the Nizām divided the revenue with the Marāṭhās. As viceroy of the Deccan he interfered to suppress disturbances in Bijāpūr Karnāṭaka, and appointed a new governor or *subhedār* to that district. Though Śāhu had received the imperial grant of a large share of Karnātaka and though his claims to levy a fourth and a tenth of the revenues of all lands formerly held by the Mughals had been admitted, so great was the local power of the chiefs of Kolhāpur and Savanūr that Fatesing Bhonsle, the Marāthā general, scarcely ventured to cross the Kṛṣṇā. In 1726, on the pretext of levying one-fourth and one-tenth shares of the revenue, Peśavā Bājirao (1720-1740), with a large army under Fatesing Bhonsle, marched into Karnātaka. They plundered places as far as Śrirangapaṭṭaṇa, but made no attempt to establish their power. In 1730, under a treaty between the chiefs of Sātāra and Kolhāpur, though Śāhu and the Peśavā continued to exercise sovereignty over the country between the Kṛṣṇā and the Tungabhadrā, excepting some forts, it was actually assigned to Kolhāpur.

During these changes the Savaṇūr Nawāb who, though no longer dependent on the Mughals was subordinate to the Nizām, acquired so large a territory that in 1746 he ventured to resist the authority of

the farmer of the Marāṭhā dues from the country between the Kṛṣṇā and the Tuṅgabhadrā. This brought on him a Marāthā invasion against which he was unable to cope. In 1747 he had to agree to a treaty by which he yielded to the Peśavā the whole of the present sub-divisions of Dhārwār, Navalgund and Gadag, and parts of Rāṇebennūr and Kōḍ. He was allowed to keep Hubli, Baṅkāpur, Hāngal, and other districts together with his family possession, the fort of Baṅkāpur. It is doubtful whether the terms of this treaty were fully carried out. In 1755, while Peśavā Balāji's army was encamped on the north bank of the Kṛṣṇā on its march to the South Karnātaka, an officer of the Peśavā, Muzaffar Khān by name, formerly in M. Bussy's service, deserted the Peśāvā and joined Abdul Hakim Khān, the Nawāb of Savaṇūr, who had about this time thrown off his allegiance to the Nizām. The Peśavā demanded the deserter's surrender and as the Nawāb refused to give him up, the Marāṭhā army crossed the Kṛṣṇā, and attacked Savaṇūr. The Prime Minister of Haidarabād, Shah Nawāz Khān, who was at this time in league with the Peśavā, observing so formidable an advance of Marāthā troops, gathered an army of observation. The Peśavā sent agents to declare that he had no intention to make war on the Nizām, that the object of his advance was to reduce the Nawāb of Savanūr, their common enemy whose power, he said, was formidable both to the Nizām and to the Marāthās, and if not crushed would spread over the whole Karnāṭaka. Accordingly, a force from Haidarabād joined the Marāthās and under Bussy's directions the artillery opened so heavy a fire on Savaṇūr that after a siege of three months the Nawāb was obliged to yield. To secure the withdrawal of the Marāthā troops, the Nawāb, in addition to a large cash payment, to raise which he was forced to pledge Bankāpūr fort to Hoḷkar, was compelled to cede eleven more districts, among them Hubli and Miśrikōṭe. In return he received some districts in Rānebennūr and the sub-division of Parasgad in Belgāum. The Peśavā seems not to have taken the newly acquired territory under his direct management, but to have left most of it to the local *dēsais* whom he made responsible for the revenue.

War with Haidar 1764-65.

In 1762 Haidar Ali deposed the Hindu king of Mysore and usurped his authority. By 1763 Haidar's conquests had spread far north of the Tungabhadrā. The friendship of Savaṇūr became of importance to Haidar and through his general Fazl Ullah he suggested to the Savanūr chief Abdul Hakim Khān the advantages of an alliance. Next year (1764), as the Savaṇūr chief refused to separate from the Marāṭhās, Haidar marched against Savanūr, and after some resistance reduced the Nawāb to submission, while Fazl Ullah Khān took Dhārwār and overran the country as far north as the Kṛṣṇā. In Poona great preparations were made to repel Haidar's invasion. An army under Peśavā Mādhavrao (1762-1773) marched towards the Kṛṣṇā. Gōpālrao Patvardhan who was sent in advance crossed the Kṛṣṇā but was defeated by Fazl Ullah. In May 1764, when the Peśavā approached with an army of 30,000 horse and as many foot, Fazl Ullah, leaving a strong garrison in Dhārwār, fell back on Haidar's army, which, quitting its entrenched camp at Anavaṭṭi in Mysore about twenty-five miles south of Bankāpur and advancing

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towards Savanūr, took a strong position near Raṭṭēhaḷḷi about thirty-six miles south of Savanūr. Here, when joined by Fazl Ullah the whole force under Haidar's command amounted to about 20,000 horse and 40,000 foot, of which one-half were disciplined infantry. The Peśavā gaining through his cavalry correct information of the strength of Haidar's position, determined not to attack it, and instead employed his troops in driving out Haidar's garrisons from the towns and villages north of the Varadā. In the hope of bringing on a general engagement, Haidar moved with 20,000 men intending to retire and draw the Marāthās towards the strong position which Fazl Ullah held with the main body of the army. The Marāṭhās threw out a few bodies of skirmishers who, retiring as he advanced, drew Haidar forward until their parties, always retiring but gradually thickening, at last formed solid masses of horse, which gradually moved round between Haidar and his camp and forced him, not without heavy loss, to change his feigned retirement into a real retreat. He then fell back on his entrenched position at Anavaṭṭi. The Peśavā followed and after a few days appeared to be moving columns to invest his camp. Haidar, fancying he saw a chance of cutting off one of the Marāthā columns, moved out with 2,000 infantry, 1,000 horse, and four light guns. He was again enticed to advance too far and was completely surrounded. The speed of their horses saved Haidar and about fifty of his cavalry; the rest of the corps was destroyed. The approach of the south-west monsoon (June) put a stop to further hostilities. The Peśavā cantoned for the rains at Narēndra, about five miles north of Dhārwār, billetting his horsemen among all the villages within a radius of twenty miles. As soon as the season allowed (October), the Peśavā laid siege to Dhārwār. He succeeded in breaching the wall, and the town capitulated. The whole country north of the Varada was now in his possession, except Mundagōḍ in North Kanarā, and this, when the weather cleared, he speedily reduced. Mādhavarao Peśavā made over the command of the army to his uncle Raghunāthrao or Raghōbā who in 1765 pursued Haidar across the Tungabhadrā and forced him to agree to a treaty under which, besides paying 32 lakhs of rupees, he gave up all claims on Savanūr. Dhārwār remained under the Marāthās till 1773.

Marāthā defeat, 1776.

Taking advantage of the troubles at Poona caused by the death of Mādhavrao Peśavā (1762-73), Haidar sent a strong detachment in 1773 under his son Ṭipu to recover the districts conquered by the Marāthās in 1764. Haidar entered into close relations with Raghunāthrao, the uncle of the murdered Peśavā Nārāyanrao, acknowledged him head of the Marāṭhās, and agreed to support him. In 1776, according to Mysore accounts, in return for the gift of sixteen lakhs of rupees Raghōbā agreed that Haidar should take and hold the country to the south of the Kṛṣṇā. Haidar crossed the Tungabhadrā, took Bankāpur and Savanūr, and continued to push northwards till the rains (June 1776) stopped active operations. He returned to the south, leaving a chosen body of troops in Bankāpur with directions to watch, and as far as possible prevent supplies passing to the Dhārwār garrison which had not been reduced. Meanwhile, the Poona ministers opposed to Raghunāthrao obtained from the Nizām a promise to act with them against Haidar. Before the joint Marāṭhā

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and Nizām armies could march, a small force under Konherrao Patvardhan and Pāṇḍurang was (1776) sent to drive Haidar's troops out of Savaṇūr. Muhammad Ali, the Mysore general and Raghōba's agent in command of a body of auxiliary Marāṭhās, came up with the troops under Patvardhan at Sānsi about twenty-five miles south-east of Dhārwār. Finding the Poona force drawn up in order of battle, Muhammad Ali began the action with his cavalry. He feigned a check and retiring in apparent disorder was thoughtlessly followed by the Marāṭhās who, confident of victory, pursued in headlong haste till the fugitive Musalmans suddenly disappeared through openings in a powerful reserve. At the same time a body of men in ambush poured into the flanks of the Marāthās a tremendous fire of grape and musketry. The slaughter was serious and the confusion hopeless. Muhammad Ali made a determined charge at the head of his cavalry, and completing the rout, continued the pursuit for nine miles and captured many of the Marāthās, among them their leader Pāṇḍurang. After this defeat, in 1777, the main body of the Marāthā army of about 30,000 men under Paraśurāmbhau, the most distinguished member of the Patvardhan family, and the Nizām's army about 40,000 strong under Ibrāhim Khān, marched against Haidar. The Nizām's forces were brought off and the Marāṭhās recrossed the Kṛṣṇā without risking an action. This left the field open to Haidar who in 1778 took Dhārwār after a protracted siege. After the fall of Dhārwār, Bādāmi and Jālihāḷ in South Bijāpur were taken and Hyder was waster of the whole country south of the Kṛṣṇā. He left Nargund, Navalgund, Ḍambaḷ, and Śirahaṭṭi, and other strong places in the hands of their estate-holders or *dēsāis* on their acknowledging his supremacy and agreeing to pay tribute. The Poona ministers were too fully occupied with the war against Raghunāthrao and the English to allow them to make a serious attempt to recover Karnāṭaka. Hyder used this interval to strengthen his hold on the country by a close alliance with Hakim Khān, the Nawab of Savaṇūr. In 1779 the eldest son of the Nawāb was married to Haidar's daughter and Hyder's second son was married to the Nawāb's daughter. These alliances led Hyder to support the Nawāb in nominally recovering almost all the possessions which his father had in 1756 ceded to the Marāthās. From this time till Hyder's death in 1782 Hakim Khān prospered.

In 1779, as the Poona ministers were anxious to secure his aid in driving the English out of India, Hyder's right to the Marāṭhā territories south of the Kṛṣṇā was admitted on payment by him of a yearly sum of Rs. 11,00,000 to represent the Marāṭhā share of the revenue. Afterwards, when the war with the English was nearly over and when the treaty of Sālbāi (1782) was in progress, Nānā Phaḍnavis, the Peśavā's minister at Poona, tried to persuade Hyder to restore the territory north of the Tuṅgabhadrā, threatening, if Hyder refused, to join the English in attacking Mysore. But the rivalry between Nānā and Mahādāji Śinde and the death of Haidar in 1782 prevented Nānā from gaining his object. After Hyder's death, Nānā Phaḍnavis called on Ṭipu to make good the arrears of tribute. Ṭipu acknowledged that tribute was due but evaded paying it. A conference was arranged between Nānā and the Nizām to form plans for recovering the territory to the south of the Kṛṣṇā.

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But they failed to come to an agreement and Ṭipu remained in possession. The Savaṇūr Nawāb, who after Haidar's death (1782) had gone over to the Marāṭhās, incurred Ṭipu's wrath, who drove his family out and forced him to take refuge at Poona. In 1785, by demanding a higher tribute, Ṭipu estranged Venkatrao, the chief of Nargund, who had been his tributary since 1778. As by himself he was unable to withstand Ṭipu, Vēnkaṭrao sought the help of the Bombay Government and as they were unable to assist him he turned to the court of Poona. When Ṭipu pressed Venkatrao, Nānā Phadnavis interfered. He declared that Ṭipu had no right to exact more than the former tribute, that landholders on the transfer of districts were liable to no additional payments and that the rights of Brahmaṇ landholders except when guilty of treason were always respected. Ṭipu replied by sending two bodies of troops to demand more tribute than the Nargund chief could pay and so give him a pretext for reducing the fort. In March 1785, when news reached Poona that the siege of Nargund was begun, a body of Marāthās was sent from Poona to relieve Vēnkaṭrao. Before the Poona detachment arrived, want of water had forced the Mysore troops to raise the siege. They were still in the neighbourhood, and after some skirmishing compelled the Marāthās to retire, took the fort of Rāmdurg about seven miles north of Nargund, and resumed the siege of Nargund. On Ṭipu's assurance that only the regular tribute would be exacted, the Marāthā army recrossed the Kṛṣṇa. The siege was pressed with redoubled vigour and on the strength of the terms promised by Ṭipu the Nargund chief capitulated. In spite of Ṭipu's promises, when the fort was taken the chief was seized and he and his family were sent into captivity.* Kittūr, a fort in Belgaum about forty miles west of Nargund, was also seized, and both Kiṭṭūr and Nargund were garrisoned by Mysore troops.

Siege of Nargund, 1785.

War with Tipu (1786-92).

In 1786 the Marāthās and the Nizām formed an offensive alliance against Ṭipu, and agreed to begin operations by taking from him the country between the Kṛṣṇā and the Tuṅgabhadrā. A detachment of 25,000 troops, chiefly horse, under Tukoji Holkar and Ganēśpant Behere, another Marāthā commander, was sent to drive Ṭipu's garrisons from the neighbourhood of Kiṭṭūr and to act against the Mysore general Burhan-ud-din at Kittūr. At the same time the confederate army under Haripant advanced and laid siege to Bādāmi in South Bijāpūr, which after a furious and persevering attack they succeeded in taking. Holkar's detachment drove all Ṭipu's posts from the open country in the neighbourhood of Kittūr but failed in their attack on Kittūr fort. Hoḷkar then made one march of upwards of sixty miles to Savaṇūr with the object of seizing Ṭipu's chief banker Rāghavēndra Naik. Rāghavēndra succeeded in escaping but two or three other smaller bankers fell into Hoḷkar's

*Grant Duff's *Marāthās*, pp. 466-67, says that after Tipu's forces captured Nargund in 1785, the daughter of the Dēsai of Nargund was taken into Tipu's harem. It further says that Tipu forcibly circumcised many Hindus of the territory south of Kṛṣṇā and 2,000 Brahman disciples of Śaṅkarācārya destroyed themselves to avoid the disgrace. Both these statements have been disputed. Khare (viii, p. 390-5) [quoted in Khan's *History of Tipu Sultan*, Calcutta, 1951, p. 100 (f. n. 65)], regards it as fiction. The latter statement about cucumcision is not corroborated by Wilks who gives a detailed account of the siege of Nargund. (Vol. II, p. 286-7).

hands and had to pay a ransom of two lakhs of rupees. At Savaṇūr Hoḷkar was joined by Hakim Khān the Nawāb who, though closely related to Ṭipu, had been so badly treated by him that he willingly sided with the Marāthās. Hoḷkar's and the Nawāb's combined force repulsed an attack by Ṭipu's general Burhan-ud-din, who was forced to retire to Jadē-Anvaṭṭi on the Varadā. The confederate army under Haripant, after the fall of Bādāmi and the seizure of the other forts, found itself opposed in the Nizām's territory by Ṭipu himself, who with the greater part of his army had crossed the Tungabhadrā in basket boats. As grain and forage were extremely scarce, to procure supplies as well as to draw Ṭipu into the plain country, the Marāthā general marched to Savaṇūr. Ṭipu followed and encamped in a strong position within six miles of the confederates, keeping the town of Savaṇūr between the camps. In this situation both parties remained for fifteen days. On the first of October Ṭipu made preparations for a serious attack. He divided his force into four columns, the left centre commanded by himself; and after the evening meal moved off making a considerable detour with the object of delivering a combined attack on the enemy's left and centre. It was arranged that about an hour after midnight, when the head of his own column reached the point chosen for attack, he should fire a signal gun, which was to be answered by the heads of the three other divisions, and the attack was at once to begin. The night was dark and rainy. On reaching a small outpost Ṭipu's column was challenged; and Ṭipu, as if bent on letting the enemy know of his approach, ordered the outpost to be fired at. He again advanced and, when near the camp, fired the signal gun but listened in vain for a reply. After much delay and anxiety he fired another signal, which was answered by only one gun. He moved on and entering the camp a little before dawn found himself with no more than three hundred men. In the dark and wet the heads of all the columns except his own had lost their way, and from the same cause each column had broken into several divisions which were all wandering at random in the dark. As the light strengthened, all were within view and Ṭipu collected and arranged his troops. He found the Marāthā camp empty and their army drawn up on a height. They began to cannonade Ṭipu's force and he, according to his own accounts, ordered no guns of any size to fire in return. The confederates, thinking their assailants were without large guns, advanced carelessly against them and were repulsed with heavy loss. The accuracy of this account is doubtful, but there is no question that the day ended in Ṭipu's favour as the confederates fell back on a position whose left rested on the fort of Savaṇūr.

The scarcity of forage and the weakness of their position induced Haripant to leave Savaṇūr and the Nawāb fell back with him ten miles. Ṭipu took Savaṇūr but lay inactive till the Moharram when he retired to Baṅkāpur to hold the festival. In his absence Haripant without opposition breached, stormed, and took Śirahaṭṭi, a fortified town twenty miles north-east of Savaṇūr. While in Savaṇūr Ṭipu sent a messenger nominally to treat of peace but, according to his own statement and as the event showed, with the object of throwing the enemy off their guard. On pretence of forage Ṭipu moved and made a successful night attack on the confederate camp and secured

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the splendid equipage of the Nizām's general and 500 camels which carried it.

In 1787, fearing that the English were about to take part against him, Ṭipu made a treaty with the Marāṭhās ceding them Nargund and in return receiving back the other towns and districts which the Marāthās had taken. Ṭipu also agreed to pay the Marāṭhā share of the revenue and to restore to the Nawab of Savaṇūr the territory which he held before his son's marriage with Haidar's daughter. The Nawab dreading Ṭipu's treachery accompanied the Marāthās to Poona. Ṭipu never meant to fulfil these engagements. As soon as the Marāṭhās had recrossed the Kṛṣṇā, the Mysore troops retook Kittūr. The Marāṭhās were much annoyed by Ṭipu's faithlessness and as both the English and the Nizām were interested in preventing increase of Ṭipu's power, in 1790 when his attacks on Trāvankore gave the English grounds for acting against Ṭipu, an offensive alliance was formed against him by the English, the Marāthās and the Nizām. After preliminaries were settled the Marāthā force was placed under Paraśurāmbhāu Patvardhan whom the English engaged to supply with a detachment of British troops. The 8th and 11th battalions of Native Infantry, one company of European and two companies of Native Artillery, with six field pieces, which was the force named to act with the Marāthās, sailed from Bombay under the command of Captain Little about the 20th of May 1790. They disembarked at Sangamēśvar in Ratnāgiri on the 29th of May, reached the top of the Āmbā pass by the 10th June and arrived at a village not far from Tāsgaon, about fifty miles east of the Āmbā pass, on the 18th, where they joined Paraśurām's army. The combined force did not cross the Kṛṣṇā till the 11th of August As they advanced they found no difficulty in driving out Ṭipu's soldiery and the country was rapidly occupied until they came to the village of Narēndra, about five miles north of Dhārwār. When they reduced Narēndra the Marāthā force was daily joined by small parties till the whole amounted to 25,000 horse, 15,000 foot, and fifteen pieces of heavy cannon twenty-four pounders and upwards.

Siege of Dharwar, 1790.

The fort of Dhārwār was held for Ṭipu by Badr-uz-Zamān Khān, one of his most trusted generals, with a garrison of seven thousand regulars and three thousand irregulars armed with match-locks and swords. The combined English and Marāṭhā army appeared before the fort on the 18th of September. Till the 30th of October nothing of importance was done. On the 30th of October the English detachment attacked a body of the defenders who were posted outside the walls of the town. The defenders were driven back with the loss of three guns and a large number of killed and wounded. The loss on the side of the English was ten men killed and fifty-nine wounded. After this attack nothing further took place till the 13th of December when the British force attacked and took the town with a loss of sixty-two English and several hundred Marāṭhās killed and wounded. The town was reoccupied by the defenders but they were driven out. As the siege made little progress, on the 28th of December the British contingent was strengthened by the 2nd Bombay Regiment and the ninth battalion of Native Infantry from Bombay under Lieutenant-Colonel Frederick and afterwards by a corps about 300 strong, fifty of them Europeans of all nations and

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the rest natives, commanded by Mr. Yvons, an English gentleman in the Peśavā's service. In spite of these reinforcements, the siege languished. On the 13th of March (1790) Colonel Frederick died worn out by delays and disappointments. The siege was kept up till the 4th of April, or twenty-nine weeks in all, when the garrison, reduced by desertion and death from 10,000 to 3,000, capitulated. During the siege the loss of the English detachment was 500 killed and wounded, of whom one hundred were Europeans; the Marāṭhā loss was estimated at 3,000. After the fall of Dhārwār, several places, among them Kuśgal fort about twelve miles to the south-east of Dhārwār and the rich trading town of Hubli, surrendered to the Marāṭhās. The scene of war between the confederates and Ṭipu was transferred to the country south of the Tungabhadrā; and the whole of the Bombay Karnātaka passed to the Marāṭhās.

Condition, 1790-1800.

In spite of the frequent wars, when it passed from Ṭipu to the Marāṭhās the district was fairly prosperous. From Moor's *Narrative of Captain Little's detachment* we learn that for about sixteen miles north of Dhārwār the country was very rich; no garden mould could be richer. The lands near Dhārwār were in the highest state of tillage, affording the cattle luxuriant pasturage and the army plentiful supplies. About ten miles south-east of Dhārwār the country round Hubli was well wooded and watered and, allowing for the time of the year (April), was in the highest tillage. Though there were no ornamental buildings, the town of Hubli was a rich centre of trade sending sandalwood and ivory to the western coast chiefly through Goa, and receiving silk, cotton goods and rice. Many rich bankers negotiated bills on distant places and had such weight in the money market that the exchange and the currency of a great part of the neighbouring country was controlled by Hubli. Though the town of Savaṇūr, about thirty-six miles south-east of Dhārwār, had lately (1786) been ruined, the country round it was rich and well tilled. About ten miles south of Savaṇūr near Dēvagiri the country was well wooded, watered, and tilled. At Hāvēri and Mōṭēbennūr about ten miles south-east of Dēvagiri, the country had the same rich appearance. Mōṭēbennūr, a market town, was particularly flourishing with stone houses and a brisk traffic with Mysore, chiefly in sandalwood. Birgi, about four miles further south, was almost surrounded with groves and gardens. Rāṇēbennūr in the extreme south-east of the district was a market town of some extent and importance with large gardens and groves to the east and north. In times of peace the country was full of oxen and sheep; the sheep for food, the oxen for work. Sheep were very cheap, selling at 4 to the rupee. Fowls were abundant, about 20 to the rupees; there were no geese, turkies, or tame ducks. The forests had tigers, bears and leopards, a few lynx, and no lions There were wolves, hyænas, jackals, and foxes on every hill, and in the open country endless herds of antelope and other deer. There were peafowl, partridges, quail, snipe, doves, plover, jungle-cock, florican, and bustard. The ponds were full of duck, teal, and wigeons. Fish were seldom eaten; the necessaries of life were so abundant that there was no need to drain the pools. In times of plenty grain was very cheap. A bullock-load or 160 pounds (80 *pakka shers*) of millet, enough to last a family of six for a month,

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could be bought for Re. 1. Fruit and vegetables were less plentiful than grain, fowls, and mutton. Plantains were the chief fruit, and mangoes were abundant though inferior to Bombay, Goa, and other coast mangoes. Palm-juice was drunk fresh and fermented. The fermented juice was drunk to excess by most of the lower classes. The other fruits were melons, pomegranates, grapes, pineapples, limes, custard apples, jacks, and guavas. Cocoanuts and dates were abundant and were sent to the coast. Though it was supposed that the cocoa-palm did not flourish away from the sea, there were groves or forests of cocoa-palm 150 miles from the coast. Neither rice nor gram was common; millet took the place of rice or wheat and *kulthi* of gram. Waring in his *Marāthās* states that about this time (1792) the district or *sarkār* of Bankāpur of the province or *subhā* of Bijāpur contained sixteen sub-divisions or *parganās* yielding a yearly revenue of Rs. 25,42,990.*

By the treaty of Śrirangapaṭṭana (February 1792) at the end of the third Mysore War (1790-1792) the Marāṭhās were confirmed in their possession of the Bombay Karnāṭaka. Most of Dhārwār and Savaṇūr was made over to Paraśurāmbhāu not as a grant or *jāgir*, but in payment of the expenses he had incurred in the late war with Ṭipu. The parts not ceded to Paraśurāmbhāu's family were assigned for the support of certain garrisons and for the payment of the Marāṭhā army under the command of Dhoṇḍopant Gokhale, an officer of the Peśavā whom, during his absence to Śrirangapaṭṭana, Paraśurāmbhāu had left behind and who before Paraśurām's return had, by raising money and troops, become so strong that Paraśurāmbhāu had to temporise with him.

While Paraśurāmbhāu was in the country south of the Tungabhadrā, a Marāṭhā named Dhoṇḍia Vāgh whose daring and unscrupulousness had raised him to high rank in the Mysore army left Ṭipu's service, and in 1790 with a few followers settled as a freebooter in the country near Dhārwār. On his return from Mysore in 1793 Paraśurāmbhāu was too busily engaged in disputes with the Kolhāpur chief to leave him time to attempt to suppress Dhoṇḍia. In 1794 Dhoṇḍopant whom the Poona government had directed to act against Dhoṇḍia attacked him with great vigour. Dhoṇḍia Vāgh was totally defeated and forced to take refuge with his late master Ṭipu with whom he had been negotiating for the recovery of Savaṇūr. From 1795 to 1800 the district was full of disturbances owing to Paraśurām's absence at Poona and Kolhāpur to the self-aggrandizement of Dhoṇḍopant Gokhale, who in 1796 through the last Peśavā Bājirao's (1796-1817) friendship had been appointed the Peśavā's governor or *sar-subhedār* of the Bombay Karnāṭaka, and to the lax system of administration. In 1797 one Bhīmrao, who had possessed himself of Ḍambaḷ in Gadag, gathered an army and with Dhoṇḍopant Gokhale's aid or connivance ravaged the rich and hitherto

*The details are Hāvēri Rs. 2,57,456, Māsūr Rs. 15,000, Kuṇḍgōla Rs. 9,09,037, Karajgi Rs. 1,20,000, Kumdaran Rs. 41, 250, Dhārwār or Nasarābād Rs. 1,20,129, Nargal Rs. 54,377, Gadmi Rs. 3,13,105, Miśrikōte Rs. 97,500, Lakshmeśvar Rs. 2,59,529, Rynabeli Rs. 82,500, Haliyāl Rs. 24,581, Bajgal Rs. 37,500, Benehalli Rs. 68,781, Harihar Rs. 10,368 and Risihali Rs. 1,31,903. The Navalgund and Nargund sub-divisions belonged to the district of Torgal. Navalgund yielded a yearly revenue of Rs. 75,420, and Nargund of Rs. 75,000.

Condition, 1790-1800.

untouched country south of the Malaprabhā, and for twelve years carried on unceasing pillage and murder until at last Dhoṇḍopant's nephew Bāpu Gokhale was forced to disown and seize him. This was not done until one-half of the population of the tract was destroyed and tillage was confined to little circles round villages from which the people on the approach of the enemy had to betake themselves to the village tower. These towers with which the villages however small were furnished were the only security the people had for their lives, though occasionally even the towers were set fire to and all within died of suffocation. While the north was thus disturbed the other parts of the district were not at rest. Contests were continually going on between the Kolhāpur chief, Paraśurāmbhāu, and Dhoṇḍopant Gokhale, sometimes jointly, sometimes each for himself. In the course of these struggles (1799) Dhoṇḍopant appropriated Navalgund and Gadag which belonged to a hereditary *dēsāi*; a great portion of the Bhāu's territory was ravaged and usurped by the Kolhāpur chief; and in 1799 Paraśurām-bhāu was killed. In 1799 the fourth Mysore war ended on the 4th of May by the victory of the confederate British and Nizām's armies, the fall of Srirangapaṭṭana and the death of Ṭipu.

The descriptions of the country seem to show that it had fallen off considerably between 1790 and 1800. In 1790 and 1791 the ravages of Paraśurām's army had caused ruin and famine, and between 1790 and 1794 the uncontrolled brigandage of Dhoṇḍia Vāgh had impoverished the people.* In a private letter dated the 20th of May 1800 Major Munro wrote : Savaṇūr and Dhārwār belong to the Peśavā and to Appāsāheb, the son of Paraśurāmbhāu. Neither of them have much authority. Their deputies plunder each other and are seldom able to collect the revenue as their districts are full of a rebellious or rather of a thieving set of petty landlords. Colonel A. Wellesley, afterwards the Duke of Wellington, while in pursuit of Dhoṇḍia Vāgh wrote in a letter to Government dated the 7th of July 1800: 'Whether from a recollection of former oppressions or from a sense of their inability to protect them, it is clear that the people are averse to the government of the Bhāu's family and desire a change.' In a letter to Major Munro on the 7th of August 1800, Colonel Wellesley wrote, 'I hope that before we shall have done in this country, if we do not take it for ourselves we shall establish in it a strong government, one which can keep the relations of amity and peace. At all events, we have established a respect for ourselves; we have gained a knowledge of and have had friendly intercourse with the principal people; and it is not probable that they will hereafter be very forward to encourage any

*Gleig's *Life of Munro*, I. 260. When in 1791 Paraśurāmbhāu accompanied the English and the Nizam in their wars against Ṭipu he spread havoc and dismay wherever he went. The country about Saśivhally in Mysore before Paraśurām's invasion (1791) was in a very good state. After his destructive march not above one-fourth of the people remained alive and these were left destitute of everything which the Marāthās could either carry away or destroy. The wretched remnants of the inhabitants had again begun to recover, when Dhoṇḍhia Vāgh came among them (1790-1794). He did not put any one to death; but he plundered the houses and even burned some of the villages, the inhabitants of which he suspected of hiding their property. Buchanan's Mysore, III. 305.

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disturbance in our country. They see plainly that it is in our power to retaliate, and from what I have seen of their country and their mode of management, I am of opinion that at present our robbers would get more than theirs, or in other words that they have more to lose than we have.'

According to Buchanan, the territory south of the Varadā, though fertile, was greatly inferior to the Savaṇūr district; but both were fast becoming desert.* Near Harihar and as far at least as Savaṇūr most of the husbandmen were Lingāyats. There were scarcely any Marāṭhās among them. Very few of the poorer people married as the expense of the marriage ceremony was considered too great. They pleased their mistresses by a piece of cloth after which they lived as husband and wife; and both the woman and her children were as much respected as if she had been married with due ceremonies. There were very few spinsters. Few of the men were in the habit of going to foreign countries, and the rich had more wives than one, which made up for the men who lived as bachelors. The people on the banks of the Tungabhadrā were remarkably fickle, constantly changing from one side of the river to the other and at each time changing their masters.†

Dhoṇḍia Vāgh, 1800.

After his defeat in 1794 Dhoṇḍia Vāgh re-entered Ṭipu's service and was offered speedy preferment if he would turn Muhammadan. Dhondia refused, was forcibly circumcised, and was cast into prison. He was kept in irons till he was set free by the English on the taking of Srirangapattana in May 1799. He soon began to plunder and with 300 men was driven from Mysore by a British force under Colonel Stevenson and Colonel Dalrymple. He then entered Dhārwār but was attacked by Dhoṇḍopant Gokhale into whose hands his family and effects fell. He next fled towards the territories of the Nawāb of Savaṇūr pursued by a detachment of Marāṭhā horse. He offered to enter into Gokhale's service but Gokhale refused to receive him unless he gave himself up He left Savaṇūr and in August or September 1799 entered the Kolhāpur service, the chief readily receiving him into his army. He became too strong for the Kolhāpur chief, quarrelled with him, set up for himself, gathered the disaffected and discontented of all parts of India, and taking advantage of the absence of Appāsāheb and Gokhale at the siege of Kolhāpur, re-entered the district and established himself so firmly that no force which they could bring could ever drive him from it. He assumed the title of the King of the two Worlds and in the early months of 1800 plundered several places near Kittūr in Belgaum on the Dhārwār frontier and to the north of Dhārwār. He then established himself in the Savaṇūr country and on the first of May 1800 laid siege to Ḍambaḷ, twelve miles south-east of Gadag. While Dhōṇḍia was engaged at the siege of Ḍambal, Appāsāheb Patvardhan detached a force of 5000 cavalry and a large body of infantry to stop his progress. Against Appā's force Dhoṇḍia despatched one of equal strength. Appā's force was attacked, beaten and dispersed and about 300 horse were taken to Dhoṇḍia's camp. Dhoṇḍia got possession of Ḍambal, advanced to Hāvaṇūr then in

*Buchanan's Mysore III, 313.
†Buchanan's Mysore III, 814-15.

the Savanūr country, and was joined by all kinds of people, chiefly Musalmans from Aurangābād, Hyderābād, Kaḍappā, and almost the whole of Ṭipu's cavalry. He sent small detachments across the Varadā to take forts in that country and to make collections, and by the 18th of June 1800, except Hāvaṇūr on the left bank of the Tuṅgabhadrā about sixteen miles north of Rāṇēbennur, there was no fort of any consequence which had not fallen into Dhoṇḍia's hands.

Colonel Wellesley, who was in command of the troops in Mysore, represented that so long as Dhoṇḍia remained at large it was impossible to settle the Marāṭhā frontier, or to restore peace and order in Sonde in North Kanarā which had been ceded to the English on the death of Ṭipu. He was ordered to march with a large force against Dhoṇḍia and was authorized to enter Marāṭhā territory. He arrived at Harihar on the right bank of the Tuṅgabhadrā on the 16th of June, and on the 20th of June sent a patrol to reconnoitre the fort of Airāṇi on the left bank of the Tuṅgabhadrā about six miles below Harihar. The fort was left by the garrison during the night and the English troops took possession on the morning of the 21st. By the 24th of June Colonel Wellesley had passed the Tuṅgabhadrā and on the 27th arrived with cavalry and advanced pickets before Rāṇēbennur about twelve miles west of Airāni. The fort fired on the cavalry and an attack was instantly ordered. The assault was made by advanced pickets of fifty Europeans and 150 Indians under the command of Lt. Col. Monypenny and the leading battalion. Colonel Stevenson posted cavalry round the fort to cut off the garrison's retreat and Lt. Col. Monypenny led the attack with such dash that the place was escaladed without the loss of a man. Most of the garrison of 500 men were killed. Like the fort of Airāni Rāṇēbennur was given to Appāsāheb. Shortly after the capture of Rāṇēbennur a detachment under Colonel Stevenson drove Dhondia's people out of the country between the Varadā and the Tuṅgabhadrā.

Meanwhile Dhoṇḍopant Gokhale was moving south from Kolhāpur ostensibly to co-operate with Colonel Wellesley against Dhoṇḍia who had removed (19th June) to Hubli. It was arranged that Gokhale should not cross the Malaprabhā until Colonel Wellesley had passed the Varadā and had advanced to Savaṇūr. But before Colonel Wellesley had passed the Varadā, Gokhale crossed the Malaprabhā and went into the Kittūr district with the intention of making peace with Dhoṇḍia. He restored to Dhoṇdia his family and everything that was taken from him in his defeat in 1799, and sent an agent to his camp to negotiate. Hearing that after leaving him the same agent had gone to Colonel Wellesley's camp, Dhoṇḍia suspected Gokhale of treachery and moved against him. Gokhale endeavoured to draw off into the forest country north-west of Kittūr, but on the 30th of June between Dhārwār and Haliyāḷ in Kanarā Dhoṇḍia attacked his rear-guard of 250 horse and cut it to pieces. Gokhale, who was in command, was slain. Four of the guns fell into Dhoṇḍia's hands who pursued the main body of the army The horse escaped, some to Dhārwār and others to Haliyāḷ where they were welcomed and protected by a British detachment. News

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of Gokhale's defeat and death reached Colonel Wellesley at Rāṇēbennur on the 2nd of July. He left Rāṇēbennur and arrived at Hāvēri on the Poona-Harihar road on the 3rd, reached Dēvagiri on the 6th, and the right bank of the Varadā on the 7th. After building a redoubt to guard the boats and secure communication with the rear, he crossed to the left bank of the Varada. On the 11th Colonel Wellesley heard that Dhoṇḍia, who had been in the Kittūr country till the 7th, had advanced to Kuṇḍgola, about twenty miles north of Savaṇūr, with the intention of giving him battle. Colonel Wellesley marched to Savaṇūr on the 12th to place his baggage in safety. On the evening of the 13th he heard that Dhoṇḍia had come to within six miles of his camp and then returned to Kuṇḍgōla. Leaving his baggage in Savaṇūr, on the morning of the 14th Colonel Wellesley marched to Kuṇḍgōla, but on the night of the 13th Dhondia had fled about eighteen miles east to Kanveh. Thus between the morning of the 13th and of the 14th Dhoṇḍia marched about fifty-four miles. Dhoṇḍia had left a garrison of 600 men in Kuṇḍgōla, which the British troops attacked after a march of over twenty-two miles and when they had been under arms more than twelve hours. The cavalry under Colonel Stevenson surrounded the place; the gateway was attacked by the 1st battalion of the 12th Regiment and an endeavour was made to blow it open, while the grenadiers of the 73rd Regiment under Captain Todd, supported by those of the 1st battalion of the 8th Regiment, escaladed the curtain on the opposite side with a spirit which overcame every obstacle. The place was carried with small loss on the evening of the 14th. As Dhoṇḍia's people had begun to desert him at Kuṇḍgōla, Colonel Wellesley issued a proclamation offering a reward of Rs. 30,000 for his person.

On the 15th Colonel Wellesley marched to Lakhmēśvar, a large and rich town about sixteen miles south-east of Kuṇḍgōla which was evacuated. On the 16th he marched twelve miles north to Śirahatti which before his arrival had been undergoing a siege for three weeks. Colonel Wellesley spent the 17th and 18th in retracing his steps to Savanūr to get his baggage and provisions. Meanwhile Dhondia had fled from Kanveh on the 15th to the forests behind Ḍambaḷ and thence on the 17th to Aṇṇigēri. On the night of the 19th Colonel Wellesley was joined at Savaṇūr by part of Gokhale's beaten army under the command of his nephew Bāpu Gokhale, which had remained at Haliyāḷ from the day of their defeat (30th June). With the intention of joining Colonel Bowser, who was coming from the Doāb, Colonel Wellesley left Savaṇūr, arrived at Kalasa about ten miles north on the 22nd, at Lakhmēśvar about five miles further north on the 23rd where he received supplies of cattle, and at Śirahatti about ten miles further north on the 25th, where he was joined by about 1500 Marāṭhā horse, the remaining portion of Gokhale's beaten army. On the 26th he went to Ḍambaḷ, about fifteen miles north-east, and appeared before the fort which contained about 1,000 men. To them he offered a promise of safety, and gave them an hour to consider till the line would come up. They declined to accept the terms offered and the fort was surrounded by the cavalry under Colonel Stevenson and by the Marāṭhās under Gokhale. The commandant of the fort fell into the hands of the British

Dhondia Vāgh. 1800.

troops and was hanged.* The fort was handed to the Peśavā's commandant who had been confined in irons in the fort since Dhoṇḍia took it on the 4th of May.

On the 27th Colonel Wellesley arrived at Gadag, about fifteen miles north, but found it empty. The fall of Ḍambaḷ was a severe blow to Dhoṇḍia, who moved from Aṇṇigēri to Saundatti in Belgāum with the object of crossing the Malaprabhā. By the 27th of July the whole district was cleared of Dhoṇḍia and his people; not a single stronghold was left in his hands. Colonel Wellesley arrived at Alagavāḍi, about five miles north of Navalguṇḍ, on the 29th. From Alagavāḍi he marched into Belgaum, plundered and destroyed Dhoṇḍia's camp on the Malaprabhā, pursued him through Belgāum, Bijāpur and the Nizām's territories, until on the 10th of September he was surprised and killed at the Nizām's village of Konagal. The destruction of Dhoṇḍia's power did not free the district from disturbance. So bitter was the feeling between Peśavā Bājirao and the Patvardhans that the Peśavā instructed Bāpu Gokhale, his governor or *sar-subhedār* of the Bombay Karnāṭaka to harass and annoy Appā Sāheb, and in November 1801 Bāpu Gokhale brought an army and took and plundered Savaṇūr and Hāvēri.

Treaty of Bassein: Savanur and Bankapur ceded to British.

In October 1802 Peśavā Bājirao was driven by Holkar from Poona, and took refuge with the English with whom he entered into the treaty of Bassein (31st December). Under the terms of this treaty, in return for the British guarantee of protection and to meet the expenses of the subsidiary force, along with other territory Bājirao ceded to the English the Savanūr country with twenty-six sub-divisions and with a yearly revenue of Rs. 10,22,840 and the sub-division of Bankāpur with a yearly revenue of Rs. 5,56,760. At the close of 1803, this territory was restored to the Peśavā in exchange for land in Bundelkhand. To reinstate Bājirao at Poona, General Wellesley who had returned to Mysore after Dhondia's death again entered (1803) Dhārwār on his way to Poona. During the campaign against Sinde and the Berār Rāja (1803), the district though torn by internal dissensions, remained fairly quiet, as General Wellesley had made it clearly understood that he would not have his communication with the south disturbed. Between 1800 and 1803 the struggle for power and plunder among the local estate-holders and officers

*Wellington's Despatches, I. 69. The commandant seems to have been hanged because he did not give up the fort (Gov. Gen. to Secret Com. of the Board of Directors, 31st August 1880, Wellington's Despatches, I. 69). Colonel Wellesley seems to have afterwards regretted that the commandant was hanged. In 1801, Colonel Stevenson, who was second in command at Dambal, wrote to General Wellesley to use his influence to get him the same summary powers which General Wellesley had at Dambal. General Wellesley (1st July 1801, Sup. Despatches, II. 484), disapproved of Colonel Stevenson's proposal, saying such extraordinary powers ought never to be exercised. According to a correspondent in the *Bombay Gazette* (27th April 1881), before he left India, General Wellesley induced the Government of Bombay to allow the widow of the commandant to adopt a son and the son to bear the hereditary title of Bahadur Dēsāi of Dambal. According to Rao Bahadur Tirmalrao the commandant's name was Śrinivas Venkaṭādri, a Smarta Brahman whose grandson joined the rebellion in 1858, and forfeited his life and estates. A correspondent of the *Bombay Gazette* (10th March 1881), noticed that the people of the country had not forgotten the hanging of the commandant.

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of the Peśavā government continued without intermission. The two chief estate-holders within Dhārwār limits were Appā Sāheb Patvardhan who enjoyed a yearly revenue of Rs. 4 lakhs and who kept 500 horse and 1000 foot, and Venkatrao of Nargund and Rāmdurg, a near relative of both Appā Sāheb and Bāpu Gokhale, who enjoyed a revenue of Rs. 1,25,000 and who kept 500 men to garrison Nargund fort. Among the officers of the Peśavā were Bāpu Gokhale who commanded a force of 2,000 horse, 1,000 infantry with two or three guns, and 1,000 Pindārīs. He held Navalgund and Gadag yielding a revenue of Rs. 5 lakhs and added much to his income by plundering the country near his districts. Ganpatrao Pense, besides holding his own estate in South Bijāpur, managed Rāṇēbennur and Hāngal which were the estates of a Poona officer named Rūprām Chaudhari; these estates together yielded a yearly revenue of Rs. 1,20,000. Bāpuji Sinde, who had commanded Dhārwār fort since 1794, maintained a garrison of 800 persons and 120 horse out of the revenues of the districts of Beṭigeri and Maraḍagi yielding a yearly revenue of Rs. 1,20,000. Amratrao, the adoptive brother of Peśavā Bājirao, held the town and districts of Aṇṇigēri and Parasagad in Belgaum yielding a yearly revenue of Rs. 50,000. Besides these there was Kheir Khān, the Nawāb of Savaṇūr, the only Musalman of note. He had been so ill-used by Ṭipu and was so harassed by the Brāhmaṇ estate-holders and chiefs, that in 1800 he placed himself under the protection of Colonel Wellesley. Colonel Wellesley had arranged to secure his revenues to the Nawāb but nothing was done. He was a pensioner on the Marāthās, but his pension of Rs. 5,000 a year was seldom paid. In 1806 his palace was in ruins and himself and his family in rags.

Towards the close of Bājirao's Peśavāship (1813-18), as they knew he was bent on their ruin, most of the Southern Marāṭhā chiefs, though not actively turbulent, maintained an attitude of semi-independence of the Peśavā. To this want of harmony among the rulers were added the poverty of the country and the misery of the peasantry brought about by the Peśavā's system of farming the revenue. Independently of the distrust which Bājirao's character and aims excited, the power wielded by the notorious Trimbakji Dengle caused general disgust. The temper of the country was shown in 1814 by the refusal of the commandant of Dhārwār to give up the fort to Trimbakji in accordance with the orders of the Peśavā who had to send a force to invest it.*

Treaty of Poona: Dharwar and Kusugal ceded to British.

On the 13th of June 1817, under the treaty of Poona, the Peśavā agreed to cede territory in lieu of the contingent he was bound by the treaty of Bassein to maintain. Dhārwār and Kusugal about fifteen miles east of Dhārwār, together with the districts south of the Varadā, were among the cessions. The early occupation of these districts was considered of great importance to the British interests as it would facilitate the extensive operations at that time in course of preparation against the Pindārīs, and in the case of rupture with

*Grant Duff's *Marāthās*, 623-624. When asked by Bajirao to surrender the fort to Trimbakji the commandant replied: "If your Highness will send a gentleman to relieve me in the command, or if you will send a clerk in your own name, to whom I can commit my charge, your servant will present the keys to him, but I will never give over the fort of Dhārwār to such a person as Trimbakji Dengle.

the Peśavā the possession of Dhārwār would be of infinite value to any force advancing from the south.

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Treaty of Poona: Dharwar and Kusugal ceded to British.

Colonel, afterwards Sir Thomas, Munro was appointed Commissioner with both civil and military command of the newly acquired territory. Taking with him a force already on the Tuṅgabhadrā under Brigadier General Pritzler, he marched to Dhārwār. Major Newall at the head of a battalion of Native Infantry was sent in advance, and he conducted matters with so much address that he prevailed on the garrison, though in a state of mutiny, to yield. In July 1817 when Colonel Munro and his party arrived they found the fort in the hands of the Company's troops. Shortly after his arrival and before hostilities with the Peśavā had begun Munro was ordered to reduce Sondur, a principality beyond the Tuṅgabhadrā, whose chief had defied the authority of the Peśavā and for whose reduction the Company had long before given a pledge. On the 11th of October, leaving the second battalion of the 4th Regiment of Native Infantry and two six-pounder field-pieces under the command of Major Newall to occupy Dhārwār, Kusugal, and Rāṇēbennur, Colonel Munro and Lt. Col. Dalrymple crossed the Tuṅgabhadrā with the remainder of the force and reduced Sondur. After this service, on the 7th of November, in obedience to instructions, Colonel Munro made over command to Colonel Hewett, C. B., with directions to move the brigade to the point where Brigadier-General Pritzler was appointed to join. Colonel Munro returned to Dhārwār on the 14th of November, and there heard of the outbreak of the war with the Peśavā and of the battle of Khadki (5th November). On the 28th of November he wrote to the Governor-General : "The hostile conduct of the Peśavā and my present situation in the middle of the Southern Marāthās, where I have an opportunity of seeing a good deal of their civil and military government, will, I hope, in some degree excuse my addressing your lordship. The local situation of the Poona territories and the still remaining influence of the Peśavā as the nominal head of the Marāṭhā States, make the overthrow of his government perhaps the most important of all the measures that can be adopted for the safety of our own dominions. * * * It may be a matter of some difficulty to decide what ought to be established in its room, and whether the chief of the government should be taken from among the relations of the Peśavā or the descendants of Shivaji. Before the establishment of the new state it might be expedient to require the cession to the British Government of the provinces south of the Kṛṣṇā. The provinces between the Vardā and the Kṛṣṇā are not properly Marāṭhā; though there is a considerable mixture of Marāṭhās, the Kanarese form the body of the people. The Marāṭhā estate-holders or *jāgirdārs* and their principal servants are in some measure considered as strangers and conquerors. The best of the horse are in general Marāṭhās and are no doubt attached to their chiefs; but the infantry in the forts and villages are mostly Kanarese and are ready to join any power that will pay them. All the trading classes are anxious for the expulsion of the Marāṭhās because they interrupt their trade by arbitrary exactions and often plunder them of their whole property. The heads of villages, a much more powerful body than the commercial class,

Defects of the Marāṭhā Government.

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are likewise very generally desirous of being relieved from the Marāṭhā dominion."

When Colonel Munro heard that war had broken out, he began to make preparations to act against the Peśavā's troops and to take the country. For these purposes his means were of the slenderest. The force at his disposal consisted of five companies of Native Infantry, one gun, and one mortar. He had not even the help of a staff officer. But he had a most able second in Lt. Col. Newall who, after being appointed by the Madras Government to the special command of the fortress of Dhārwār, was allowed to leave it for more active and important service in the field. Just before the outbreak of the war the Peśavā had directed the Southern Marāṭhā chiefs to reoccupy the district ceded by the treaty of Poona and had ordered Kāśirao Gokhale, his civil and military governor, to support them. The country was studded with forts, all of which though not of a superior order were secure against hasty assault and required to be breached in order to be reduced. These, together with other posts capable of embarrassing the movements of an enemy, were also filled with the Peśāvā's adherents. With these difficulties Munro, who was promoted to be General on the 29th of November, had to deal. He wrote several times to the Madras Government for regular troops, but no troops were sent. Availing himself of the confidence and goodwill of the people he took the bold step of using the inhabitants of the ceded country to subdue it for him. He appointed military officers or *amildārs* to most of the Peśavā's districts with orders to enlist armed constables or peons and take as much territory as possible. He had soon as many as twenty-five officers or *amildārs*, with about seven thousand constables or peons. Among the officers one Rāmrao of Mysore was appointed to Navalgund about twenty miles north-east of Dhārwār. He very quickly took possession of more than half the district, and on the 19th of December (1817) advanced from a village about two miles from Navalgund with 500 men to attack Kāśirao Gokhale's son who was at that place with a body of seven hundred horse. About 600 of the horse were picketed in the streets and in the open space between the town and the fort. The rest were mounted and watching Rāmrao who advanced at noon so rapidly that he entered the town before the horsemen could mount and leave. The panic was so great that the Marāṭhā horse fled in every direction without attempting to offer resistance. Nineteen horses were taken alive and twenty were found dead. A large number of the Peśavā's troops were killed, Kāśirao's son escaped with difficulty and of the two officers under him one was killed and the other wounded and taken. On hearing of the defeat of his son, Kāśirao, who was then at Bādāmi in South Bijāpur, marched to join him with 550 horse and 200 foot, and after gathering the fugitives reached Navalgund on the 22nd of December. Rāmrao retired into the old fort and on the 23rd, with his ammunition nearly exhausted, he was very hard-pressed by Kāśirao. On hearing that Kāśirao had reached Navalgund on the morning of the 23rd, General Munro marched from Dhārwār with two flank companies, one of the battalion guns, and a five and a half inch

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mortar under the command of Major Newall. Within two miles of Navalgund some small parties of horse were seen; and about a mile further the main body was discovered moving slowly along the side of a rising ground at a distance of about a thousand yards. As they seemed to intend to come round on General Munro's baggage two shells were thrown and two horsemen were killed. On this the whole body moved off attended by about two hundred foot and were soon out of sight leaving about ten dead in the streets.

After the blockade of Navalgund was raised General Munro and Major Newall returned to Dhārwār. In the beginning of 1818 (3rd January), escorted by Lt. Col. Newall at the head of a detachment of three companies, a reinforcement of two iron eighteen-pounders, two iron and two brass twelve-pounders, and two mortars, was received by General Munro from the garrison at Baḷḷāry. With these came six fresh companies, and three troops under the command of Captain Garton. The last were furnished on his own responsibility by Major-General Lang who commanded in the ceded districts. With these reinforcements General Munro considered himself strong enough to take the offensive. On the 5th of January he invested Gadag, about forty miles east of Dhārwār, and after a few shells had been thrown and a battery erected, the place surrendered on the 6th. On the 7th he moved on Ḍambaḷ, about twelve miles south-east of Gadag, which after sustaining a four hours' fire from two batteries capitulated on the morning of the 8th. From Ḍambaḷ he marched on Hubli, forty miles west, where he arrived on the 13th, having received by the way an accession to his force of two hundred Mysore regular infantry. The commandant of Hubli fort on being summoned promised to surrender on the following morning and kept his word marching out with 300 men, the remains of a more numerous garrison of whom a large portion had deserted from want of pay. On the following day (15th) Miśrikōte, about eight miles south-west of Hubli, was admitted to the same terms. All these places General Munro immediately occupied by corps of constables or peons without crippling his little army of regulars. He returned to Dhārwār on the 16th without the loss of a man, though threatened at every step by Kāśirao Gokhale's cavalry. The system of securing the districts by the help of irregular troops was attended with extraordinary success. These armed constables in separate parties under their officers, not only drove the Peśavā's force from the open country, but from several forts and many walled villages.

Before the 18th of January the whole of the Marāthā country south of the Malaprabhā was completely in the hands of General Munro. General Munro remained at Dhārwār till the 4th of February organizing his force and bringing the conquered country to order. His troops were in the interval actively employed partly in escorting treasure, partly in opposing the Piṇḍāris. A band of these marauders passing the flank of the British troops beyond the Narmadā and ascending the Berār hills had marched south and spread havoc in the Company's territories beyond the Tuṅgabhadrā. One of these marauding companies recrossed the Tuṅgabhadrā on the 18th of January and marched north leaving the Sondā forests in Kanara about six miles on their left. On the 20th General Munro

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heard of them and at eight o'clock that night detached Captain Garton with three troops to intercept them passing between Dhārwār and Haliyāḷ. Captain Garton came by surprise upon their bivouac at three in the following morning (21st) and within an hour they were driven beyond the frontier with a loss of twenty men and forty horses. On the 5th of February General Munro started for Bādāmi on the Malaprabhā in South Bijāpur. He marched first to Navalgund and then to Hullur seven miles north-west of Rōṇ where he encamped on the 8th. The Pioneers, who were employed this day in opening a road in advance, were driven in by a party of horse. To reconnoitre the strength and designs of the party a picket of thirty Indian cavalry were ordered out accompanied by Captain Middleton, the officer on duty for the day. This picket was enticed to follow small parties of their enemy until they found themselves exposed to the attack of an overwhelming force. Though very closely pressed they retreated in good order and gained their camp with the loss of nine men and eight horses killed and wounded. A troop of the 5th Cavalry was immediately ordered out to repel the attackers who retired, and Captain Munro, who commanded, after pursuing till nightfall made no more impression on them than the destruction of a few of the worst mounted.

About this time (10th February) the English took possession of Sātāra and by proclamation issued on the 11th of February the Peśavā was formally deposed and with certain specified exceptions his territory was annexed to the British dominions. From this date the lands included in the present district of Dhārwār, which were already in the hands of General Munro, may be said to have passed to the British. The scene of General Munro's exploits was shifted first to Bijāpur, then to Belgaum, and then to Solāpur until his successful campaign ended on the 15th of May with the reduction of the strong fortress of Solāpur. The approach of the monsoon forced General Munro to bring back from Solāpur his as well as General Pritzler's divisions of the army of the Deccan and they reached Hubli on the 15th of June 1818. Lt. Col. Newall with the second battalion of the Fourth Regiment resumed possession of Dhārwār into which were thrown the heavy guns and ordnance stores; and the head-quarters and remaining corps cantoned at Hubli, in preparation for the approaching rains.

BRITISH RULE (1818-1920).

BRITISH RULE (1818-1920).

On GENERAL MUNRO DEVOLVED not merely the conduct of the war but the civil administration of all the provinces which he had obtained by conquest or cession. Every question connected with the settlement of claims, the adjustment of the revenue, and the administration of justice was referred to him; his tent was not more the head-quarters of an army than the chief civil court in the Bombay Karnāṭaka.

1818-1857.

The shattered state of his health compelled General Munro to leave his appointments, both civil and military, in the Southern Marāṭhā country and in the autumn of 1818 he returned to Madras. On his recommendation, Mr. Chaplin of the Madras Civil Service, who was Collector of Baḷḷāry, was appointed, under Mr. Mountstuart Elphinstone, Principal Collector of the Marāṭhā country south of the

Kṛṣṇā and Political Agent with the Rājā of Kolhāpur and the Southern Jāgirdārs.

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It has been stated above that after the reduction of Solāpur (15th May) General Munro's army returned for the rains, part under Lt.-Col. Newall to Dhārwār and part under General Pritzler to Hubli. In the latter half (July-December) of the year (1818) cholera prevailed to a frightful degree in this part of the country causing immense mortality in the army and among the people generally. At Hubli, in General Pritzler's camp, in three days two officers and upwards of one hundred Europeans were carried off by cholera. Between 1819 and 1824, the district seems to have been quiet. In October 1824, Mr. Thackeray, the Political Agent and Principal Collector, was shot dead in a disturbance at Kittūr, the chief of which had in July died childless. In 1826 the question arose whether the district of Dhārwār and the States under it should continue under Bombay or be transferred to the Madras Presidency. Much correspondence passed between the two Governments, each claiming the territory as most fitly belonging to them.* When the question of the transfer was referred to them, the Court of Directors decided in 1830 that the Karnāṭaka districts should continue to form part of the Bombay Presidency.

Cholera, 1818.

Karnāṭaka allowed to continue in Bombay.

*The reasons in favour of the districts continuing under the Government which ruled the Deccan and the west coast were: That of the Marāṭhā chiefs whose head-quarters were in Poona or Sātāra, some held a large part of the Karnāṭak districts; that some of the Patwardhans whose possessions lay chiefly to the south of the Krṣṇā lived to the north of the river and some had possessions scattered over districts near Poona and Solāpur, which must keep them connected with Bombay and make them look to Bombay for redress; that the difficulty of managing these chiefs would increase as the seat of Government was more remote; that the distance of the Madras Government must render it in some degree liable to be guided by the representations of the local authorities in measures connected with these chiefs and tend to diminish their security; and that the facility which Bombay possesses of throwing in reinforcements by sea at a week's warning would give her the best means of putting down insurrection in these provinces and made the Bombay Government best suited for their administration. The reasons in favour of their transfer to Madras were thus set forth by Sir Thomas Munro, then Governor of Madras; that from its geographical position Bombay was unfit to render military aid at all seasons of the year, but that Madras was in every way fit to render without delay such aid in cases of emergency: that the management of Marāṭhā chiefs had ceased to be a difficulty to the Madras Government; that the transfer would have the effect of putting out of memory the existence of the old Marāṭhā confederacy; that the estate-holders or *jāgirdārs* were strangers from Konkan and from the countries beyond the Krṣṇā and had no influence over the bulk of the people; that mere distance could never be the rule for the annexation of territory to any particular presidency; that the residence of the Marāṭhā chiefs to the north of the Krṣṇā would vary with the fancies of the chiefs and with the seat of Government; that their detached possessions under different Governments would not be attended with any administrative difficulty; that much administrative inconvenience would follow if the civil and military power were in the hands of different governments, and as the country was already in the hands of Madras troops, its civil administration should be in the hands of the Madras Government; that the Dhārwār district was bounded on the east and west by Madras districts and therefore its transfer to Madras was advisable on administrative grounds; that the district, though it had been overrun by Marāṭhās, was not a Marāṭhā district; that it formed part of the Karnāṭak which was already under Madras and that the people were a portion of the same Kanarese nation who lived in Ballāry, Sondā, and Mysore, speaking the same language, and differing from them in no respect; that it would

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In 1830 (17th March), Regulation VII of the Government of Bombay was passed bringing the Southern Marāṭhā Country under the Regulations. The territories were formed into one collectorate, called the Dhārwār district or *zillā*. This included, besides the present district, parts of the present Belgaum, Bijāpur, and Sholāpur collectorates. In 1836 (28th April), Belgaum was formed into a separate collectorate, the Collector of Dhārwār continuing to be styled Principal Collector. In 1839 (28th June), on the death of the chief of Nippāṇi now in Belgaum, his estate was resumed by Government and thirteen villages in Annigeri were added to the Dhārwār district. In 1844-45 an insurrection broke out in Kolhāpur and spread so rapidly that fears were entertained lest the Dhārwār fort might be seized. A force of militia or *Shetsanadis* was raised and by March 1845 quiet was restored without any serious disturbance. Between 1845 and 1856 public peace remained unbroken.

Rebellion of 1857-58.

On the outbreak of the "Mutiny" in 1857-58* the source of danger to British rule was entirely from the north and the east. In the north, Bhāskarrao or as he was more commonly called Bābāsāheb, the Brahman chief of Nargund, who was the most intelligent of the North Karnāṭaka chiefs and who had a library reputed to contain between three and four thousand Saṁskṛt volumes, conceived himself wronged by the British Government because he was not allowed to adopt a son. His estate, said to be one of the oldest possessions in the Bombay Karnāṭaka (1560), and not like many held on service tenure would, he knew, be absorbed by the British Government and his widows be left to depend on the bounty. In the east, Bhīmrao Nadgir,† hereditary district officer of

give more satisfaction to the people to be united to their own nation than to be transferred to a country of Marāṭhās with whom they had no natural connection; and that this reunion of their nation as a permanent measure was entitled to more weight than the convenience of the Maratha chiefs who should continue to look to Poona and Bombay for redress; that as a rule the people of the country above the Sahāyādris greatly disliked going to the Malabar or western coast, but had no objection to go to the Cornomandel or eastern coast, and as a consequence a native of Dhārwār would much rather come to Madras than go to Bombay; and lastly that as neither Madras nor Bombay could pay its charges without aid from Bengal, the Madras Presidency would, if Dhārwār were transferred to it, be able to answer all its demands without aid from Bengal, while if the transfer were made to Bombay, its resources would still be far below its expenditure and both presidencies instead of one would still be dependent on Bengal." Sir Thomas Munro's Minutes, dated 5th May 1826, 27th June 1826, and August 1826, in Sir H. H. Arbuthnot's Life of Munro, II. 89-99.

*The account of the mutinies in Dhārwār was contributed to the old Gazetteer by Mr. F. L. Charles of the then Civil Service. It has been revised in this edition.

†1857 *or the History of the Rebellion* by K. G. Joshi: This book in Kannada describes on pp. 324-5, that Bhīmarao like Bābāsāheb of Nargund, came from a family distinguished for its spirit of independence and bravery. Bhimarao Muṇdargi was well-versed in warfare. He was a very good hunter. His marksmanship was admired even by the British. He was educated in English and was appointed Mamlatdār in Baḷḷāry. This independent-spirited officer could not get on with his English superiors. He resigned office and settled down in Bennihaḷḷi. That was the time when the talk of rebellion against the British was in the air. A man like Bhīmārao could not keep away from the rebellion.

Muṇḍargi, about ten miles south-east of Ḍambaḷ, and the *dēśmukh* of Sorṭūr, about twelve miles south-west of Ḍambaḷ, were known to be close friends and to have great influence in all the east and south of the present sub-division of Gadag; they also had grievances. Between Nargund and Munḍargi where Bhīmarao's influence lay, the belt of patches of territory belonging to Rāmdurg, Jamkhaṇḍi, Saṅgli, and Miraj, might at any time have become the gathering-ground for bodies of disaffected men belonging to these States. The Nargund chief and Bhīmarao had concocted a plan for a rising of the chiefs of Nargund, Rāmdurg, the chief of Ānegunḍi in Madras, and several smaller *dēsāis* whose influence lay in the territory adjoining this part of the country. Their plans were greatly wanting in boldness and fixity of purpose, and in spite of disquieting rumours the whole of 1857 and the first five months of 1858, passed without any open act of hostility. At this time the Collector was Ogilby and the Political Agent of the Southern Maratha Country was Manson. Manson was in the prime of life and had incurred much ill-will from his connection with the Inam Commission. The policy of these two officers seems to have been, while maintaining a watch over their movements, to conciliate and refrain from alarming the dangerous chieftains. As the Nargund fort was strong and stood on the top of a steep hill, it was deemed politic by the English to ask the chief to send his heavy guns and stores of powder to Dhārwār on the specious plea that in the unsettled state of the country it was advisable to prevent the possibility of their falling into the hands of insurgents. The chief could not refuse this request without creating suspicions about his intention, and on the 7th of May 1858 all but three of his large guns and a large store of gunpowder and saltpetre were received in Dhārwār. The three guns were kept on the ground that heavy rain prevented the carts crossing the black soil between Nargund and Dhārwār. This attachment of his arms alarmed, and in fact angered, the chief. Meanwhile, as it was known that Bhīmarao of Munḍargi, Keñcangauḍa of Śirahaṭṭi and Mamgi, and the *dēsāi* of Soraṭūr had been concerting measures, the chief constable of Ḍambaḷ was ordered to search Keñcangauḍa's house or fortified enclosure at Hamgi, a village on the Tungabhadrā twelve miles south of Muṇḍargi. The chief constable found a large quantity of arms and warlike stores, sealed the house and set a guard over it, and reported the matter to head-quarters. On this Bhīmrao gathered about seventy men, attacked the guard, murdered the informant, and taking the stores marched with Keñcangauḍa and attacked the treasury at Ḍambaḷ. But all the money had been sent to Gadag the day before and the rebels gained but little. Their numbers increased to 300 or 400, and though pursued by the superintendent of police they made their escape towards Koppal in the Nizām's territories where Bhīmarao's family lived. They gained Koppal fort on the 30th of May. But word that they had left Dhārwār had been telegraphed to Bellary and by the first of June Major Hughes with the deputy commissioner of Raicur had collected a small force, and after a rapid march attacked and took Koppal, killing Bhīmrao, Keñcangauḍa, and 100 men. This put an end to the insurrection in the east of the district.

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It afterwards became known that the attack on Koppal was part of a programme according to which the chief of Nargund was to attack Dhārwār and the west, while Bhīmarao was to establish himself at Koppal where his family had influence. The news of Bhīmrao's revolt was known almost immediately at Nargund and the chief placed guns in position on his fort. On the 28th of May after an interview with Brigadier-General LeGrand Jacob at Kolhāpur, Manson when he heard of the threatening attitude of the Nargund chief went to Kuruṇḍvāḍ twenty-five miles east of Kolhāpur. In the hope of preventing further action by the rebels he moved with speed from Kuruṇḍvāḍ to the threatened quarter, leaving his infantry escort and establishment behind and taking with him only a dozen troopers of the Southern Marāṭhā Horse. A letter which he had sent to Colonel G. Malcolm, commanding at Kalādgi, asking him to meet him at Rāmdurg with a large body of the Southern Marāṭhā Horse, did not reach Kalādgi till Colonel Malcolm had taken the field with 250 horse to attack the insurgents who had plundered the Ḍambaḷ treasury. When Manson reached Rāmdurg he had no protection but his own troopers. The chief of Rāmdurg was cordial, supplied him with food, and showed him letters from Nargund urging him to rebellion. Death, wrote the Nargund chief, is better than dishonour. The chief advised Manson not to go to Nargund as the country was unsafe. In spite of remonstrances, on the afternoon of the 29th May Manson set off in a palanquin to Dhārwār to join Colonel Malcolm. As the road from Rāmdurg to Dhārwār passed close to Nargund, and as in addition to his small escort he had only a couple of horsemen, Manson's position was perilous. That night (29th May) he pressed forward about ten miles to Suriban. At Suriban he lay down in his palanquin which had been placed on the raised platform of a rest-house. Meanwhile the Nargund chief, who was greatly incensed by a letter which Manson had sent from Rāmdurg, went towards Rāmdurg with seven or eight hundred horse and foot. Hearing that Manson was at Suriban, he turned aside and entered the village about midnight. He surrounded the village, approached close to the spot where Manson and his party were asleep, poured on them a volley which killed the sentry, and rushed in to finish the work with the sword. Manson, roused from sleep in his palanquin, fired his revolver at his assailants and wounded one but was immediately overpowered, his head was cut off and his body thrown into the fire that had been kindled by his party. Besides Puransing, one of the best officers of the Southern Marāṭha Horse, several attendants and bearers were killed; only half a dozen escaped in the dark. The chief returned to Nargund with Manson's head which he stuck on one of the gates of the town.

Mr. Manson murdered.

As it is only thirty miles from Nargund, the news of Manson's murder reached Dhārwār on the 30th of May. On the same day a small force sent from Dhārwār encamped at Amargōḷa about four miles south of Nargund. This detachment was joined by Lt.-Col. Malcolm's force on one nine-pounder gun, one howitzer, two companies of the 74th Highlanders, one company of the 28th Regiment of Native Infantry, and 150 of the Southern Marāṭha Horse.

With these troops Colonel Malcolm appeared before the walls of Nargund on the morning of the 1st of June, and immediately proceeded with 100 horses to reconnoitre the fort. After reconnoitring the party retired. This movement was misunderstood by the seven hundred armed soldiers which the chief had collected, and shortly afterwards they came pouring out towards the British camp. They were attacked and pursued by the cavalry who sabred them to within 500 yards of the town, inflicting a loss of upwards of sixty killed. Skirmishers were afterwards thrown forward under cover of the artillery and by evening the town was taken with little loss and the troops were moved to the chief's palace. Early next morning a storming party wound up the steep path to the fort gates prepared to blow them open. They met with no resistance. The place was almost deserted, as many of the defenders had leaped over the precipice rather than face the storming party. The chief himself had fled as soon as his men began to retreat. Sir Frank Souter, the superintendent of police in Belgaum, with a few horsemen followed his tract with energy and skill, and on the 2nd of June found the chief with six of his leading followers in the Torgal forest, disguised as pilgrims on their way to Paṇḍharpur. He was taken to Belgaum, and was confined in the main guard of Belgaum fort. He was tried and sentenced to death. On the 12th of June he was carried on a cart drawn by Mahārs through the town to Haystack Hill on which the gallows was raised, and was hanged before an immense crowd of spectators. His widows, unable to bear the disgrace, drowned themselves.

Thus the rebellion was quelled. In addition to the two hundred men killed in action at Nargund and Koppal, forty persons of influence were hanged after trial and about a hundred were sentenced to various terms of imprisonment and transportation. About a hundred of the soldiers captured at Koppal and Nargund were shot by court-martial. Several pleaders in the Dhārwār Judge's Court and the *nāzar* or sheriff of the Court were suspected of having favoured the rebellion. The *nāzar* was convicted by the first court that tried him. Government ordered a second trial, and this court, consisting of two Europeans, was unable to find the complicity of the accused proved and all were discharged. Government pensions were granted to the widows and children of Bhīmarao of Muṇḍargi and other persons of note who had been killed and whose estates were confiscated. A proclamation issued on the 3rd of June declared the state of Nargund forfeited to the British Government. When it lapsed to the British the State had forty-one villages of which seventeen were alienated, a population of about 22,700 and a gross yearly revenue of about Rs. 50,000. Yearly allowances amounting to Rs. 1,300 were bestowed on two of the nearest surviving relations of the rebel chief. The fort was garrisoned for a time by a few British troops which were soon withdrawn. It is now uninhabited. As the fort had an excellent supply of water, soon after the confiscation a proposal was made that the water cistern and a few buildings should be kept in repair and the fort used as a sanatorium for Dhārwār invalids. With this object the destruction of the cistern was countermanded. After confiscation the State remained

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for some time under the charge of the Political Agent of the Southern Marāṭhā States, but was afterwards transferred to the Collector of Dhārwār.

With the continuous spread of Western education and Western ideas, the history of Dhārwār after the quelling of the disturbances of 1857-58 is marked by efforts at a general intellectual, political and cultural renaissance. A few newspapers and periodicals published in the Kannaḍa language made their appearance. Institutions came to be established for the spread of education. Libraries came to be started in important places. Extensive research was undertaken in the archaeology of Karnāṭaka. Political organizations carried on the work of national awakening. An elaborate system of administration also came to be evolved. In short, in Dhārwār, as in other districts, the pattern of development during the century after 1858, has been varied and broadbased and has touched all aspects of social life.

PART III

CHAPTER 3—THE PEOPLE AND THEIR CULTURE.

CHAPTER 3.

People and Culture.
THE PEOPLE.
Details of 1951 Census.

THE POPULATION OF THE DHARWAR DISTRICT, according to the Census of 1951, is 1,575,386 (*m.* 804,476; *f.* 770,910). Spread over its area of 5,284·5 sq. miles, it works out at 298·1 to the sq. mile. This total is composed of Hindus numbering 1,309,826 (*m.* 668,112; *f.* 641,714) or 83·14 per cent.; Jains 14,344 (*m.* 7,676; *f.* 6,668) or 0·91 per cent.; Buddhists 504 (*m.* 271; *f.* 233); Sikhs 217 (*m.* 109; *f.* 108); Muslims 235,660 (*m.* 120,743; *f.* 114,917) or 14·9 per cent.; Christians 14,052 (*m.* 7,073; *f.* 6,979) or 0·89 per cent.; Zoroastrians 177 (*m.* 101; *f.* 76); Jews 12 (*m.* 10; *f.* 2) and Non-tribals 594 (*m.* 381; *f.* 213). The Census has also enumerated separately 79,903 (*m.* 40,127; *f.* 39,776) belonging to "Scheduled Castes and Scheduled Tribes," 321 (*m.* 192; *f.* 129) as Displaced Persons, and 482 (*m.* 253; *f.* 229) as non-Indian Nationals.

The tract-wise distribution of this population over the district is as follows :—

Rural Tracts: 1,082,582 (*m.* 551,297; *f.* 531,285)—Dharwar, Navalgund, Hubli and Kalghatgi, 258,058 (*m.* 130,537; *f.* 127,521); Gadag, Ron, Mundargi and Nargund, 234,684 (*m.* 116,991; *f.* 117,693); Shiggaon, Hangal, Shirhatti and Kundgol, 253,953 (*m.* 130,652; *f.* 123,301); Ranebennur and Byadgi, 137,071 (*m.* 70,011; *f.* 67,060); Hirekerur and Haveri, 197,816 (*m.* 103,106; *f.* 95,710).

Urban Tracts: 492,804 (*m.* 253,179; *f.* 236,625)—Hubli city, 129,609 (*m.* 67,154; *f.* 62,455); Dharwar, Navalgund and Kalghatgi, 94,982 (*m.* 49,215; *f.* 45,767); Gadag, Ron, Nargund and Mundargi, 119,726 (*m.* 60,875; *f.* 58,851); Shiggaon, Hangal, Shirhatti and Kundgol, 83,942 (*m.* 42,738; *f.* 41,204); Ranebennur, Haveri, Hirekerur and Byadgi, 64,545 (*m.* 33,197; *f.* 31,348).

Livelihood Pattern.

This population is split up by the census into eight livelihood classes.

CHAPTER 3.

People and Culture.
THE PEOPLE.
Details of 1951 Census.
Livelihood Pattern.

Agricultural classes: 221,298 (*m.* 111,048; *f.* 110,250), (i) Cultivators of land wholly or mainly owned and their dependents–122,481 (*m.* 61,645; *f.* 60,836). (ii) Cultivators of land wholly or mainly unowned and their dependents–35,080 (*m.* 18,197; *f.* 16,883). (iii) Cultivating labourers and their dependents–54,672 (*m.* 27,195; *f.* 27,477). (iv) Non-cultivating owners of land; agricultural rent receivers; and their dependents–9,065 (*m.* 4,011; *f.* 5,054).

Non-Agricultural classes: 36,760 (*m.* 19,489; *f.* 17,271), Persons (including dependents) who derived their principal means of livelihood from (v) Production other than cultivation–16,361 (*m.* 8,587; *f.* 7,774). (vi) Commerce 5,709 (*m.* 2,898; *f.* 2,811). (vii) Transport–996 (*m.* 537; *f.* 459). (viii) Other services and miscellaneous sources 13,694 (*m.* 7,467; *f.* 6,227).

It is obvious that Hindus (and Jains) form the major part of the population; next come Muslims and then Christians. In the following pages are described some of the customs and cultural traits of the above three religious classes, Hindus being sub-divided into Vedic or Brahmanic Hindus, Liṅgāyats, and non-Brahmanic Hindus. The Backward classes, including the Scheduled Castes and Scheduled Tribes, have been dealt with in a separate section.

Of the seven tables of population statistics printed below–

The first indicates the variation in area, houses and population over the long period from 1881 to 1951.

The second table shows the changes in the composition of the population, for the years 1911, 1941 and 1951, in regard to age and marriage. The figures available for 1941 and 1951 are for a sample population only.

The third gives for the years 1911, 1931 and 1951 the distribution of population according to languages.

The fourth exhibits the distribution of population by religion during the various Census years.

The fifth enumerates the distribution of population among the *tālukas* according to the decennial censuses from 1881 onwards, except the census for 1891.

The sixth and the seventh give "area, houses, and inmates" for urban and rural areas in 1951.

TABLE I.

Area, Houses and Population from 1881 to 1951. District Dharwar.

Census Years.	Area in Square Miles.	Towns.	Villages.	Occupied Houses.		Population.			
				Urban.	Rural.	Urban.		Rural.	
						Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
1881 ..	4,535	14	1,271	26,501	134,559	72,802	74,035	369,233	365,037
1891 ..	4,603	23	1,280	42,273	151,708	118,345	117,400	409,726	405,843
1901 ..	4,602	16	1,286	40,939	163,836	113,807	111,794	447,140	440,557
1911 ..	4,604	18	1,279	43,103	177,135	102,593	99,602	417,022	405,828
1921 ..	4,606	17	1,280	50,748	167,576	124,169	115,635	404,720	391,400
1931 ..	4,606	17	1,279	50,448	172,700	140,970	135,387	418,665	401,649
1941 ..	4,576	14	1,239	68,080	214,129	151,258	142,530	405,228	442,000
1951 ..	5284·5	20	1,333	73,556	180,072	253,179	230,625	551,297	531,285

TABLE II.

Civil conditions by age periods (all communities).

District Dharwar.

1911.

Age Periods.	Total Population.		Married.		Unmarried.		Widowed.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9
0– 5 ..	65,710	68,802	563	2,467	65,120	66,199	18	136
5–10 ..	60,202	61,348	1,399	9,963	58,755	50,907	108	478
10–15 ..	66,725	59,683	6,272	29,345	59,842	28,671	611	1,667
15–20 ..	47,190	43,148	14,270	35,910	32,000	4,547	911	2,691
20–40 ..	170,032	164,920	127,905	122,380	32,752	8,509	9,375	34,031
40–60 .	87,930	82,705	66,635	28,748	3,345	3,566	17,950	50,391
60 and over.	22,666	24,884	12,447	2,174	657	895	9,562	21,815
Total ..	520,515	505,490	229,500	230,987	252,480	153,294	38,535	171,209

1941.

Age Periods.	Total Population.		Married.		Unmarried.		Widowed.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9
0–10 ..	3,279	3,298	10	57	3,263	3,227	6	14
11–15 ..	1,463	1,316	44	312	1,411	992	8	12
16–20 ..	1,178	1,068	187	822	974	211	17	35
21–25 ..	1,140	1,123	569	981	544	66	27	76
26–30 ..	1,084	1,082	826	924	223	28	35	130
31–35 ..	908	882	783	688	74	16	51	178
36–40 ..	842	764	723	499	34	15	85	250
41–45 ..	684	558	579	300	20	13	85	245
46–50 ..	611	497	481	179	13	12	117	306
51–55 ..	425	341	307	94	11	9	107	238
56–60 ..	291	291	198	45	5	3	88	243
61–65 ..	177	196	108	26	4	3	65	167
66–70 ..	107	110	61	15	3	3	43	92
71 and over.	143	168	70	18	2	5	71	145
Total ..	12,332	11,694	4,946	4,960	6,581	4,603	805	1,131

1951.

Age Periods.	Total Population.		Married.		Unmarried.		Widowed or Divorced.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9
- 0 ..	2,653	2,531	..	..	..	..	..	..
1- 4 ..	9,012	8,668	..	..	..	..	..	..
5-14 ..	20,217	20,128	116	1,889	20,097	18,202	4	37
15-24 ..	14,646	14,145	3,674	12,161	10,896	1,584	76	400
25-34 ..	12,286	11,531	10,147	9,903	1,814	233	325	1,395
35-44 ..	9,413	8,289	8,317	5,640	421	196	675	2,453
45-54 ..	6,935	5,892	5,643	2,353	211	142	1,081	3,397
55-64 ..	3,774	3,738	2,628	523	77	82	1,069	3,133
65-74 .	1,125	1,394	668	98	27	21	430	1,275
75 and over.	461	563	232	30	10	12	219	521
Age not stated.	8	7	4	3	3	3	1	1
Total .	80,530	76,886	31,429	32,600	33,556	20,475	3,380	12,612

TABLE III.

Language (Mother-tongue). District Dharwar.

Languages.	1911.		1931.		1951.	
	Males.	Females.	Males.	Females.	Males.	Females.
Marathi ..	21,373	19,773	21,728	20,211	17,180	16,977
Konkani ..	....	....	2,497	1,682	3,237	2,957
Hindi ..	....	....	....	....	9,418	7,781
Hindustani ..	57,120	54,240	....	....	6	....
Urdu ..	....	....	....	....	91,602	86,944
Western Hindi .	2,442	2,448	70,100	65,659	....	....
Rajasthani ..	680	221	7,365	6,550	10,374	8,977
Punjabi ..	15	1	7	....	115	98
Sindhi ..	215	150	59	8	164	196
Nepali ..	....	....	....	....	14	6
Gujarati ..	2,967	2,686	2,476	3,566	2,584	2,192
Kachchhi ..	....	....	243	187	204	203
Bengali ..	....	.	13	7	31	5
Kannada ..	418,739	409,868	441,963	421,961	652,856	629,748
Tulu ..	....	....	126	13	520	230
Telagu ..	....	....	13,799	12,446	11,826	11,101
Tamil ..	....	....	2,482	2,281	3,217	2,647
Malayalam ..	....	....	54	20	305	105
Pushto ..	2	....	26	2	9	....
Gipsy ..	3,300	3,048	272	300	....	....
Shikalgari .	....	....	....	....	287	288
Other Indian Languages.	13,096	12,558	1,922	1,742	11	5
Persian ..	....	....	....	....	6	2
Arabic ..	....	....	23	3	2	....
Other Asiatic Languages.	4	5	9	1	11	5
English ..	590	463	465	444	524	471
Portuguese ..	51	17	....	....	18	20
Other European Languages.	12	7	58	68	14	5

TABLE IV.

Population by religion from 1891 to 1951. District Dharwar.

Religion.	1891.		1901.		1911.		1921.		1931.		1941.		1951.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Hindus ..	453,112	450,627	480,843	474,088	442,038	430,847	446,006	430,468	473,250	451,315	511,179	487,003	668,112	641,714
Muslims ..	66,278	64,727	71,448	70,080	69,887	67,056	73,484	69,553	81,816	76,615	92,764	80,340	120,743	114,917
Christians ..	2,303	1,919	2,570	2,162	2,929	2,516	3,484	3,060	4,455	3,954	5.435	5,044	7,073	6,979
Jains ..	6,268	5,891	6,434	5,902	5,482	4,931	5,741	4,800	5,823	4,893	5,753	4,924	7,676	6,668
Zoroastrians ..	..	..	86	67	122	96	129	121	115	110	..	..	101	76
Sikhs ..	..	..	10	2	15	1	31	15	3	1	12	9	100	108
Buddhists ..	..	..	..	..	..	..	2	..	171	145	..	..	271	238
Jews ..	14	13	56	50	39	43	12	9	8	3	..	..	10	2
Tribals ..	..	..	..	..	..	..	..	..	..	..	719	695	..	..
Others ..	101	66	..	..	3	..	..	..	..	..	624	515	381	213

CHAPTER 8.

People and Culture.
THE PEOPLE.

TABLE V.

Population by Taluka from 1881 to 1951. District Dharwar.

	1881.		1901.		1911.		1921.		1931.		1941.		1951.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1. Byadgi ..	..	..	..	..	..	..	..	..	..	.	..	..	30,191	28,662
2. Dharwar .	55,524	55,613	64,152	62,645	54,213	52,243	55,611	52,694	62,781	58,530	67,373	62,697	83,012	78,007
3. Gadag ..	49,506	50,827	51,919	52,325	49,585	47,771	5[illegible],176	53,251	57,309	55,119	65,144	62,231	73,301	70,959
4. Hangal ..	33,590	32,197	39,726	38,058	36,372	34,510	32,264	30,218	36,977	34,255	36,938	33,858	46,745	42,862
5. Haveri ..	..	..	..	..	..	..	..	..	..	.	..	..	63,991	60,207
6. Hirekerur .	..	..	.	..	..	.	.	.	..	..	..	..	50,454	46,114
7. Hubli ..	45,542	46,455	62,967	61,291	62,697	60,098	66,716	62,285	78,736	73,123	87,151	82,465	100,393	95,134
8. Kalghatgi ..	25,902	24,867	27,127	26,480	23,963	22,491	20,771	18,804	22,182	20,107	22,088	19,898	26,153	24,707
9. Kundgol ..	..	..	..	..	..	..	..	..	..	..	..	..	34,737	34,080
10. Mundargi ..	..	..	16,651	16,678	17,723	17,656	15,608	15,309	16,028	15,024	18,862	17,897	24,723	24,240
11. Nargund ..	..	..	14,139	14,485	13,037	12,958	14,425	14,566	13,098	13,165	14,736	14,747	16,576	16,837
12. Navalgund ..	43,158	44,674	32,630	33,455	31,204	31,617	36,479	38,140	30,302	30,571	34,412	33,823	37,342	37,805
13. Ranebennur.	37,538	36,075	52,858	51,416	48,689	47,752	50,198	47,450	55,584	53,254	61,662	59,760	61,676	59,135
14. Ron ..	29,726	30,998	51,096	52,202	46,552	46,515	51,254	51,792	49,292	48,756	53,111	52,819	63,260	64,608
15. Shiggaon ..	..	..	..	..	..	..	..	..	..	..	..	..	50,458	47,551
16. Shirhatti ..	..	..	..	..	..	..	..	..	..	..	..	..	41,455	39,992

TABLE VI.

Urban Area, Houses and Inmates—1951. District Dharwar.

Serial No.	Name of village or town/ward.	Area of village or town in square miles.	Number of houses.	Number of house-holds.	Total number of persons enumerated (including inmates of institutions and houseless persons).			Number of inmates of institutions and houseless persons.	
					Persons.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
1	Alnavar ..	2·1	994	1,103	6,107	3,113	2,994	68	45
2	Annigeri ..	43·1	1,706	1,888	8,923	4,437	4,486	82	82
3	Bankapur ..	6·7	1,368	1,461	8,214	4,203	4,011	..	..
4	Byadgi M. ..	5·7	1,699	2,038	11,625	5,994	5,631	65	21
5	Dharwar M. ..	14·0	10,172	11,098	66,571	34,887	31,684	1,503	422
6	Gadag M. ..	34·2	12,100	12,909	65,509	33,725	31,784	1,030	237
7	Gajendragad ..	6·8	1,885	2,434	12,331	6,275	6,056	17	5
8	Gudgeri ..	7·4	826	972	4,603	2,343	2,260	10	2
9	Hangal ..	6·8	1,311	1,603	8,846	4,521	4,325	35	10
10	Haveri M. ..	7·9	2,626	3,050	16,470	8,479	7,991	10	5
11	Hirekerur ..	4·1	786	888	5,480	2,860	2,620	..	..
12	Hubli M. ..	20·2	14,002	24,810	129,609	67,154	62,455	504	112
13	Kalghatgi ..	8·9	86	990	5,210	2,634	2,576	24	9
14	Kamadolli ..	9·2	560	688	3,472	1,751	1,721		..
15	Kundgol M. ..	23·8	1,177	1,436	7,302	3,619	3,683	4	..
16	Laxmeshwar M. ..	31·4	1,971	2,297	13,339	6,777	6,562	21	7
17	Mulgund ..	22·9	1,268	1,469	7,924	3,970	3,954	38	14
18	Mundargi ..	8·2	1,114	1,454	6,564	3,306	3,258	38	25
19	Naregal ..	33·1	1,650	1,765	8,847	4,381	4,466	2	..
20	Nargund M. ..	37·6	1,901	1,964	9,573	4,714	4,858	..	..
21	Navalgund M. ..	16·7	1,470	1,624	8,171	4,144	4,027	2	..
22	Ranebennur M. ..	15·6	3,503	4,214	25,282	12,983	12,299	28	4
23	Ron ..	24·4	1,537	1,713	8,978	4,503	4,475	11	9
24	Saunshi ..	22·2	810	912	4,630	2,335	2,295	..	..
25	Savanur M. ..	14·3	2,033	2,567	14,784	7,611	7,173	25	21
26	Shigali ..	3·2	741	911	4,823	2,423	2,400	49	45
27	Shiggaon ..	7·2	1,391	1,396	7,360	3,784	3,576	..	..
28	Shirhatti M. ..	10·2	1,128	1,344	6,569	3,371	3,198	6	3
29	Tumminkatti ..	1·1	806	977	5,688	2,881	2,807	..	..

M. indicates municipal towns.

TABLE VII.

Rural Area, Houses and Inmates—1951. District Dharwar.

Serial No.	Name of village or town/ward.	Area of village or town in square miles.	Number of houses.	Number of house-holds.	Total number of persons enumerated (including inmates of institutions and houseless persons).			Number of inmates of institutions and houseless persons.	
					Persons.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
1	Dharwar ..	114·3	15,212	17,705	88,342	45,013	43,320	103	61
2	Byadgi ..	102·2	7,482	8,450	47,228	24,197	23,031	161	89
3	Gadag ..	255·6	12,812	14,000	70,827	35,606	35,221	71	29
4	Hangal ..	291·9	14,150	15,190	80,781	42,224	38,557	295	177
5	Haveri ..	303·5	17,139	19,410	107,728	55,512	52,216	465	115
6	Hirekerur ..	305·9	14,804	16,620	91,088	47,594	43,994	389	187
7	Hubli ..	270·4	11,418	13,170	65,923	33,244	32,679	84	62
8	Kalghatgi ..	255·1	7,999	9,406	45,650	23,519	22,131	217	137
9	Kundgol ..	167·2	7,701	9,339	48,810	24,689	24,121	84	77
10	Mundargi ..	328·2	8,195	8,723	42,399	21,417	20,982	225	199
11	Nargund ..	138·6	4,559	4,926	23,740	11,861	11,879	49	28
12	Navalgund ..	356·1	10,710	11,631	58,143	28,761	29,382	79	89
13	Ranebennur ..	344·6	14,466	15,890	89,843	45,814	44,029	130	68
14	Ron ..	412·2	18,445	19,582	97,718	48,107	49,611	219	166
15	Shiggaon ..	316·1	11,144	13,314	67,646	34,855	32,791	80	52
16	Shirhatti ..	322·0	10,430	11,617	56,716	28,884	27,832	105	80

CHAPTER 3.

People and Culture.
HOUSES AND HOUSING.

DURING THE LAST 100 YEARS, the design and construction of houses, particularly in towns and cities, have been greatly improved due to changes in social customs, economic conditions and sense of safety, better knowledge and appreciation of sanitary and hygenic requirements, and use of various new building materials.

In Villages.

Houses in villages are generally built in a haphazard manner without proper planning, the individual house being sited with reference to the convenience of the builder rather than with a view to preservation of the health and convenience of the neighbours and the public. In olden days, due to unsettled conditions and the difficulty of guarding a house with large windows and doors against robbers, even the well-to-do were forced to live in houses built of coarse materials with no openings in walls except a door purposely kept so low that no man could enter without stooping nearly double. In new buildings, windows and bigger doors are now provided and arrangements for the smoke to get out is also made in the kitchen, through smoke outlets. The houses are generally constructed of mud or sun dried mud bricks with a plinth generally of 1½′ to 2′. The floors are generally of *murum* and plastered periodically with cowdung. The walls are not regularly white or colour washed, but are painted with locally available yellow or red earth (*kammannu*). Local timber is used for door frames, etc. The doors have no hinges as such, but revolve round pivots inserted in sockets made in stone or wooden sills and lintels. The rooms of the house have no independent access but are in a row one behind the other. The first at the entrance is used both as a cattle shed and for storing fodder. The portion used for the latter purpose is called *kanki*. There is a *doni* (stone cattle trough) nearby.

On the western side of the Poona-Bangalore Road, where the rain-fall is rather heavy, the houses are roofed with country tiles, whereas on the eastern side where the rain-fall is less and the climate hot, the roofing is of mud terraces locally known as *dhābā*.

The villagers have no wooden furniture as such, except a crude cot (*gadaganchi*) and a few woollen mats (*kamblies*).

The sullage and the refuse from the cattle shed is collected in a pit at the back yard of the house and is used as a compost manure (*gobbara*).

Occasionally one comes across a better type of house with stone or brick masonry, tiled or roofed with corrugated iron sheets and provided with good ventilation.

In Towns and Cities.

During the last 50 years, the towns have greatly developed. For example, whereas Dharwar and Hubli had a population of 27,000 and 36,700 respectively in 1881, according to the 1951 census they have a population of 66,500 and 1,29,600 respectively. Whereas in villages the houses generally belong to the occupants themselves, in large towns a majority of them are owned by a few landlords and are rented. The houses in large towns range from small insanitary dwellings of the poorer classes of labourers to well-designed and constructed bungalows of rich people. The poorer class of people have houses similar to those in villages, *viz.*, mud walls and cheap materials, but they suffer a further disadvantage

CHAPTER 3. — People and Culture. HOUSES AND HOUSING. In Towns and Cities.

of insufficient living area which contributes to insanitary slums. The middle class who happens to be residents of the place, and therefore have ancestral lands or houses, live in better types of houses. The houses are generally constructed of locally available *matti* stones or burnt bricks. The plinth generally is of coursed or uncoursed rubble masonry and is usually 2′ high. The walls are plastered with lime mortar and are generally white or colour washed. The flooring is generally of *murum*, but in recent years stone-paving on concrete flooring has replaced *murum*. The doors and windows are usually 6′-0″ × 3′-0″ and 3′-0″ × 4′-0″ respectively, and are provided with iron bars or metalled *jalli* for safety. The roof generally consists of timber rafters with country or Mangalore tiles. The kitchen is separate from the bath-room. The furniture generally consists of a few wooden or cane chairs, a writing table or desk, small tea-poys and a couple of bedsteads. In the kitchen store-room wooden shelves and lofts are provided for storing utensils, tins, fire-wood, etc. Those who cannot afford to have separate cupboards have built cupboards in walls. The sitting room is provided with a cotton carpet.

Of Upper Class.

Formerly houses were built with the idea of providing shelter and safety. The principles governing the modern design and construction of houses are convenience and economy consistent with only necessary safety. The richer class of people generally have independent cottages or bungalows with a small garden around. The accommodation generally consists of a verandah, a drawing or a sitting room, two or three extra rooms to be used as bedroom, guest-room, or study-room, and an independent bath and W. C. The rooms are arranged in such a way that access to them is as independent as possible. The walls are of stone or brick masonry in lime or cement mortar and plastered in lime or cement mortar. The floors are paved with stone or concrete. The doors are panelled or glazed with brass fixtures. The rooms are generally colour washed or distempered. Different colours are used for various rooms, the shade being generally light and not deep. The roof is either covered by Mangalore tiles or terraced in reinforced concrete. The drawing hall or the sitting room is generally provided with 5 or 6 cane or wooden chairs and one or two easy chairs, one big central table, two or three small teapoys, the floor being covered with a carpet. The bedroom is provided with one or two wooden or iron bedsteads, a wardrobe and a dressing table with a mirror. Built-in cupboards, shelves and pegs are provided where necessary. The richer class of people have a sofa and two side-chairs duly upholstered in the drawing room. A dining table may also be used in the dining hall. A cottage has only a ground floor whereas a bungalow generally has a ground floor and a first floor.

Colonies or Extension.

The necessity of having convenient and self-owned houses was felt by the upper middle class people after the first world war. As soon as conditions returned to normal and building materials were cheaply and in abundance available (from 1928 onwards) many people formed themselves into housing societies and purchased sufficient open lands available in the outskirts of the town and divided the area into a number of plots, each member being allotted one or more

CHAPTER 3. — People and Culture. HOUSES AND HOUSING.

plots he required. The members of the societies built small cottages or bungalows of modern design with a small out-house for renting. The Saraswat Colony, the Saptapur Colony, the Maratha Colony at Dharwar and the Deshpande Nagar at Hubli are instances.

Rented Houses.

During the last 50 years there has been a great increase in the population of the towns due to the migration of rural population for industrial and educational purposes. As this resulted in a great demand for houses, many property owners came forward to invest their money in building chawls, etc., the main idea being a substantial return. This has resulted in special types of houses being built giving minimum and cheap accommodation with maximum rent. Thus *chawls* and out-houses to bungalows have developed. A *chawl* generally consists of a number of separate tenements having common water supply and sanitary arrangements. The accommodation provided consists of a common verandah, a room at the front to be used as bedroom or sitting room, a room at the back to be used as kitchen and dining room. Sometimes a living room is also provided in addition. Where a *chawl* has an upper storey, the rooms of the ground floor are let out for shops. Sometimes a bungalow or a cottage is built which has independent units (or flats), which, if necessary, can be rented. A flat generally consists of one or two rooms, a kitchen, a store with independent bath and W. C. for each unit. The towns of Dharwar and Hubli have no complete and independent drainage arrangements at present, except for a few taps here and there on the intermittent system.

General.

The water supply is generally from wells, and the W.C's. are on the conservancy system without any flushing arrangements. The towns of Dharwar and Hubli have been provided with piped water supply.

FOOD.

THERE IS A GENERAL REGIONAL PATTERN governing the dietary and the food habits of the Hindus of Dharwar, but there are variations in the pattern set up by each caste-group, the main distinction being made on the ground of inclusion of animal food by some which by religious custom is eschewed by others. These variations, which in the olden days remained distinct owing to strict restrictions on inter-caste commensality, are now disappearing with the relaxation of these restrictions and the development of common eating houses, especially in the urban area.

The representative pattern of vegetarian food among the well-to-do is that of the Deshastha and the Mādhva Brahmins. Their daily food includes boiled rice, vegetables of different sorts except onions and garlic, *sāru* or split pulse, tamarind, salt, ground coriander, mustard seeds, and other condiments boiled together in different ways and seasoned, also *caṭaṇis* of coriander or sesamum seeds and chillies, milk, clarified butter (ghee), curds, butter-milk, and sometimes millet, wheat, or rice bread. Besides these articles their holiday food includes *khīr* made of rice boiled with milk and sugar; *keśarabhāta* made of rice boiled with water, ghee, almonds, raisins, cloves, cardamoms, and saffron; a sweet dish called *citrānna* (variegated food). To make *citrānna*, rice is boiled and spread

on a flat stone or a tinned plate, sweet oil is poured over the rice, and is left to cool. Oil mixed with powdered mustard seed and chillies is poured into a pan and heated. To this, when hot, tamarind juice is added, and the whole is allowed to boil till it slightly thickens. When it begins to thicken the boiled rice left to cool is added to it and the whole is seasoned with salt, sesamum powder, cocoanut scrapings, and ground mustard-seed. *Vāngibhāta* made of rice, water, brinjals, ghee, cloves, cardamoms, and condiments; *huggi* made of rice boiled with pulse, ghee, cloves, cinnamon, cardamoms, and pieces of dry ginger; and *butti* or *mosaruannā* made of rice boiled with butter, curds, salt, pieces of raw ginger, and *karabevu* (Buraja koenija) leaves. On fast days, when the regular food is forbidden, hunger may be relieved by *pharaḷa* properly *phalār* that is *phalāhār*, fruit-eating. This fast-day fruit diet in practice includes the usual articles of food, except rice boiled in water, called *anna* and pulse boiled in water called *tavi*. These fruit or fast-day meals are of two kinds, light and heavy. The light fast-day meal is eaten by strict men and by widows. It includes fruit, and rice or millet flour parched and blown out. The parched flour is mixed either with milk and sugar, with curds, salt and powdered chillies, or with tamarind juice and salt seasoned with chillies, mustard, asafœtida, and a few *karabevu* (Buraja koenija) leaves boiled in ghee or sweet oil. The parched flour is also mixed with sugar and ghee, or with salt, powdered chillies, and ghee. Sometimes instead of parched flour a preparation of beaten rice known as *avalakki* is used. To make this dish of beaten rice, unhusked rice is boiled in water, fried in an earthen pan, and pounded. The husks are taken off and the rice is beaten into thin plates. Sometimes the *avalakki* is fried in ghee and mixed with sugar or salt, powdered chillies, pieces of cocoa-kernel, and fried gram. *Avalakki* is again sometimes fried in ghee and mixed with sugar and almonds and raisins. When the *avalakki* is mixed, it is pressed in the hollow palms into balls about two inches in diameter. One or two of these balls form a light meal. A heavy fast-day meal includes wheat or gram cakes made either by baking or frying in clarified butter. Coarsely ground wheat is boiled either in water, sugar, and ghee or in curds, ghee, salt, chillies, mustard seeds, asafœtida, and a few leaves of *karabevu* (Buraja koenija). Men who are not careful to keep caste rules eat on fast days rice boiled in water, with ghee, mustard seeds, chillies, and salt. This is called *akkinsali*.

Drinks.

Brāhmaṇas must not as a rule drink any liquor. On festive occasions they drink water in which the fragrant grass called *vāḷā* (Andropogon muricatum) has been steeped, and sometimes, to improve its flavour and give it a yellowish tint, saffron, one-tenth of a grain of musk or *pācakarpur*, and sometimes camphor are dropped into the water. They use eight sweet drinks: (1) Sugar and water flavoured with saffron, cardamom-powder, and sometimes lemon-juice; (2) Wood-apple kernel mixed with water, sweetened with sugar and flavoured with saffron and cardamom-powder; (3) The scrapings of raw mangoes mixed with water, strained,

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sweetened with sugar, and flavoured with cardamom and pepper; (4) The fleshy part of a baked mango mixed with water, strained, sugared, and the whole flavoured with cardamom and pepper; (5) Milk boiled with sugar and flavoured with saffron and cardamom; (6) Cocoa-nut water with sugar and lemon-juice; (7) Water mixed with pepper and coarse sugar; (8) Sugarcane juice with or without lemon, raw ginger, and cardamom. Two sour drinks are used: Buttermilk mixed with salt and powdered ginger and flavoured with *karabevu* leaves; and dry wild mangosteen or *kokam* rind, steeped, strained, and seasoned with salt and cocoa-kernel scrapings.

Feasts.

At feasts, whether religious, festive or funeral, the main dishes are the same; but certain special dishes are added according to the "taste" of the presiding deity of the day or the character of the feast. A marriage cake at a funeral feast would not come much amiss; but to offer funeral cakes at a wedding would be very unlucky. In serving the food great attention is paid to the following points. On festive occasions salt is served first and ghee is served last. On funeral occasions ghee is served first and no salt is served. If any one asks for salt it is served after the meal is over and very unwillingly. The pulse *uḍdu* (Phaseolus radiatus) stands for flesh. A festive dinner may or may not have *uḍdu*, a funeral feast must. A festive *uḍdu* cake is called *ambodi*; a funeral *uḍdu* cake is called *vaḍi*.

Food-manners.

Bhojana (eating) is one of the most important subjects treated in the religious books of the Hindus which prescribe numerous injunctions and *taboos*, attaching great importance to them. They lay down what to eat (and drink), when to eat and with whom to eat. Etiquettes and ceremonies have to be observed previous to, during, and after the taking of dinner.

Before sitting for any meal of the day an orthodox Brahmin must have had a bath. He wears *maḍi*, a silk waistcloth; or a cotton one which has been freshly washed. After putting on the *maḍi* he mutters the *gāyatri* (sacred sun-hymn) and seats himself on a *maṇi* (low wooden stool). Before beginning to eat a Brahmin dips his hand in a *thāli* (water-pot) and passes his wet hand round his plate, so that it is encircled by a line of water-drops. On the right side of the plate if he is a *smārta* he lays five, or if he is *vaiṣṇava* he lays three, pinches of cooked rice or whatever other food forms the chief part of the meal. This tiny doles of a food are called *citrānna* (Citragupta's food). He then takes or ladles a little water on his right palm, sips it and swallows five morsels of food for the *pañca-prāṇa* (five vital airs). After this he does not leave his seat till he finishes his meal. At a religious feast, as soon as food is prepared it is offered to Viṣṇu. Then portions are offered to Lakṣmi the wife and to Hanumān the servant of Viṣṇu, and to other lower deities, and lastly to all departed chief priests in the order of their standing. Offering of food to dead or living chief priests is termed *hastodaka*, literally hand-water, because the original offering was not food but the pouring of water in the name of the priest and making a small money present. After offering the food the family priest three times pours a few drops of holy water into the right palm of every member of the family. All sip the water.

Food habits of Lingāyats

The food habits of the Liṅgāyats are almost the same as those of the Brahmanical Hindus except for some food preferences and

Food habits of Lingāyats.

etiquettes which are peculiar to the community. Flesh and liquor are forbidden to them and they are all strict vegetarians. They have no religious scruples in the use of onion and garlic and raw onions or onion-salad minced and mixed with curds is often relished. Oil is preferred to butter or ghee. Rice is considered a dainty and eaten only on holidays. The chief article of food in a dinner is millet bread. Next to bread comes *kanyā* that is husked and boiled millet. Sometimes this husked millet is boiled in whey when it is known as *hulinuccu* or sour *kanyā*. The favourite holiday dishes for a Lingāyat are: *Godhi huggi* (husked and boiled wheat mixed with *guḷ* and sometimes with milk); *sevage* or vermicelli (wheat flour beaten into dough and drawn into long threads which are curled round sticks) eaten with *guḷ* and milk; *kaḍabus* (orange-sized balls of wheat-flour stuffed with split gram and *guḷ* or sugar and boiled or fried in oil); and *holiges* (wheat-flour cakes rolled round a lump of split gram boiled with *guḷ* and baked).

When the Jangamas (Lingāyat priests) take their meals in their religious houses long mats or cloth carpets are spread on the ground and a three-legged wooden stool about ten inches high and ten inches across called an *aḍḍangi*, is set in front of each person who sits on the mat and a brass or bell-metal plate is placed on each of the stools. Food is served in each plate and they eat it. After finishing their meal, the priests and other religious persons are expected to wash the plates with a little water which they drink, as such water must not be thrown away. When this is done each person wipes the plate set before him with his shoulder-cloth and sets it again on the stool. Any of the brass plates may afterwards be set before any other person and he will take his meals out of it, but a bell-metal plate can be used by only one person.

The following is a general survey of the food preparations served in typical vegetarian eating houses catering to the taste of the majority of Hindu sections:

Hotel Food.

Raw Materials: Vegetables, cocoa-nut, cereals, chilly, (dry and green), milk, curds, butter, ghee, vegetable oil, sweet oil, sugar, gur, tamarind, onions, spices, rice, wheat, *jawar*, etc., etc.

Meals include limited quantity of rice and required quantity of *jawar* bread or wheat *capāti, sāru, āmati,* vegetables, lemon, pickles, *caṭni,* salt, curds, buttermilk or milk. The vegetables usually served are: potato, gourds, brinjals, *chavali, heere, hagalu,* ladies fingers, cabbage, *nawalkol,* cauliflower, *mente, soppu, rājgiri, mulangi,* etc.

Meals are usually served in *tāṭus* (metal dishes). If required by the customer, it is served on a plantain leaf or a platter of *muttal* leaves.

Generally each plate is kept ready with salt, lemon, pickles, *pacadi* (salad), one or two vegetables, *happaḷa* (wafer biscuit), *sāru* and *caṭni,* served along the edge of the *tāṭu*. Hot rice with split *dāl* and ghee is served to start with. The second course is of either *jawar* bread served with butter, curds, *āmaṭi* or vegetables or wheat *capāti* with ghee, sugar or gur and vegetables. The last course is usually of rice, curds, buttermilk and, or milk. In high class hotels special curds cups are provided separately.

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In Restaurants.

Eatables and Drinks in Restaurants :—*Iḍli-sāmbar, dośe-bhāji-caṭṇi, puri-bhāji, uppiṭ-bhāji, puri-bāsundi, puri-śrikhand, śirā-puri, mysore-pāk, gulāb-jamun, baluśā, ciroṭi-dudh, badām-halvā, barphi, peḍhā, besan-unḍe, antina-unḍe, moti-cūr, ravā-unḍe, bonḍa, vaḍe,* biscuits, *sev, civḍā, cakli, bhāji*; tea, coffee, ovaltine; and *sharbat,* butter-milk and ice-cream in summer. In lower class hotels special and popular preparations are *bhaji* and *mirci.*

Every shop has its own special preparations. All hotels may prepare the same item, but the method of preparation varies from shop to shop even though the raw materials used be the same. Culinary art being an intricate one, processes like pulverising, heating, boiling and frying, have to be done to a certain fixed degree known only to experts. For example, every one knows that *Mysore Pāk* is prepared from gram flour, sugar and ghee. But the proportion and mixing has its own intricacies. Similarly the case with *Dośe.* Every one knows that rice and pulse are saturated in water and pulverised. But there too is the subtlety. Even the preparation of tea is followed in different methods by different hotels.

DRESS.

THE DRESS ENSEMBLE OF HINDUS OF DHARWAR district, who could be included in the general category of Kannadigas, is a blending of different items of dress shared in common with people all over India. Apart from the dressware after European style, palpably introduced through contact with the Britishers for a considerable length of time and which are still highly patronised by educated young urbanites, the following items of dress current among the people in general may be said to have been indigenously evolved and have a historical significance.

Male lower garments: Langoṭi (also known as *caḍḍi*), *luṅgāṭā, caḍḍi, panjā* or *panchi* or *panji, dhotara, valli, caṇṇā, ijār, tumān, pyjama, cudidār pyjama.*

Child dress: Kulai for the head; *jhagā* (frock) for the body.

Female dress: Kubasa or *Kuppasa, parakāra, sire* or *siri.*

Male upper garment: Uparṇi, pairaṇa, Sadarā, angi, bārābaṇḍi or *bagalbanḍi, banḍi, angarkhā, śervāni* or *Parsi* coat.

Male head-dress: Topige, rumālu or *rumbālu, patakā.*

Child-dress.

A baby, whether a boy or a girl, wears a cap called *kulai* and a frock of *khaṇa* (bodice cloth). Two doubled square pieces of cloth are sewn together only on two sides, and to the lower ends of the unsewn sides two tapes are fastened. When the two pieces are opened they form a hollow into which the baby's head is put and the tapes are tied together under its chin. The cap and frock are called the *huṭṭu angi topige* (the birth cap and frock) and with some it is a custom to preserve these baby clothes for years and put these for a few minutes on the children and grand-children of the original baby. For every day use of the baby other caps and frocks are sewn. When the baby grows two or three years old round or folded caps and *sadarā, pairaṇa, angi* or jackets for the upper part and *caṇṇā, tumāna* or *colṇā* or short pants for the lower part are sewn for the use of boys, and small gowns or *parakāras*

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Child-dress.

from the waist down and bodices and *jhagā* (frock) for the use of girls. When a boy is eight or ten years old he may continue to wear short-pant, shirt or *sadarā* or shift to the use of a regular waistcloth (*dhotara*) like a man. Girls of eight or ten if they don't persist in frocks or *parakāra* (petticoat) and *kubasa* (bodice) may take to the wear of *sire* (small robes) and *kubasa.* A girl wears the skirt of the *sire* like a petticoat without passing the end back between the feet.

Male-dress.

Among the males the poorest and the simplest way of covering mere nakedness is the wear of *lungoṭi* (loin-cloth) which is either a strip or a square piece of cloth passing between the legs and fastened at the ends to a waist-band. *Lungāṭā,* which is an improvement on *lungoṭi,* is a triangular piece of cloth with a strip attached at the apex and when in wear it covers also the buttocks. *Caḍḍi* is a kind of tight drawers covering the hips. Both *lungāṭā* and *caḍḍi* are often worn by gymnasts while taking gymnastic exercises.

The principal lower garment of males among most classes is the *dhoti* called *dhotara* (waistcloth) in Kannada, usually about 50 inches wide and four to five yards long with a narrow coloured border on each of the lengthwise sides, and a breadthwise stripe on each of the ends. A man girds the shorter end of a *dhotara* round his waist, and fixes it turning about an inch of the cloth upside down on his left side. He passes the shorter end between his legs, folds it forward and backward and pleats about *three* inches broad so that the border of the cloth may be visible, and tucks the fold behind, the process being known as *kacce hākuvaḍu* in Kannada. The longer end of the cloth in front is also folded vertically in the same manner. About three horizontal feet from the front end the cloth is folded forwards and backwards in p'eats about six inches broad. The vertically folded part is joined to the horizontically folded part, and the whole is tucked in the middle near the navel. If the cloth is too long and broad the middle part of the lower end is drawn up and tucked to the left of the navel.

The method of making the *dhotara* a fit wear for work is to wear it in *pancagacci* fashion, wherein the lower ends of the front pleats, after their upper ends are tucked in at the navel, are drawn up between the legs behind and tucked in at the back-centre. Peasants, especially while working, wear the *dhotara* in the *ganḍagacci* fashion, wherein, the portion of the *dhotara* on the left side is taken up by the lower end, and within the fold, the right side pleats are gathered and the end is tucked at the navel. Indoors the dress of an urbanite gentleman consists of a *dhotara, angi* (*sadarā, pairaṇa*) and usually he goes bare-footed except for a few orthodox persons who may walk in *khaḍāvas* (wooden clogs). Outdoors he wears a *dhotara,* a shirt a *angi* (baniyan or *munḍa*) inside the shirt, coat–long or short–and a cap or a *rumālu* (head-scarf). On ceremonial occasions he may wear a *valli* (a *dhotara* with a *jari* border) and put on a *rumālu* with a *jari* border and made of silk. It is worth noting that in Dharwar or in Karnatak in general the Brahmin turban or the *pagaḍi* of Mahārāṣṭra as head-dress is absent and the freshly folded turban or the *rumālu* is

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Male-dress.

much more voluminous than that current in Mahārāṣṭra. The use of *uparaṇi* (shoulder-cloth) is found only among orthodox people. Generally the footware of males in the rural areas is a *meṭṭu* or *keravu* and chappals and shoes in the urban area. The majority of merchants wear slippers. *Macci* (the famous square-toed red shoes of Poona) is rarely seen on Dharwar side.

Female-dress.

The chief items of a woman's dressware are the *sire* or *siri* (robe) and the *kubasa* or *kuppasa* (bodice).

Sires sported by women of Karnāṭaka are of two types: with a width of forty-five to fifty inches, the one is eight to nine yards long and the other five to six yards. Both types have two lengthwise borders, (*añcu*), also two breadthwise borders (*seragu*) at the two ends of which one is more decorated than the other. *Sires* of five to six yards length are usually worn by girls or modern fashionable ladies who necessarily wear a foundation of a *parakāra* (petticoat) and an underwear (*caḍḍi*).

A woman for wearing the nine yards *sire* first girds her waist with the plain end of her robe which is of any colour, and fastens it by firmly knotting the upper corner of the cloth to a part of the upper border of the robe about three feet from the end. She then folds the middle of the *sire* forwards and backwards in plaits about three inches broad, joins the plaits to the part which is fastened to the waist, turns about an inch inside down near the navel and fastens the whole fold to the body. She passes the ornamental end of the *sire* from the back of the waist under the right arm, drawing it across the chest and over the left shoulder and the head. With the exception of Brahmin ladies most females draw a portion of the *sire* overhead, allowing it to hang loose on the right shoulder down to the elbow. A Brahmin lady passes the lower end of the skirt between her legs, pleats, and tucks it behind into the waist at the back-centre. This mode of wearing the *sire* with hind pleats tucked at the back is known as *kacci hāki uḍuvadu* as opposed to round mode of wear or *gola uḍuvadu* in which the whole wrap of the *sire* from waist down is allowed to hang like a skirt. Under the *sire* which covers the upper half of the back, the lady wears a *kubasa*, a close-fitting bodice fastened in position by a knot tied with its two flaps centrally just under the breasts. The *kubasa* is sewn in such a way that its ornamental border shows on the back, the arms, and the lower part of the breasts.

Widows (Brahmin) wear a white or red *sire* and a white *kubasa*.

ORNAMENTS.

ORNAMENTS DIFFER IN TYPE as used by men and women and by boys and girls. They are worn on the head, in the ears, in the nose, on the neck, across the shoulders, on the arms, on the wrists, on the fingers, round the waist, on the legs and on the toes. A person with a complete set of ornaments may not wear them all at a time.

Among the rich, except the leg and toe ornaments, all are of gold, often studded with gems. There is a belief among the Hindus that only kings and queens can wear gold leg and toe ornaments. Gold, as it represents the goddess of wealth, must not be desecrated by the touch of the feet of the commoner.

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ORNAMENTS.

In the making of ornaments, now-a-days, the tendency to replace gold, silver and precious stones, with alloys like "yellow metal" artificial jewels and culture pearls, is on the increase.

Male Ornaments.

It is no more a fashion now for men to wear ornaments extensively. The use of male head ornaments known as *turāi* (bouquet), *kalagi* (pendant), *sirapeñca* (head-crest) and *araḷeli* (fig-leaf of gem-studded gold), all decorations of the turban, has died with the extinction of the princely order, which once patronized ornamented head-gears. This also could be said of the ear ornaments known as *kadaku* (blazing rings of gem-studded gold) worn in the ear-lobes, *vantimuttus* (single pearl rings) also meant for the lower part of the ears and *hattivanti* (single and tight rings) similar but smaller and tighter earrings, *bhikbāḷi* (side earrings) a gold ring set with pearls and a pendant emarald hanging by the upper lobe of the ear; the neck ornaments known as *tanamaṇi* (beads of life) *navaratna kanṭhi* (necklace of nine kinds of precious stones), and arm ornaments known as *bāhukirte* (fame of arms) a gemmed gold belt worn a little above the elbow, *bājubanda* (side-tie) a jeweled tie for the arms, *dāstāna* (glove) a band of jewels worn from the wrist to the elbow, all once in the wear of kings and princes.

Of the *head-ornaments* worn by males those which still survive are the *julpi-huvu* (hair-flower), a small circular gold flower with bells, and *huvus* (flowers) of different patterns worn hanging by the tuft of hair over the ear or in the middle of the brow by boys (and girls) under five. *Muruvu*, a gold ear-ring studded with pearls and imitation stones, is the *ear* ornament in the wear of children. *Bhangārda* chain (a gold chain) is used as neck-ornament by boys and sometimes by elderly persons. The use of *kanṭhi* and *gopa*, both necklaces of gold worn by men, is now-a-days rarely noticed.

The wrist ornaments are *bindli*, a curved strip of solid gold worn by children, *khaḍe*, a curve of plain solid gold, and *poce*, a pure gold chain-work fixed with a precious stone in the middle both used by men. A variety of wrist-watches with ornamental wrist-chains are found in the use of both the sexes. Rings of different kinds are used on fingers.

The waist ornaments are *uḍadāra* (waist-string), a chain of gold or silver wire; *goḍambi* chain (gold-chain with pattern of *goḍambi* fruit), *gunḍina* chain (gold-chain of small bells), and *putḷi* chain (coins or medals stringed in a gold chain) are worn by children under ten years.

Leg ornaments for males are generally made of silver, and worn only by children. They are *hala-gaḍaga* (milk-bracelets) of solid silver with curves; *penḍe-gejji* (silver balls stringed by silver wire); *goḍambi-gejji* (goḍambi-fruit shaped silver balls stringed in silver wire); *kālgaḍaga* (hollow silver ring), *toḍe* (hollow or solid silver rings), and *sarpaḷi* or *chain* (silver chains with small silver bells making tinkling noise).

Female Ornaments.

Of women's ornaments, those for the *hair* and now in use are *araḷeli* (banian leaf), a leaf-like gold ornament worn on the braid of the hair; *kyādagi* (a gold petal of *kyādgi* flower), *nāgara* (cobra in gold) and *gulābi-huvu* (a gold rose flower) are the three ornaments worn together on the head, at the centre and backwards;

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moggi arali, a knot of the braid at the back; *gulābi huvu* rose-flower of gold, different from the one mentioned above and worn above the braid of the hair; *haraḷina-huvu*, gem-studded gold flower worn in the place of *gulābi-huvu*. *Julp-huvu*, a round gold flower with bells is worn also by little girls.

The *nose-ornaments* are: *mūga-baṭṭu*, a button of gold studded with precious or imitation stones and worn in a hole pierced in one (or both) alæ of the nose; *nattu*, a nose-ring studded with small gems and pearls and round in shape, while *gāḍe* is a nose-ring oblong in shape and is studded with bigger pearls. The ear-ornaments are: *beṇḍa-vāli*, a gold button studded with real or imitation gems and pearls and is worn in the ear-lobe; *bugaḍi*, a small golden button studded with pearls and attached with chain on the top worn on the upper side of the ear is getting out of fashion; *ear-rings*, gold chains with designs attached to *beṇḍavālis*; *muruvu*, gold rings with pearls worn by small girls (same as those worn by male children). The *neck ornaments* are: *mangala-sutra*, the lucky thread consisting of small gold cups and beads strung with black glass beads in a cotton thread or gold wire and it is tied by the husband round the wife's neck at the time of the marriage; necklaces of various kinds called *bormāḷa-sara* (jujube-fruit gold garland), *capalā-hāra* (flat gold chain), *candrā-hāra* (moon necklace of gold chain), *kamalā-hāra* (lotus necklace of gold chain), *sūryā-hara* (sun necklace) of gold chain; *mohana-māḷa*, necklace with small gold balls with design in them; *śṛngāra-sara*, a pure gold necklace with golden balls with designs; *bhangārada-chain*, a gold chain worn by children and adults; *gejjitikki*, a bell necklet of gold, and *gundina-tikki*, a ball necklet of gold, are still in use in some old families. The *wrist ornaments* are: *bindli*, *khaḍe* and *gunḍu*, the same worn by male children; *bilwar*, bangles of gold with designs on upper side, worn two on each hand; *muttina-bilwar*, *bilwar* studded with pearls; *ice-cream bilwar*, gold *bilwar* attached with thin gold wire above; *pūṭli* a bracelet of plain, flattened solid gold; *goṭu* of solid round gold; *toḍe*, rope-shaped round gold chains with silver at the bottom. The *arm-ornament* is only *bāju-band*, a gold side-tie, which is not much in use now. The *waist-ornaments* are: *gejji-paṭṭi*, gold or silver bands with bells on the front side and *sāda-paṭṭi*, ordinary gold or silver bands with clasps representing mouths of animals or simple clasps. The leg-ornaments for a female child are the same as those of a male one. The *toe-ornaments* are: *pillia*, *suttu* and *kalungura*, silver rings worn by women at the time of wedding.

HINDU CUSTOMS.

THE MAJOR PART OF THE CUSTOMS OF THE HINDUS consists of ritualistic practices related to various religious ceremonies known as *saṁskāras* (sacraments) which, in essence, are "ceremonies of initiation" held indispensable to constitute the perfect purification of a Hindu. The ceremonies, which are principally oblations to fire, or customary offerings to idols, are restricted to the first three *varṇas* (caste groups), but in practice they are observed by all castes above the lowest. There is a great divergence of views among the writers on *smṛtis* (the ceremonial and legal institutes of the Hindus) as to the number of *saṁskāras*. They are classified as (1) *nitya* (usual) and (2) *naimittika* (special). According to some sixteen *saṁskāras*, as they are *nitya*, must be performed, and the rest

twenty-four, as they are special ones, are left to choice. Like Brahmins, classes who claim a Kshatriya or a Vaishya origin perform most of the sixteen sacraments. Some of the sixteen *saṁskāras* are observed by lower class Hindus as Halepaiks and Kunchigars, but all their sacraments are performed without repeating Vedic verses. The most important of the *Liṅgāyat* ceremonies are the tying of a stone *liṅga* to the right arm of the child after birth and the *dīkṣā* or initiation ceremony, when a boy is eight years old.

Saṁskāras.

The sixteen *Nitya Samskāras* are :

1. *Garbhādhāna* or the foetus-laying ceremony is also known as *caturthi karma*. In the regional language it is known as *śobhana* or the bed ceremony which is usually performed among Brahmanic communities on some auspicious day after the wife has attained puberty. In its ritualistic aspect it is a rite for the consumation of marriage and in Vedic times, prescribed as *caturthikarma*, it was meant to be performed by the husband, "three nights after marriage having elapsed, on the fourth." Treated by *Gṛhya* writers it was considered as part of the marriage rites and was performed irrespective of whether it was the first appearance of menses or whether the wife had just before the marriage come out of her monthly illness. This indicates that it was taken for granted that the wife had generally attained the age of puberty at the time of marriage. As the marriagable age of girls came down it appears that the rite of *caturthīkarma* was discontinued and the rite was performed long after the ritual of marriage and appropriately named *garbhādhāna*. (*vide* P. V. Kāṇe, *History of Dharma śastra*, Vol. II, Part I, p. 204). Among non-Brahmin communities a parallel ceremony known as *māmani* is performed.

2. *Puṁsavana:* Worship to secure the birth of a male child preferably performed at the expiration of the third month of pregnancy, or on sign of vitality in the embryo.

3. *Anavalobhana* or *garbharakṣaṇa:* A ceremony which apparently formed a part of *puṁsavana* is intended to obviate miscarriage (*an* not, *avalobhana* disappointment); *durvā-rasa* (juice of sacred grass) is dropped in the girl's left nostrils and after touching her heart, gods are prayed for the safety of the fœtus.

4. *Sīmantonnayana* (parting of the hair of a woman upwards) : A ceremony performed in the sixth or eighth month of a woman's first pregnancy when her hair is parted down the middle and a *bābhaḷ* thorn is drawn along her head and fixed into the hair behind .

5. *Viṣṇubali:* A sacrifice to Viṣṇu on the seventh month of pregnancy, apparently to free the child from sin and ensure a safe birth.

6. *Jātakarma* (ceremonies at birth) : Before the navel-cord is cut, honey is dropped into the child's mouth.

7. *Nāmakaraṇa:* Naming the child on the twelfth day. On this day the child is also cradled.

8. *Niṣkramaṇa:* Taking the child out of the house in the third month ; it is taken to a temple and well-water is worshipped.

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9. *Suryāvalokana*: Taking the child out to see the sun when four month's old. This is much the same as the preceding and both are rarely observed.

10. *Annaprāśana*: Feeding the child for the first time with solid food, preferably rice, usually performed in the sixth or eighth month.

11. *Karṇavedha* (boring the ears) : The ears of children of both sexes are pierced on the *nāmakaraṇa* day, or later, when the goldsmith performs the operation with a very fine gold wire.

12. *Caula* or *Cūḍākarma* (the ceremony of tonsure) : Shaving the head all but one lock, which is the *cuḍā* or crest. It should be performed in the first or third year, and not delayed beyond the fifth, although this is sometimes disregarded. In modern times this ceremony generally takes place, if at all, on the day of *upanayana*.

13. *Upanayana* (taking near) : Investiture with sacrificial thread, which is worn over the left shoulder and under the right arm crossing the body to the hip. This is the most important of all *saṁskāras*, constituting the second or spiritual birth of the first three *varṇas* (castes) thence termed *dvija*, twice-born; for a Brāhmaṇa it should be performed in the 8th year from conception, and not be delayed after the 16th; for the Kṣatriya in the 11th year, and for the Vaiśya in the 12th, and is not to be later than 22nd and 24th severally.

14. *Samāvartana* (return from the teacher's house to one's house) : The ceremony is performed on the *bramhacārī's* (student's) completion of studies and return home.

15. *Vivāha*: Marriage.

16. *Svargārohaṇa* (ascending to heaven, *i.e.*, death) : Funeral ceremonies.

The chief of these *saṁskāras* (sacraments) are those at birth, thread-girding, marriage, girl's coming of age, pregnancy and death. The ritual of *garbhādhāna* (girl's coming of age), which used to be once performed separately and with much ceremony as then girls' were married at an early age, has now become a part of the marriage rite and receives scant attention.

PREGNANCY AND BIRTH.

FOR HER FIRST DELIVERY A GIRL goes to her parents' house. As soon as she is in labour a midwife is called. If she suffers much old gold coins are washed in a little water and the water is given her to drink. When the child is born an ancestral gold ring is dipped into honey and some drops of honey are let fall into the child's mouth. The navel cord is cut, the child is bathed, and the after-birth is put in an earthen pot and buried. The mother is laid on a cot and is kept fasting during the rest of the day. On the third day the child is bathed, and the bathing water is run into a small hole called *kuilkuni* made in the floor of the lying-in room. A woman whose husband is alive and who expects to become pregnant, is asked to dine for ten days. The bath-water hole is worshipped and food is offered to it. The babe is bathed on the fifth, seventh, ninth, and tenth days. On the fifth day *Jivati* (the goddess of life) is worshipped, and a woman whose husband is alive and who has a babe at the breast is asked to dine. Food is offered to the goddess and the woman is fed. On each side of the outer

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door-frame of the lying-in room and on each side of the street door rude little figures, one head down the other head up, are drawn with ink or lampblack to scare away evil spirits from the house and the room. On the seventh day seven women whose husbands are alive are each presented with seven betel leaves, seven nuts, seven cocoanuts, cups and a little dry ginger powder mixed with sugar and ghee. This ceremony is called *geddavillia* (betel-handing). It is held in honour of the child's escape from the dangers of the fifth night spirit who on that night comes to carry off the child. Nothing is done either on the eighth or on the ninth day. On the tenth, the hearth, on which during the nine previous days the mother's meals were prepared, and all the cooking vessels are cleaned, worshipped with flowers and *kuṅkuma*, and offered *naivedya*. A feast is held and cakes are sent to friends and relations. During the first ten days, to keep evil away from the child, two priests read the *rātrisukta* (night-quieting prayer). On the eleventh they are fed and given money, and, on the same day the child and the mother, and if it is not the first child, all its brothers and sisters are anointed. Besides the usual festival dinner, a dish called *huggi* is made by boiling rice and split *hesru* (green gram) in water. Sesamum seed, tamarind, salt, and chillies are ground into a paste called *catni*, and this paste and the rice and gram or *huggi* are served with the other food. Part of the *huggi* is made into ten cups and pyramid-shaped balls each a few inches broad. The cups are filled with oil and a wick, and lighted, and one cup and one pyramid are set near each of the four legs of the mother's cot. A cup and a pyramid are laid on each of the four sides of the bath-water hole and the remaining two cups and two pyramids are placed on the spot where the child was born. Some raw rice is laid on a basket, a figure of the god Balarām is drawn on the rice, and for a few minutes the child is laid on the figure. Then the child is brought back to the mother and a churning stick is laid besides it. The mother rubs both her palms with oil and *kuṅkuma* and five times stamps the wall with her hands, two pairs near the top of the wall, two pairs near the foot of the wall, and one pair about the middle of the wall. Lights are waved round the mother and the babe. Betel is handed and the guests withdraw. The eleventh day ceremony is called *erlu*. On the twelfth a grand feast is held and the cradle is ornamented and worshipped. The women who came on the third, fifth, and seventh days are asked to dine. Some *guggari* (spiced soaked gram) and a grindstone are laid in the cradle. In the evening the child is laid in the cradle and named by its father's sister. The name-giver is presented with a *sīre* and a *khaṇa* (bodice-cloth), and the women of the family give her three or four gentle blows on the back.

Sētvi-worship.

Naming Ceremony.

Among the well-to-do, the various stages of development in the child, *e.g.*, learning to turn on one side, to fall on its face, to cross the threshold, to press one palm on the other, etc., are celebrated by the family with feasts in which dishes considered proper for the occasion are served.

The *saṁskāras* of *karnavedha* (piercing the lobes of the ears of the child), *annaprāśana* (making the child eat cooked food for the first time), *caula* (the first cutting of the hair of the child's head)

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are not so closely observed now as in the old days. Advanced sections of the people even completely neglect them.

Among backward Hindu communities the ceremony of cradling and naming the child is followed by all. The worship of mother Fifth or Sixth is observed with superstitious awe by many; so also it is customary with them to give ceremonial attention to the first shaving or cutting of the hair of the child, the belief being the hair the child is born with is impure and the occasion of its removal has to be met by a purificatory ceremony.

THREAD-GIRDING.

THE THREAD-GIRDING CEREMONY or *munjive* as it popularly known is prescribed for all Hindus claiming a place in the first three *varnas* (classes). In essence it is a purificatory rite initiating a boy to *brahmacaryāśrama* (stage of studenthood) and corresponding to it the Liṅgāyats have the *aitan* ceremony. Both are described in some detail below.

A *kumāra* (boy) usually undergoes the *upanayana* or *mouñjībandhana* (thread-girding) at the age of eight or after, eighth, eleventh and twelfth years from birth for the three *varṇas* being considered the proper time for the ceremony. The *muhūrtas* (proper time) for thread-girding occur in the five months from Māgha, *viz.*, Māgha, Phālguna, Caitra, Vaisākha and Jyeṣṭha. In any one of these months the astrologer chooses a lucky day paying special attention to the month in which, the constellation under which, and the hour of the day at which, the boy was born.

There are intricate rules about the selection of proper months, *tithis*, days and times for *upanayana*. Four hours from sunrise is the best for the ceremony, from that time to noon is middling and afternoon is prohibited.

Preparations.

Preparations begin a few days before the thread-girding day. Drummers and pipers are sent for and the terms on which they will play are fixed. The house is cleaned and whitewashed and a porch is raised in front of the house, and its posts are ornamented with plantain trees, mango twigs, and flowers. On the western side of the porch an altar is raised facing east. *Kuṅkuma*-marked invitation letters are sent to friends and kinspeople.

Two or three days before the chosen day Brāhmaṇas are fed in honour of the family gods (*kuladevatās*), the village or local gods (*grāmadevatās*), and the special or chosen gods (*iṣṭadevatās*). A day before the lucky day comes the *aṣṭavarga* (eight-people) ceremonies. Lighted lamps are laid in a plate containing water mixed with turmeric and lime, and two married women wave the plate round the family gods. Then the boy, his parents, and their nearest relations are made to sit on a carpet in a line, their bodies are rubbed with oil and the plates with the lighted lamps in them are waved round their faces. Next the party are taken to a shed or to a bathing room, where they are rubbed with turmeric and oil and bathed, and lighted lamps are again waved round their faces. Next Gaṇapati or Gaṇeśa, and the Mātṛkās (Mothers) are worshipped, and *puṇyāhavācana* (the holy-day blessing) ceremony is performed, and near relations give presents to the boy and his parents. After this twenty-seven betelnuts representing the *Nāndīs*

THREAD-GIRDING. Preparations.

(joy-bringing guardians) and six betelnuts representing the booth-guardians (*maṇḍapa-devatās*) are placed in a winnowing fan and worshipped with flowers and *kuṅkuma*. The winnowing fan is carried into the house and laid in the family god-room. Brāhmaṇas, men and women, are fed and presented with money. Early next day at the boy's house musicians begin to play, and a Brahman astrologer comes, sets up his water-clock and sits watching it. The boy is anointed with oil and turmeric and bathed. A barber is called and the boy is shaved leaving three locks if he belongs to the Rigved, and five locks if he belongs to the Yajurved. The boy is again bathed and taken to the dining hall. Boys called *baṭūs*, girt with the sacred thread but not married, are seated in a row and served with food. They eat, and the boy's mother sitting in front of the boys and setting her son on her lap feeds him and herself eats from the same plate. This is called *mātṛ-bhojana* (the mother's meal). It is the last time when the boy and his mother eat from the same plate. As soon as the mother's meal is over the boy is taken to the barber who shaves all the locks that were left on his head except the top-knot. The boy is bathed and is seated on a low wooden stool which is set on the altar; and his father and mother sit on either side. The chief priest, the Brahman astrologer, and other Brahmans chant the *mangalāṣṭakas* (eight luck-giving hymns). When the *Muhūrta* (lucky moment) comes the Brahmans cease chanting, the musicians raise a crash of sound, the guests clap their hands, and the Brahman priests and guests throw *aksatās* (red rice) over the boy. The chief priest kindles a sacred fire on the altar and throws into the fire offerings of ghee, sesamum, and seven kinds of *samidhās* (sacred woods). After these offerings to the sacred fire, the boy approaches the priest (*ācārya*-preceptor) with folded hands with a request to make him a *brahmacārī* (Vedic student). The boy is either given a deer's skin to wear, or as is more usual, a piece of deer skin is tied to his sacred thread and a *palas* (Butea frondosa) staff is placed in his hand. The sacred thread, prepared by a Brahman, is of hand spun cotton thread and is as long as ninety-six times the breadth of four fingers. It is first folded into three and again trebled and the folds held together by a knot called *brahmagranthi* (Brahma's knot). Money presents are made to Brahman priests, and cocoanuts, betel leaves and nuts, flowers, and perfumes are handed among the guests. At noon the boy is made to say his *madhyānha sandhyā* (midday prayer), and in the evening he is made to repeat his *sāyam sandhyā* (evening prayer). In the evening, offerings of sesamum-seed and clarified butter are thrown in the sacred fire which was kindled in the morning and rice is boiled on the fire. Part of the boiled rice is offered to the fire and the rest is eaten with milk by three Brahmans. The eating of this rice is believed to carry the sins of the boy into the body of the eater. Brahmans will not run the risk unless they are well paid for it. The mother of the boy comes and stands before him near the altar. The boy says to her "*Bhavati bhikṣām dehi*" (Lady, be pleased to give alms) and holds a cloth wallet before her. The mother blesses him and throws into his wallet some rice,

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fruit, and a small gold coin. This mother's gift is worth more than anything the boy will earn to the end of his life. The boy's father next steps forward and the boy repeats to him the words he addressed to his mother, and holds out his wallet. The father throws rice, fruit, and a gold or silver coin into the wallet and retires. Friends and kinspeople go to the boy in turn, each is requested to give alms, and each drops rice and silver coins into the wallet. Next the twenty-seven *munj* (thread-girding) deities and the six booth deities are worshipped and food is offered to them, and Brahmans and friends and kinspeople are feasted. Before the Brahmans have begun to eat, the boy goes to several of them with a small plate and says, "*Bhavati bhikṣām dehi*" (Be pleased to give alms) and each lays a morsel of food in the plate. When he has collected some food-gifts the boy lays the plate before him and sits on a low wooden stool. When the Brahmans have begun to eat the family priest comes and sits near the boy and teaches him the prayer to be said and the rites to be performed before the partaking of food. He eats a little of the cooked rice given him by the Brahmans and then takes his usual meal. This completes the first day's ceremonies. The whole of the *upanayana* ceremony is nowadays usually wound up within a day. In old days the ceremony lasted four days. Each of these days the boy was taught to say his morning, midday, and evening prayers, and was made to worship the sacred fire kindled on the first day. The twenty-seven *nāndis* and the six *māṇḍapa-devatā* were worshipped daily and food offered to them. Several Brahmans were feasted every day, from each of whom the boy begged food as on the first day, eat a part of it, and then took his usual meals. The last rite of the *munj* ceremony is *medhā-janana* (generation of intelligence). In the booth near the altar a small square earthen mound is raised, and in the centre of the mound a *palas* branch or twig is planted. The boy pours water round the plant, prays to *Sāvitri* the goddess of mind, and offers her food. The thread-girding *nāndis* and the booth-guardians are then asked to withdraw. They are dismissed by throwing rice on the winnowing fan in which they are placed and asked to come back to the next thread-girding. The boy is dressed in fine clothes, and is decked with ornaments and is taken in procession with music to a temple in the village, where he worships the idol and returns home. On the eighth, fifteenth and thirteenth days good dinners are given to the boy and other members of the family and lighted lamps are set in a plate filled with red-coloured water and are waved round the boy's face by two married women.

Medhā-janana.

Many of the customary details in the traditional form of the *upanayana* ceremony as described above have by now gone out of practice. At times we find the *samskāra* neglected even by Brahmins and allied classes to the extent of postponing it to the time of the marriage ceremony at the inception of which it is but formally observed. The ceremony when performed earlier is often wound up within a day.

Aitāna.

Among the Liṅgāyats the rite of *aitān* (initiation) is performed on the unmarried sons of all Jangamas. When *aitān* is performed on a youth he becomes fit to hold the highest religious posts; he may become a *mathadayyā* (the head of a religious house). A Jangama who has no sons has the rite performed at his expense

on one of the sons of a lay disciple of the Panchamsali caste or of some caste above the Panchamsalis. The boy who is chosen from a lay Lingāyat family should be of respectable parents, and his ancestors, both male and female, even to the eleventh generation, should not be children of married widows. For this reason the sons of *mathapatis* (beadles) and of *gaṇācāris* (managers) seldom undergo *aitān* (initiation). A boy is initiated when he is between eight and sixteen years old. The ceremony takes place at night, so that no non-*ling*-wearing Hindu may see it. It should take place on an auspicious day prescribed by rules. If the boy is to become a *Virakta* (celibate), his initiation is performed in the dark half of the month, and when he is intended to be a *gṛhastha* (householder), the ceremony takes place in the bright half of the month. In an initiation the *bhuśuddhi* (earth purifying) is the first observance. Either in a religious house or in a dwelling house a piece of ground eleven and a quarter, twelve, or twelve and three-quarters feet, by six and three-quarters, seven and a half, or eight and a quarter feet is dug seven and a half to eight and a quarter feet deep. Bits of stone and tile and other impure matter are taken out of the pit and it is filled with fine earth, which is afterwards beaten hard. At the same time the house is white-washed and painted and its floor is cowdunged. On the day fixed a small bower with a canopy of silk cloth is raised on the sacred spot. At the entrance of the bower an arch is made of two plantain trees or sugarcane stalks. The floor of the bower is plastered with *gorocana* (bezoar), cowdung, cow's clarified butter, cow's milk, and cow's urine, and on it is drawn a large parallelogram with lines of quartz powder. In the large parallelogram three small parallelograms are drawn with lines of quartz powder. The first parallelogram which lies farthest from the entrance, measures three feet and a quarter by two feet and a quarter. It is covered with a folded silk or woollen cloth and is set apart for the *guru* (initiator). The second or middle parallelogram is six feet by two and a half feet. At each corner and at the centre of the second parallelogram is set a *kalaśa* (brass or copper vessel with a narrow mouth and a dome-shaped bottom). The five vessels known as *pañca-kalaśas* represent the five mouths of Śiva and the five *gotras* (family stocks) which are believed to have sprung from the five mouths. The names of the five mouths are Aghora, Iśāna, Sadyojāta, Tatpuruṣa, and Vāmadeva, and the names of the corresponding family stocks are Uddāna, Pancavānigi, Padudi, Muthinkanti, and Māli. Of the five vessels the Sadyojāta jar is set at the corner which is close to the *guru's* right hand, and the Vāmadeva jar at the corner which is close to the *guru's* left hand. Opposite the Sadyojāta jar is set the Tatpuruṣa jar and opposite the Vāmadeva jar is set the Aghora jar; and in the centre is placed the Iśāna jar. Each of these jars is covered with five pieces of white, black, red, green and yellow cloth, and before each of them are laid five halves of dry cocoa-kernels, five dry dates, five betelnuts, five turmeric roots, five betel leaves, and five copper coins. The third or last design, a square two feet each way, is close to the entrance of the bower. This square is covered with a woollen cloth seat, and is occupied by the boy, whose head has been completely shaved in the morning, and who since then has been naked and fasting. Near the *guru* are placed a small brass vessel called *gilalu*, a conch shell, and a cane. Behind the boy sits a man

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belonging to the boy's *gotra* (family stock) with a cocoanut in his hands. This man says to the *guru*, "Excellent teacher, purify this body of flesh and blood", and bows low before the *guru*. After him the boy bows low before the *guru*, and worships an earthen vessel filled with water, in whose mouth is a cocoanut covered with a piece of cloth. The boy first marks the vessel with sandal paste, burns frankincense before it, and offers it molasses, fruit, betelnut and leaves, and money. At the end of the jar-worship a string with five threads is wound five times round the Iśāna (central) jar and is taken to the Sadyojāta jar and is wound five times round it. From the Sadyojāta jar the string is taken to the central jar and again wound five times round it; and from the central jar the string is carried towards the *guru* and wound five times round his wrist. From the *guru* it is taken again to the central jar, wound round it five times, and taken to the Vāmadeva jar and wound five times round it. From the Vāmadeva jar the string is taken to the central jar, wound round it five times, and then to the Aghora jar and wound round it five times. From the Aghora jar the string is taken to the central jar, wound round it five times, then taken to the boy, and wound round his wrist five times. From the boy's wrist the string is taken to the central jar and wound round it five times, and is taken to the Tatpurush jar and wound round it five times. When the *guru* (initiator) and the boy are thus seated, the *maṭhapati* or Lingāyat beadle worships the *linga* which the boy wears and his hand and head. He first washes the boy's *linga* with seven holy waters in this order. *gandhodaka* (sandal paste water), *dhulodaka* (dust water), *bhasmodaka* (ash water), *śuddhodaka* or *mantrodaka* (purified or charmed water), *suvarnodaka* (gold water), *ratnodaka* (jewel water), and *puṣpodaka* (flower water). After these seven washings, he washes the *linga* seven times with *pañcāmṛta* (mixture of five nectars, namely milk, curds, clarified butter, honey and sugar). In the same way he washes the boy's hands and his head. When the boy and his *linga* have been thus washed, the *guru* or initiator gives the boy a *jholi* (beggar's four-mouthed wallet) and a staff, and tells him to beg alms of those who have come to witness the ceremony. The boy is given *dhātu-bhikṣā* (metal alms), that is gold, silver or copper coins. After gathering the alms the boy gives the alms with the bag to his *guru* (initiator), bows low before him, and asks him to return the bag, promising to obey all his commands to the letter. The *guru* (initiator) commands him to live on alms, to share his alms with the helpless, and to lead a virtuous life, and returns his bag. The boy gives his initiator gold, vessels, and clothes, and gives other Jangamas money and clothes. Besides these gifts the initiator takes a handful of copper coins from a heap of copper coins worth Rs. 3½, and the rest of the coins are distributed to ordinary (*sāmānya*) Jangamas. The friends and kinspeople of the boy's parents present the boy with clothes and vessels; and the boy is given a light repast. Next morning the boy's father gives a caste feast to Jangamas of all orders and to friends and kinspeople. *Aitān* can be performed on one or more boys at the same time and by the same initiator.

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People and Culture.

THREAD-GIRDING.

Dīkṣā.

Dikṣā, (cleansing rite), is performed on any Panchamasāli Liṅgāyat entitled to the *aṣṭavarṇa* rites who wishes to enter into a grade higher than his or her own. It is also performed to readmit into the caste one who has been put out of it. In the main points *dikṣā* does not differ from *aitān* (initiation); the only difference is that in the purifying it is not necessary that a celibate Jangam should be the performer. His place is often taken by a family priest. As the person on whom the rite is to be performed is old enough to pray for himself, no man of his *gotra* (family stock) is required to sit behind him. The *dikṣā* rite can be performed on twenty or thirty persons at the same time. When a person has undergone this rite and has entered into a higher grade, he or she does not eat with his or her former kinspeople. But this rarely happens except when a girl marries into a higher grade. The ceremony performed at the time of tying a *linga* on a child's neck or arm is also called *dīkṣā*.

MARRIAGE.

Brāhmanic.

THE RELIGIOUS BOOKS OF THE HINDUS MENTION EIGHT forms of marriage, viz., Brāhma, Prājāpatya, Ārṣa, Daiva, Gāndharva, Āsura, Rākṣasa and Paiśāca, of which only *brāhma* and *āsura* are in vogue at present. The *gāndharva* form is said to be obsolete now, yet in some cases before the courts it has been held that it is still in vogue. The type of the marriage ceremony generally followed by the Brahmanic communities approximates to the *brāhma* form, consisting of gift of a daughter, after decking her (with valuable garments) and honouring her (with jewels, etc.), to a man learned in the *Vedas* and of good conduct, whom the father of the girl himself invites.

In the *āsura* form there is practically a sale of the bride for pecuniary consideration paid to the father or other guardian for his benefit. Generally among Brahmanic communities a bridegroom price is paid by the bride's parents and hence the form is *brāhma*. Among a number of castes not in the first flight the bride's parents generally take a bride-price, and hence the form is *āsura*. The marriage customs of the higher and lower caste groups do not differ in important details; in case of the former the service is conducted according to *Vedic* and in the latter according to *Purāṇic* ritual. The essential portion of the marriage service among higher castes is the *saptapadi* and among the lower the throwing of sacred grains of rice over the heads of the bride and bridegroom.

Marriage-rules

Marriages are prohibited between *sapiṇḍas* and between members belonging to the same *gotra* or *pravara*. *Sapiṇḍas* are those who are within the fifth degree from the common ancestor on the mother's side and within the seventh degree on the father's. The general conception about *gotra* is that it denotes all persons who trace descent in an unbroken male line from a common male ancestor (a sage). Each *gotra* is again associated with one, two, three or five sages that constitute the *pravara* of that *gotra* and persons of those *gotras* which have any common *pravara* cannot intermarry. Under rules of *sapiṇḍa* exogamy marriages between not only agnates but also between cross-cousins are strictly disallowed, and rules of endogamy prohibit marriage outside the *varṇa* or *jāti* (caste or sub-caste). However, conventions have

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existed among some caste-groups setting at naught the *śāstric* rules of endogamy and exogamy. Some castes allow hypergamy, *i.e.* marriage with a girl from a lower caste or sub-caste. Marriage with the daughter of one's maternal uncle or of paternal aunt (rare) is not only allowed but preferred by some. Among some Deshasthas in Karnāṭak marriage even with the sister's daughter is allowed.

For some centuries down to modern times Brahmanic communities considered marriage essentially a prepuberty *saṁskāra* for girls and for that reason practised infant or early marriage, and the custom was consciously imitated by lower communities. However, during the last two or three decades because of the vast social and economic changes taking place in the general life of the people the marriagable age of girls particularly of higher castes has risen considerably and girls now hardly marry before 16 or even much later.

Such social usages as mentioned above have been affected by two recent legal enactments, namely (1) the Child Marriage Restraint Act XIX of 1929, as amended by Act 19 of 1938), which prohibits marriages of boys under 18 years of age, and girls under 14 years of age; (2) the Hindu Marriage Disabilities Removal Act (XXVIII of 1946), which validates marriages between parties (*a*) belonging to the same *gotra* or *pravara* or (*b*) belonging to different sub-divisions of the same caste.

The offer.

The offer of marriage comes from the girl's parents who send her horoscope to the boy's house. The horoscopes are shown to an astrologer who says whether they agree. If the astrologer declares against a marriage, nothing further is done. If he declares for the marriage, the parents of the bride and bridegroom settle the dowry (*varadakṣinā*) and the presents (*varopacāra*) to be made to the bridegroom by the bride's father, and the value of the ornaments and clothes to be given to the bride by the bridegroom's father; also the presents in clothes or money to be given by the bridegroom's party to the bride's parents, sisters, or brothers, to the bride's family priest (*purohita*), to the village astrologer, to the *mathādhikāri* (monastery-agent) who comes yearly for a subscription and to the *katti* (hereditary agent of the local *swāmi*). The corresponding presents to be given by the bride's family are always double those given by the bridegroom's family. During the marriage one of the bridegroom's sisters is chosen to be his *kaḷasagitti* (best maid); she must always sit on his right side during the religious part of the marriage ceremony. If she is not under ten, some one under ten acts for her. So also one of the bride's sisters becomes her *kalasagitti* (best maid), and must always sit on her right side. During the marriage great honours are paid to the bride's and bridegroom's best maids and handsome presents are given them. When the presents are settled, two copies of written agreements are prepared and signed by both parties and, before Viṣṇu, Brahmans and other witnesses, are marked with *kunkuma* (red-powder) and ghee. The bride's father hands one of the agreements with betel to the bridegroom's father, who then makes over the other paper with betel to the bride's father. Presents are given to Brahmans, betel flowers and perfumes are handed, and the guests withdraw. Both parties are now bound to carry out the

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Brāhmanic.
Gaḍaganūra.

wedding. Soon after some of the bride's and bridegroom's relations and friends hold a *gaḍaganūra* (water-pot) ceremony. A *kalaśà* (earthen pot) is filled with water and set in a suitable place in the house. If it is in the bride's house, the bridegroom and his parents, and if it is in the bridegroom's house the bride and her parents are called. When they come, they are anointed with turmeric, oil, and warm water, and all worship the *kalaśa*. After the *kalaśa* has been worshipped, a dinner is given and before the guests leave, the bride or the bridegroom is presented with clothes. Several such entertainments are given by friends and relations.

Sajjigi-muhūrta.

When the time for the wedding draws near, after the astrologers have named a good day, the first thing at both the bride's and the bridegroom's is to hold the *sajjigi-muhūrta* (the preparatory lucky moment) ceremony by preparing cakes of coarse wheat flour and feeding a few Brāhmaṇas and their wives. The next thing is to give a dinner called *deva-samārādhana* (propitiation of the gods) in honour of the family gods. Two or three days before the wedding, both at the house of the bride and of the bridegroom, large booths are built. The booths are lined with sheets of white or coloured cloth and the ceiling and posts of the booths are decked with many mango leaves. At the bride's house in the western side of the booth facing east, an altar about six feet square and one foot high is raised, and at its western edge is built a wall about six inches thick and two feet high. The wall is whitewashed and diagonal lines in *kuṅkuma* are drawn over it with a circle representing the sun, and a crescent representing the moon, and on the middle of the wall the name of the god Vyankateśa* or the words *Śrī Lakṣmi Vyankaṭeśa Prasanna* that is Oh Lakṣmi, Vyankaṭeśa, be pleased, are written in redlead. Next at the houses of both the bride and bridegroom the marriage gods are installed and the rites of *Gaṇapati pūjana* (worship of Gaṇapati), *puṇyāhavācana*, (holy-day blessing), and *Mātṛkāpūjana* (worship of the Mātṛs), is gone through, and, to appease the spirits of dead ancestors, the *nāndi śrāddha* ceremony is performed. The bride and bridegroom are anointed with turmeric and oil, bathed in warm water, and their brows marked with *kuṅkuma* (red-powder). Five women, whose husbands parents and parents-in-law are alive, are chosen to be *hettalgorierus* that is bridesmaids. It is their duty to paint with white and red-wash level upright and cross lines on the stone mortars and wooden pestles and grindstones. They pound wheat in the striped mortar and grind it in the striped grindstone. The flour of this ground wheat is mixed with water, an image of the elephant god Gaṇapati is made of the mixture, and it is worshipped by the women. This rite is called the *varalakki* and is performed both in the bride's and bridegroom's house. After the wheat Gaṇapati has been made and worshipped, all the women of the family whose husbands are alive and the bride or bridegroom, as the case may be, sit close together on wooden boards. A thread is wound five times round the group, and they rub their bodies with oil and turmeric, and bathe in warm water. This is called the *suragi* bathing. A day or two after the thread encircling, generally on the day before the wedding day, comes the *sīmāntapūjana* (boundary-worship) of the bridegroom. If, as is generally the case, the bridegroom belongs to another village when he reaches the border of the girl's village the bride's parents

Booths. *Sīmāntapūjana.*

*The name of the deity involved differs according to family and religious sect.

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Simāntapūjana.

come to meet him. The mother pours water over his feet, and the father washes his feet, and the father and mother together wipe them. Sandal paste (*gandha*) and other perfumes are rubbed on the bridegroom's body, flower garlands are thrown round his neck, and he is presented with a turban and other clothes. Two or more married women wave *ārati*, a plate with red-water and a pair of inch-high lighted lamps, round the face of the bridegroom. When the lamps have been waved round the bridegroom's face a cocoanut is placed in his hands and with the keenest joy, with music, fireworks, and dancing girls the bride's parents lead him and his party to a house which has been made ready for them. All this time the bride keeps close in her parent's house. A good dinner known as a *rukhavata* (refreshment) is cooked at the bride's and carried and served at the bridegroom's lodging. In the same evening, an hour before the time fixed for the wedding, the bridegroom, richly dressed and on a richly harnessed horse or a decorated car, with music and dancing, is led to the bride's. When they reach the bride's marriage booth the music ceases till the wedding moment, but the dancing girls keep dancing. The parents of the bride and bridegroom meet, and the two family priests thrice call aloud the genealogy of the bride and bridegroom for four generations back and their family stocks. The bride's father formally promises to give his daughter to the bridegroom, and as he makes the promise, ties a turmeric root, betel, and rice, firmly in a corner of the bridegroom's shoulder-cloth. Then the bridegroom's father promises to take the girl for his son, and as he promises ties turmeric, betel and rice, in the bride's father's shoulder-cloth. While the genealogy is being recited and the promises are being made, the astrologer is looking at his water-clock and watching the approach of the lucky moment. About five minutes before the moment the parents of the bride and bridegroom worship the water-clock with *kunkuma*, rice, and flowers, and make presents to the astrologer. The bride and bridegroom are led to the marriage altar and two men hold a cloth between them. All the priests present recite the eight Sanskṛt hymns which form the marriage service called *manglāṣṭakas* (the eight lucky hymns). At the lucky moment the cloth is drawn aside, the bride and bridegroom throw a few grains of red rice on each other's heads, and for the first time see each other's faces. At this instant the whole company throw grains of red rice on the newly married couple, guns are fired, and music is played. The bridegroom then draws a gold wedding ring called *maḍiungara* over the fourth finger of the bride's right hand, and the bride draws another gold wedding ring over the fourth finger of the bridegroom's right hand. The bridegroom ties round the bride's neck the lucky thread (*mangalasūtra*) which consists of small gold cups and beads and some black glass beads strung together by a dancing girl. While the bridegroom is fastening the neck-thread, his mother leaves the house, for it is believed that by tying the wedding thread the luck in her mother-in-law's wedding thread passes to the bride.

Rukhavata. *Mangalāṣṭakas.* *Lājāhoma.*

The priest then kindles a sacred fire on the altar and clarified butter and parched grains (*lājā*) are thrown into the fire. The

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married couple walk thrice round the fire. A stone called *aśmā* (the spirit) is kept near the fire, and, at each turn, as the bride followed by the bridegroom draws near the stone, she stops and stands on the stone until the priest finishes repeating a sacred hymn. Next the small star in the tail of the Great Bear or Seven Seers, called Arundhati, is shown to them to bring them long life and prosperity. Seven heaps of rice are made on the altar and a betel-nut is placed on each of the heaps. The priest recites a *mantra* and the bridegroom lifting the bride's right foot sets it on the first heap. The priest recites another *mantra* and the bridegroom lifting the bride's right foot sets it on the next heap, and this is repeated five times more. This ceremony is called *saptapadi* (the Seven Steps). When the seven steps have been taken, the marriage is complete. The priest blesses the married couple and two or more married women wave lighted lamps round the faces of the bride and bridegroom. A dinner is given and festivities are kept up for four days during which Brāhmaṇas are fed and presents are given. At these marriage dinners five or more plantain leaf dishes are served touching each other and the bride and bridegroom with their mothers and sisters sit close to each other and dine together. Before beginning to eat, the bride's mother brings silver plates filled with wedding cakes and other dainties and serves them. However excellent the dishes, the bridegroom's mother is bound to keep grumbling. The dinner is poor, her share has been forgotten and she is starving of hunger. On the fourth day three-cornered pieces of paper with flowers called *bāśinga* (brow-horns) are tied to the brows of the bridegroom and bride. Wearing these marriage crowns they go to a temple, pay their devotions to the god, and return home. On the fourth night of the marriage the bridegroom dresses himself and about three in the morning runs off to his own house with some valuable article belonging to the bride's family. The bride's people go and bring him back. Next day the bride's mother richly dressed raises on her head a plate with red water, a pair of inch high lamps and flowers, and carries it from the middle of the house to the god-room, and brings it back to the middle of the house. When she carries the water and lamps, her brother holds across her head a drawn sword with a lemon fixed in its point. This is called *sindopa horona* (carrying the red water-plate). In return for performing this ceremony the bridegroom's mother presents the bride's mother with a robe and bodice. After the red water and lamp have been carried the bridegroom, his father and mother, and other members of his family, are made to sit in a line. The bride's father brings a square basket, some red coloured liquid and a bodice. For a few seconds, he seats the bride in the lap of each person in the row, holds the basket over the head of each person while the bride is sitting on his or her lap, and each time pours a little of the coloured water into the basket. Through the holes in the basket the coloured water drops on the heads of those over whom the basket is held. While he holds the basket the bride's father says in Saṁskṛt, "I have cared for this girl like a son until she is eight years old; I now make her over to you for the use of your son (or brother). Guard her like a friend." When the bride's father has finished addressing all he bursts into a cry, mourning that his daughter has passed out of his charge. Some fathers so thoroughly lose self-control that they have to be taken away by force. Then the bridegroom's party take

Saptapadi.

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the bride with them to their house with great rejoicing. On the fifth day the bride's party give a great feast called the *māmani* to Brahmans and to the bridegroom's party. On the sixth day, the bridegroom's party give a return feast to the bride's party called the *maru māmani* dinner. On the seventh day after the morning meal the bridegroom and his party set off for their village. In the evening of the same day Gondaligaru are called and made to dance in honour of Ambā Bhavāni or some other family goddess.* On Dasarā, Dīpavāli, and other feasts the bride's family sends for the bridegroom and gives him a rich dinner and a present of clothes. On other days the bridegroom's family does the same to the bride.

Liṅgāyats.

Among Liṅgāyats except for a few educated and advanced families who give to their youth some freedom in the choice of a mate and obtain their consent before finalising the proposal, the old custom of parents managing entirely the choice of the bride or bridegroom still prevails, mostly in rural areas, where people are generally backward. Marriage among Liṅgāyats was once much cheaper than among Brāhmanical Hindus, as no price (dowry) was required to be paid either for the girl or for the boy. With cultural advancement of the community the dowry system has raised its ugly head even among Liṅgāyats in recent years. In the lower strata of the community, a price called *teravu* was usually paid for the bride by the bridegroom, but a change has now taken place and the bride's father is required to pay some dowry to the bridegroom for getting his daughter married.

Usually the offer of marriage comes from the boy's parents. If the match is going to be one between relatives or in case the girl's parents aspire for an educated son-in-law, the matter may be sounded even by the bride's party. Before starting any negotiations matters regarding endogamous and exogamous restrictions are carefully looked into and observed.

Marriage-rules.

The Liṅgāyats do not allow the children of brothers to intermarry, nor may sisters' children. Marriage with a mother's sister's daughter is also prohibited. A man may marry his sister's daughter, but if the sister be a younger sister such marriage is looked on with disfavour. Widow marriage is allowed at the present day except amongst Jangamas. Divorce is permissible.

When a boy's father can afford to pay for his son's marriage, he goes to a family which has a daughter likely to make a suitable match. If the girl's parents agree, he returns home and tells his wife that he has secured a bride for their son. After some days the boy's father, with friends and relations, goes to the girl's village, and, through a *svāmi* or a Liṅgāyat *guru*, calls those of his castemen and Jangamas who live in the village. When all have come and taken their seats at the girl's house, a blanket is spread, some grains of rice are strewn on the blanket, and the boy and girl are made to sit on the rice. A kinswoman of the boy's dresses

*The modern tendency is to finish up the whole marriage ceremony within a day.

the girl in a new robe bought by the boy's father, and gives her five pieces of *khaṅa* (bodice cloth), out of which one must be white, and the remaining four of any colour except black. The woman dresses the girl, puts on her a gold ring and other ornaments, and fills her lap with two cocoanuts, five lemons, five dry dates, five plantains, and a few betel leaves. The girl's father presents the boy with a complete suit of clothes, including a turban, a shoulder cloth, a coat and a gold ring. The boy and girl then rise, bow to the Jangamas and house gods, and resume their seats. The Jangamas on both sides naming the father of the boy and girl, declare to the people that the boy and girl are engaged; and the guests are dismissed with betel leaves and nuts. This ceremony is called the *sākṣivike* (engagement). The next ceremony to follow is the *bastagi* (betrothal). This ceremony can be held at any time before marriage. If the boy is in a hurry to marry, it is arranged at his house. But the usual place is that of the girl. In the betrothal the girl's father gives a caste feast, presents clothes to the relations of the boy's father, and leads them out of the village in procession with music. When the boy's father reaches home he asks an astrologer to fix the days on which the wedding rite and other ceremonies relating to the wedding should take place, makes a list of the days, and sends a copy of it to the girl's father. Preparations then begin. On the first day the laps of five *muttaide* (married women) are filled with bits of dry cocoa-kernel, dry dates, soaked gram, and betel. A grindstone and a wooden mortar are brought out whitewashed with lime, and marked with stripes of *hurmanju* (red) colour. Before them are laid bits of cocoa-kernel, dry dates, soaked gram and betel leaves and nuts, and incense is burnt. The women, whose laps have been filled at a lucky moment, begin to pound the turmeric roots in the mortar and grind them on the grind-stone. On another lucky day the marriage booth is raised, the number of posts in each row being always uneven. The ornamenting of the booth depends on the parents' means. When all preparations are finished, both parties invite their kinswomen to live with them during the ceremony.

The engagement.

A marriage ceremony elaborately performed may extend over five days. It is held at the boy's house. On the first day the bride and bridegroom sit together on a blanket, and, about eight at night, a *muttaide* (married woman) begins to rub their bodies with turmeric paste. The rubbing is completed by a party of married kinswomen, whose first husbands are alive, after which the bride and bridegroom rub turmeric on each other. The women wave *ārati* (a light) before the pair and chant. This day is called the *ariṣaṇa* (turmeric) day; and when the *ariṣaṇa* has been put on, the boy and girl are considered *madumakkaḷu* that is bride and bridegroom. The second day is called the *deva* or *devatā-kārya* (god-worshipping) day. The boy's father gives a great dinner to Jangamas and friends; marriage garments are laid beside the house god and worshipped; the *guru's* feet are washed, and the water (*karuṇā*) is taken and sipped by the bride and bridegroom and all the family. In a house in which Vīrabhadra is one of the house gods, the third day is called the *gugguḷa* (bedellium gum) day.

Ariṣaṇa-Ceremony.

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Arpana-Ceremony.

A new earthen vessel is brought to the boy's house, its neck is broken off, and a piece of sandalwood set in it tipped with oil, and lighted, and camphor and *guggulā* are burnt. The earthen vessel is held by a Jangama, or as generally by a *pujāri* of Vīrabhadra, and the boy and girl stand in front of them with the image of Vīrabhadra in their hands. The Jangama takes up the vessel, and the boy and girl carry the god, and, with music playing in front of them and followed by a band of friends, they go to Basavaṇṇā's temple. In front of the musicians walks a *vaḍapu* (bard), dressed in silk, with a dagger in his hand, and an image of Vīrabhadra tied at his waist, chanting the praises of Vīrabhadra. At the temple the pair worship Basavaṇṇā, break a cocoanut, lay down the earthen vessel, and then return to the boy's house. Next day the actual marriage ceremony, the chief feature of which is the tying on of the *mangalasūtra* (bride's lucky neck-thread), is performed by the bridegroom under the Jangama's direction.

The Wedding.

Other persons of special positions who ought to attend a Lingāyata wedding are the personal *guru*, the *maṭhadayyā*, (head of the local religious house), and the *Pancācārus* (five posts) namely the *gaṇācāri* (manager), the *maṭhapati* (beadle), the *meṭigauḍā* (village head), the *desāi* (formerly the hereditary district revenue superintendent), and the *deśapāṇḍe* (formerly the hereditary district revenue accountant). A dais or raised seat called *sasikaṭṭi* (rice-dais) is made ready, a blanket is spread on the dais, and on the blanket women strew rice. On the rice-strewn blanket the bride and bridegroom are seated. In front of them lines of rice are arranged in the form of a square, and, at each corner of the square and in the centre, a *kalaśa* (drinking-pot) is set with betel leaves and a betel nut on it, some molasses and twenty-five copper coins, five close to each pot. Round the necks of the four corner drinking-pots, two strings are five times wound. One end of the strings is held by the bride and bridegroom and the other end by the *guru*, who sits opposite them beyond the rice square. Between the teacher and the rice square sits the *maṭhadayyā* with the *meṭigauḍā* on his right and the *maṭhapati* on his left. In the row behind, on each side of the teacher who holds the threads, sit the *deśpāṇḍe* and the *gaṇācāri*, the *deśpāṇḍe* on the teacher's right and the *gaṇācāri* on the teacher's left. The bride and bridegroom do not sit opposite each other but side by side and no curtain is held between them. Near the *kalaśa* in the middle of the square is set an image of Ishvar or Basavaṇṇā, and the *maṅgalasūtra* is kept in a cup of milk and clarified butter. The ceremony begins by the *maṭhapati* bowing to the *mangalasūtra*, and proclaiming that it is about to be tied to the bride's neck. The bridgroom lays his right hand on the bride's right hand, the *maṭhapati* lays the lucky thread on the boy's hand, the *gaṇācāri* drops water, *vibhūti* (cowdung ashes), and *kunkuma* (red-powder) on the lucky thread, and marks the bride's forehead with *kuṅkuma* and the boy's with sandal paste. The teacher gives the order to tie on the lucky thread and the bridegroom ties it on the girl's neck, and the *gaṇācāri* calls *Sumuhūrta Sāvadhāna*, that is, the moment has come, beware. When the priest says "Beware, the lucky time has come", the guests throw rice over the boy and the girl. The *gaṇācāri* ties the hems of the bride's and bridegroom's robes together and, in the knot ties a little rice, salt and split pulse. The teacher lets go the end

of the two strings, ties a piece of turmeric root into each of them, and binds one to the boy's right wrist and the other to the girl's left wrist. The married couple fall down before the teacher, who may end the rite by dropping sugar into their mouths. The rice is given to the beadle, and first he and then the other four *pancācārus* are presented with five quarter-anna pieces which had been lying besides the *kalaśas*. On the last evening the bride and bridegroom ride on one horse (or bullock-cart if no horse is available) in state to a temple of Basava, break a cocoanut before the god, and return and take off the marriage wristlets. On their return, friends wave boiled rice and curds round the heads of the bride and bridegroom and throw the rice to the evil spirits. During the passage to and from the temple, when they reach a street crossing or when they pass a ruined house, they break a cocoanut to the evil spirits.

DEATH AND FUNERAL.
Brāhmaṇic.

WHEN A PERSON (A MARRIED *Vaiṣṇava*) IS ON THE POINT OF DEATH, he is, if possible, shaved, if not, he is bathed and wiped dry. The sect-marks are painted with *gopicandana* (white earth) and the body is stamped with the *śrīmudrā* seal, the cakra (discus), the *śankha* (conch-shell). No sandal or *kuṅkuma* brow-marks are put on. He is laid on a clean mattress which is spread near the door in the women's room or central hall on a spot which is cowdunged, and strewn with blades of the sacred *darbha* grass. When he is laid down he is helped to sip a few drops of the *pañcagavya* (five cow-gifts: urine, dung, milk, curds, and ghee). To take away his smaller sins he is also asked to give to Brāhmaṇas a cow and some money. The more deadly sins, murder, cow-killing, and spirit drinking, cannot be cleansed. Some Brāhmaṇas sit by reading aloud some religious book, and relations repeat the name of the god Viṣṇu in the dying man's ears. When life is gone, the women raise a cry, the body is washed, and the *śrīmudrā* marks are made on the forehead, arms, and chest. A bamboo and grass bier is made, two earthen pots are brought, and a consecrated fire is placed in one of the pots. The body is stripped of its clothes and laid on the bier. A new cloth is brought and from one end a piece about two inches broad called the *vasana* (cloth) is torn. This shroud-end is knotted in the middle and its ends are tied together and worn round the chief mourner's neck. The rest of the new cloth is wrapped round the body, and a cord is passed round the cloth, the body, and the bier to keep the whole together. When the bier is ready two stones are picked up, one of which is laid under part of the twine tied round the body, and the twine is cut with the other stone. The lower stone is thrown away and the upper stone supposed to be possessed with the spirit of the dead is called *aśmā* (stone of life) and is kept. Then four bearers, over whom some hymns have been said, lift the bier on their shoulders. The chief mourner walks in front holding the earthen fire-pot and with the cloth (*vasana*) tied round his neck. About half-way to the burning ground the bier is set down and the chief mourner drops into the dead mouth a few grains of sesamum and a few drops of water. The bearers change places, those in front going behind and those behind coming in front, and in this way

Funeral.

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the bier is carried to the burning ground. At the burning ground three small holes are made in the ground and three small pieces of gold, a few sesamum seeds, and a few blades of the sacred *darbha* grass are put into the holes and over them the pile is raised. Camphor, sandalwood and perfumes are laid on the pile. The body is placed on it with the head towards the south. After hymns have been repeated by a Brāhmaṇa priest, the son sets fire to the pile near the head, then near the legs, and lastly near the chest. He fills with water the second of the two earthen pots, which were brought soon after the death, makes a hole in the pot with the point of the *aśmā* (life-stone), and taking the pot on his shoulder walks three times round the pile with his left towards it and at each turn piercing a fresh hole. At the end of the third round he stands near the head of the corpse with his back towards it and his face towards the south and throws the pot over his shoulder on the ground. As the pot smashes he strikes the back of his right hand on his mouth and cries aloud. The funeral party then return home. On their way the chief mourner thrice throws a stone back over his shoulder. If the deceased died on an unlucky day, with the body are burnt four men of dough, one of which is placed near the head, the second and third near the hands, and the fourth near the feet. Children under three are generally buried. An ascetic, whatever his age, is buried. His body is placed sitting in a pit, a large quantity of salt and mustard are thrown in, and the hole is filled. A holy layman who is not an ascetic, but has kept the sacred fire always alight, is not carried on a bier, but placed on a cart decked with leaves and flowers, and drawn by men and bullocks to the burning ground and there burnt as in ordinary cases. In the house of mourning, if the dead has left a son, on his return from the burning ground, the chief mourner, in the floor of the women's hall close to where the body was laid, digs a hole about a foot deep and keeps a lamp burning in the hole day and night for ten days. The *vasana* (shroud-strip) and the *aśmā* (life-stone) are laid near the light. Close to the hole about a foot from the ground a nail is driven into the wall and two threads are let down from the nail into two small earthen vessels, the one with water the other with milk. During the next ten days, before he begins his meals, the chief mourner carries a morsel of cooked rice from his dish and lays it before the *aśmā* (life-stone), pours water on it, and throws the water on the house-top.

Obsequies.

On the first, third, fifth, and seventh days after a death, the chief mourner fastens the *vasana* (shroud-strip) round his neck, holds the *aśmā* (life-stone) in his right hand, and goes to the burning ground. The burnt bones are gathered from the ashes of the funeral pile, washed and purified by sprinkling cow's urine on them, and the whole of the ashes are thrown into a pond or other water. A hundred pots full of water are poured on the spot where the body was burnt, and then a three-cornered mound is raised. The chief mourner sits on the north side of the triangle with his face towards its base. The *aśmā* (life-stone) is set in the middle of the mound. A second stone representing Rudra the destroyer is set in the eastern corner, and a third stone representing Yama the god

of death is set in the western corner. Small earthen vessels about an inch high and three inches round with covers on them and large and small flags are set before the three stones. A few sesamum seeds, a few grains of yellow rice and gram, a cotton thread and a pair of dough shoes are laid before the three stones. This ceremony is called the *asthi sancayana śrāddha* (the bone-gathering ceremony). The burnt bones are then put into an earthen pot, which is carried to some sacred river and thrown into it. From the first to the tenth day after the death the chief mourner goes out of the village to some temple or other clean place, with the *vasana* (shroud-strip) round his neck and the *aśmā* (life-stone) in his hand and setting the *aśmā* (life-stone) on the ground, on the first, third, fifth, seventh and ninth days, lays before it a ball of cooked rice or dough, some sesamum seeds, and some water, and returns home. On the tenth day the ceremony held on the bone-gathering day is repeated. On the eleventh day comes the *vṛṣotsarga* (bull-freeing) ceremony, when the chief mourner holding the tail of a bull in his left hand, and water, sacred grass, and sesamum seed in his right hand, says "I set this bull at liberty in the name of the deceased; may it save him", and throws the water, sacred grass, and sesamum seed on the ground. Then comes the *ekāhi* (first pure day) sacrifice. After that funeral rites are performed in honour of the *vasugana* (the band of *Vasus*), *Rudragaṇa* (the band of *Rudras*), and *Ṣoḍaṣagaṇa* (the band of sixteen deities). In honour of the *Vasugaṇa* eight, in honour of the *Rudragaṇa* eleven, and in honour of *Ṣoḍaṣagana* sixteen Brāhmaṇas are called, their feet are washed, they are fed, and money is given them. A man who cannot feed so many Brāhmaṇas lays eight, eleven and sixteen pebbles in rows, sets a little rice and dough before them, bows before them, and throws them away. On the twelfth comes the *sapinḍa śrāddha* (the ball-uniting ceremony). Six Brāhmaṇas are asked to dine. Three round balls of boiled rice are made, to represent the great-grandfather, the grandfather, and the father of the dead; and a long oblong ball to represent the dead. Several hymns are repeated, the long ball is cut in three and each of the three parts is mixed into one of the three round balls as a sign that the dead has been gathered to his fathers. From this day, the father, grandfather, and great-grandfather of the mourner are alone reckoned his immediate ancestors. His great-grandfather, by offering a ball of flour instead of rice called the heaven opening (*svarga pātheya*), is raised from being one of the immediate ancestors. On the thirteenth the chief mourner performs certain religious ceremonies outside of the town and comes home. A pestle is set in the front yard, and he is made to sit on it with his back to the house, when some one of the family pours from behind oil and warm water over his head. He comes into the house, bathes, sips a few drops of the five cow-gifts, puts on a new sacred thread, and worships Gaṇapati. When the worship of Gaṇapati is over, one of the married women of the family waves a one-wicked lamp round the chief mourner's face. The ceremony ends with a dinner to Brāhmaṇas. During the first thirteen days after a death the members of the family eat nothing sweet and do not worship

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their house gods. On the fourteenth sweet food is cooked and eaten by all. During the first year after a death in every month on the new-moon day, and on the lunar day on which the death happened, a memorial ceremony or *śrāddha* is held. After the first year during the lifetime of any son of the deceased the death day is marked by keeping his anniversary every year in the dark half of Bhādrapada (September-October). For boys not invested with the sacred thread and unwed girls no *śrāddhas* are performed. The only ceremony in the case of an ascetic is on the first day. All Brāhmaṇas are careful to hold memorial services in honour of their parents and other family elders, as well as in honour of their more respected chief priests. The dark half of *Brādrapada* by Brāhmaṇas called *pakṣamāsa* (the spirit month) and by Marāthās *mahāḷ* a corruption of *mahālaya* (a sanctuary or place of refuge), is set apart for offering funeral cakes, balls, and water to the spirits of the dead. On the day in dark *Brādrapada* which corresponds to a male parent's death-day, the mourner offers funeral balls, cakes, and water to the spirit of the dead and feeds two or more Brāhmaṇas. This is in addition to the memorial service on the yearly death-day. In the case of a mother or of female ancestors the death-day is alone observed. No service is held on the *mahāḷ*, that is the lunar day in dark *Bhādrapada* which corresponds to the lunar day on which the death took place. Mothers and female ancestors who died before their husbands, besides on the yearly death-day, are honoured with a special service on the dark ninth of *Bhādrapada* which is known as the *avidhavānavami* (the ninth of the unwidowed). On this day the chief mourner calls two or more Brāhmaṇas and two or more widowed women, feeds them, and gives them clothes and money. Funeral balls, cakes, water, turmeric, and *kuṅkuma* are offered to the spirit of the dead. On the fifteenth of dark *Bhādrapada* balls, cakes and water are offered to the spirits of all the elders and two or more Brāhmaṇas are fed. This is done by every Brāhmaṇa whose father is dead.

To find the proper day and hour for holding *mahāḷ* (memorial) feasts, several puzzling calculations have to be made. Memorial services should be performed between 1-13 and 3-36 in the afternoon which is called the *aparānhakāla* (afternoon time). If the lunar death-day is not current but begins soon after and lasts till the next afternoon, the service should be put off till the next afternoon. If, which rarely happens, the lunar death-day ends before the next afternoon the service should be held the day before. No service is held for an ascetic either on the corresponding lunar day of dark *Bhādrapada* or on *sarvapitriamāvasayā* on the *Bhādrapada* no-moon. A layman death-day is called his *śrāddha* (anniversary day). The lunar day of dark *Bhādrapada* (September-October) corresponding to his death-day is called his *pakṣa* (fortnightly day). An ascetic's death-day is called his *puṇyatithi* (holy-day). An ascetic's memorial rite must be performed during the afternoon of the solar day at whose sunrise his lunar death-day was current.

Impurity.

A birth or a death makes a family impure for ten days. During the ten unclean days they perform no religious ceremonies, do not go into the god-room, or touch the furniture in the house, or any

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Impurity.

of their friends or cook food. During those days men and widows make their brow-marks only of white earth and black charcoal. Married women use neither turmeric nor *kunkum*. Nothing sweet is eaten. Should the death-days of their parents or other relations fall during the ten days of uncleanliness, they are not kept, but they keep them on the day they become pure. So long as they are impure they neither give nor receive anything in charity, or study or teach religious books. On the day they become pure, they bathe, sip a few drops of cow's urine, and eat sweets, and the men change their sacred thread. If a birth or death takes place in a family several degrees removed from the common ancestor, the impurity lasts only three days, a day and a half, or half a day according to the distance of the degree. If the relationship is very remote, they bathe on hearing the news of the death and are pure. If a person not related to the family in which a birth or death has taken place touches a person in mourning he bathes and is pure. Until he bathes he can neither eat nor drink.

Liṅgāyata.

When a Liṅgāyat is on the point of death he is advised to distribute money in charity and present a Jangama with a cow. A few minutes before death the dying person is laid on a white blanket and a little holy water is put into the mouth. His body is covered with sacred ashes. A Liṅgāyat priest is sent for. When he comes his feet are twice washed with water, and a few drops of the water are poured into the dying man's mouth. If the person is advanced in age and well-to-do or is a Jangama, a rite called *vibhūti-viḷe* which is believed to cleanse the sin of the performer may be performed. The priest sits at the head of the dying person, so that he could hold the priest's feet and touch them with his head. In the ears of the dying person the sacred *pañcākṣarī-mantra* is continually whispered; sacred syllables such as Om, Śi, Va, etc., are written on his limbs with *vibhūti*, and eleven *rudrākṣas* are placed on eleven parts of his body; alms and gifts are freely distributed; all members of the family mix with the guests in singing the glories of Śiva and His followers; no sign of mourning or weeping is shown. This is called *vibhūti-viḷe*. Then they sing a hymn known as *Puṣpāñjali* (offering a handful of flowers), which contains the cardinal points of Vīraśaiva philosophy and in a concise way describes the career of the soul in the world. Each verse of the hymn ends with "I offer these flowers", and at each refrain the gathering throw at the corpse flowers and *bela* leaves.

When life is extinct, the body is dispossessed of the ornaments if any and washed in cold water in an open space near the house, and is clad in full dress. It is then laid cross-legged slightly leaning against a wall for two to eight hours, or even longer if the dead is an old and influential person. If the dead is a Jangam, a priest is again sent for who on coming sets his right foot on the head and similarly if other Liṅgāyat priests are present they touch the head of the deceased with their right foot. If the dead has a wife, her lucky thread, glass bangles, and toe-rings are taken off her body and laid in a gaily canopied chair (*vimān*) specially prepared for the occasion. Plantain stems are fixed to the upright poles of the chair, the leaves are fastened together into arches, and the chair is decorated with flower wreaths. The body is brought out of the house and seated cross-legged in the ornamental

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bier which is then borne on shoulders by four friends or kinsmen to the burial ground. No fire is taken with the procession, and no women go with it. If the family is well-to-do, or the dead be a Jangam, the funeral procession is headed by a band of music. The poor, though contrary to the rule, sometimes carry the dead on a flat bier.

Liṅgāyats always bury their dead. They make no exception even in the case of a leper, or of a woman dying in child-birth. As the body is borne to the grave the men in the procession cry out "Śiva Śiva" or "Hara Hara", and at intervals betel-leaves and copper coins are thrown on the road. Meanwhile the grave is being dug by labourers of any caste. The grave is of two kinds, a married person's grave and a celibate's grave. The grave is nine by five by the dead man's foot length. It is entered by three steps, the first step one foot wide and one foot deep, the second step two feet wide and two feet deep, the third step three feet wide and three feet deep. At the bottom of the grave is raised an altar one foot high and three feet broad. In the side of the grave, facing either east or north, a five-cornered niche is cut, each of the three sides measuring three feet and each of the two sides measuring one and a half feet. On either side of the large niche is a small niche one foot across, for keeping lamps. Such a grave is called the *gomukha samādhi* (cow-mouth grave), and is used for married men. A celibate's grave is called the *śikhara samādhi* (peak grave). The celibate's grave has three steps equal in breadth and depth to those of a married man's grave, but of unequal length. The first is one foot long, the second two feet, and the third three feet. When the funeral party come to the grave the body is stripped of its rich clothes and ornaments, which are either given to a Jangama or kept by the mourners. It is carried into the grave by two kinsmen and seated cross-legged on the central altar in a sitting posture, the position being *padmāsana*, and place his *liṅga* in his palm, the position of worship during life being preserved. The body is generally bare except for a loin-cloth and a face cloth. Sometimes it is shrouded in a sack. In either case the *liṅga* is taken out of its silver cover which is given to a Jangama. The *liṅga* may also be tied either round the neck or round the upper right arm of the body. The large niche is partly filled with ashes and faded *bela* leaves and flowers that have been offered to Śiva, and the body is set in the niche, and the niche filled with cowdung ashes and fresh *bela* leaves. The grave is then filled with earth. On the grave the beadle lays a stone, and on the stone the Jangama stands and the chief mourner washes his feet, lays *bela* leaves on them and gives him and the beadle each five copper coins. Sometimes the beadle washes the Samanya Jangam's feet, lays *bela* leaves on them, and gives him five copper coins. Alms and gifts are distributed freely to all Jangamas and poor people who are present. Those who have been at the funeral go home and bathe. After they have bathed, the mourners wash their teacher's feet and purify themselves by sipping the water so consecrated. Strictly speaking, Liṅgāyat funeral rites end with the purifying of the mourners. There is

no impurity, no *śrādaha* (mind-feast), or no other rites, as prescribed in the *gṛhya sutrās* for the Vedic Hindus. In practice, however, the rich, for five days after the funeral, daily send for a Jangama, wash his feet, and sip the water; and do not eat wheaten bread or sugar. On the eleventh day friends are feasted. Nothing is taken to the grave and there is no yearly mind-feast.

RELIGION.

EXCEPT A SMALL BODY OF JAINS MOST DHARWAR Hindus belong to two main classes, orthodox Brāhmanic Hindus who worship Brāhmanic and local gods, and employ Brāhmaṇas as their priests; and Liṅgāyats who worship the Brāhmaṇic god Śiva in the form of the *liṅga,* but do not respect Brāhmaṇas, and have priests of their own to perform their leading religious and social ceremonies. Most low-class Hindus worship local and village deities, chiefly Basappā, Bhadnappā, Dayamavā, Durgavā the goddess of Cholera, Hulgevā, Jotibā, and Khaṇḍobā. The names of the most widely worshipped Brāhmanic deities are Durgā, Gaṇapati, Kṛṣṇa, Lakṣmi, Reṇukā, Śiva, and Vankaṭaramaṇa. The chief Liṅgāyat deities are, Basappā, Liṅgāppa, Mallikārjuna, Ningappā, Śiva, Subramaṇya, Vīrabhadra and Yellammā. Brāhmaṇas and most Brahamanic Hindus worship house images of gold, silver, brass, copper, bell-metal, and stone, but not of iron, zine, steel, or other inferior metal. The Liṅgāyats tie the *liṅga* round the neck and daily worship it before taking their meals.

Devapūjā.

In the religious practices and beliefs of the Hindus, worship—acts of adoration and appeasement directed towards the supernatural in the form of deities—plays a prominent part. Among the Brahmanic Hindus of modern times the ancient idea of *homa* (religious offerings to fire) has been replaced by a highly systematic ritual of *devapūjā* (image-worship) which is performed in the worship of Brahmanic images in Hindu temples and houses, and where systematically performed consists of an elaborate procedure. A brief analysis of *devapūjā* performed by Brāhmanas in Western India in general is given below:—

Ācamana; prāṇāyāma; adoration to Mahāgaṇapati and certain other deities; twelve names of Gaṇesa, hymn of praise to Gaṇesa, Gauri, Viṣṇu; mention of the place and the time with astronomical details about the day, the *nakṣatra,* etc.; then the *saṁkalpa* of performing *devapūjā* with sixteen *upacāras*; contemplation on Gaṇapati with the recitation of *gaṇānāmtva,* etc., (ext. from Ṛg. II 23·1); *āsanavidhi* with an invocation to the earth; *nyāsa* (mystical sanctification of the body) with the recitation of the sixteen verses of Ṛg. X, 90, while touching sixteen parts of the body; invocation of the deities and the sacred rivers in the water jar and offering sandalwood paste, flowers and whole grains of rice to the jar; then invocation of the conch and bell in a similar way; sprinkling of one-self and the materials of worship with water accompanied by the *mantra* "*apavitrah pavitro vā, etc.*"; *dhyāna* (contemplation) of Viṣṇu, Śiva, Gaṇesa, the sun's disc, Durgā, holding a bunch of

flowers in one's folded hands; then offering the sixteen *upacāras** to the accompaniment of the 16 verses of Rg. X 90 to one's favourite deity; final benediction (*vide* : P. V. Kāṇe, *History of Dharmaśastra*, vol. II, pt. II, p. 739).

Actual worship as it is performed by non-Brahmin communities is simple. Waving of an incense stick and applying *kuṅkum* constitutes worship on many occasions. Those who want to be more elaborate, place on the object some flowers, leaves of *bilva* and fragments of *durva* grass; burn camphor; break cocoanut; wave an incense stick; and then wave an *ārati*. This elaborate kind of worship is performed by few and only on important holidays, like Nāgapancami, Gaṇeśacaturthi, Mahānavami, Pāṇḍavapancami, and Mahāśivarātri. On minor holidays, a cocoanut and camphor are offered to the local deity in worship. At the time of worship, food-offerings (*naivedya*) are made. Only the dish prescribed for the particular holiday is to be offered. The manner of making food-offerings to god is also simple. The dish of the day is taken in a small tray and placed before the god and a flower placed on the god is thrown on it and then it is distributed among the members present. When there is no idol to be worshipped at home, a portion of the food is taken to the temple and is given to the priest.

Animism.

Practices of animistic worship are indulged in particularly by people of the lower castes among the Hindus. To illustrate, the religious life and practices of the Vāggayās and the Holayās in relation to the worship of god Mailar and goddesses Durgavvā and Dyamavvā are given below :

Vāggayās.

Vāggayās, devotees of the god Mailar, are found chiefly in Ranebennur. Members of any caste including Brāhmaṇas can become Vāggayās. In social matters the Vāggayās of Dharwar do not diffe. in any respect differ from the Vāghias of Jejuri (Poona District) except that in Dharwar there is no class of female devotees corresponding to the Jejuri Muraḷis. When a man in pursuance of a vow wishes to become a Vāggayā he goes and tells his wish to the *pujāri* or chief worshipper of the god Mailar at Gudguddapur in Ranebennur. The *pujāri* invests him with the dress of a Vāggayā, takes him before the god Mailar, and gives him *bhāndār* (turmeric powder). From that day the devotee is called a Vāggayā, barks at people like a dog and begs for alms. The professional Vāggayās can be known by their dress They wear *kāṁbal* (blanket), *langoṭi* (loincloth), and *rumāl* (headscarf). They tie round their waist, one or two bells and pieces of tiger and bear skins and hangs from one of the shoulders a deer-skin bag to hold *bhāṇḍār* (turmeric powder). They give the powder to the people they meet and in

*The sixteen *upacāras* (ways of service) to be offered to the deity are: *āvahana* (invocation) or *svāgata* (welcome); *āsana* (offering of the seat), *pādya* (water for washing the feet), *arghya* (water respectfully offered for washing the hands), *ācamaniya* (the water for sipping), *snāna* (bath, to be effected with five materials called *pañcāmrta*, viz., milk, curds, clarified butter, honey and sugar followed by pure water), *vastra* (clothing), *yajñopavita* (sacred thread), *anulepana* or *gandha* (unguent), *puṣpa* (flowers), *dipa* (light), *naivedya* or *upahāra* (food), *namaskāra* (bow), *pradakṣiṇā* (going round from left to right, as a mark of respect) and *visarjana* or *udvasana* (ceremonial dismissal).

return ask for money. They wear cowrie-shell necklaces and hold in their hands a brass or wooden bowl to receive alms. Brahmans who in fulfilment of a vow become Vāggayās dress like other Vāggayās but do not bark in public, or take to begging, and when the term of their vow is over they doff the Vāggayās' dress and go home. A woman becomes a Vāggayā very rarely; if she does she is called Vāggammā. She too is dressed like a male Vāggayā, but, she never barks, nor does she do the "whipping service". A woman becomes a Vāggayā by vow and not by marriage. Children of Vāggayās do not necessarily follow their parents' profession. There are, however, many hereditary Vāggayās. The family god of the Vāggayās is Mailar whose chief shrine is at Gudguddapur near Ranebennur. Except Brāhmaṇa Vāggayās all other Vāggayās have some special Vāggayā ceremonies. On the bright tenth of *Asvina* (October-November) a great festival with thousands of pilgrims is held in honour of the god Mailar at Gudguddapur. On this occasion the Vāggayās calling themselves *kuḍariavarus* (horsemen) come to the temple trotting, jumping, and running like horses with large whips in their hands. Each gives himself several amart cuts with his whip, at each cut calling Malhāri's name and through the power of his name feeling no pain. On the same day some of the Vāggayās take a long iron chain, fasten one end to a post in the temple, and the other end round their own neck, and giving a violent jerk snap the chain by the might of Malhāri. It is worth noting that a family of the priestly class holds a piece of *inām* land for barking like a dog and for breaking the steel chin. In Gudguddapur five families of Holayā Vāggayās have a round bar of solid iron about four feet long and one-third of an inch thick. One end of the bar is beaten flat till it is about an inch breadth and is made very sharp. A member of the officiating family, for the families take the duty in turn, forces the sharp point of the bar into one of his calves and draws the bar through the hole. He next forces into the wound a round wooden peg about nine inches long and three quarters of an inch thick and draws it through to the other side. He binds the wound with a little *bhāṇḍār* (turmeric powder), and pierces his left palm near the wrist with an iron needle about a tenth of an inch thick and a foot long. The point of the needle is passed about two inches through the back of the hand. To the upper end of the needle a cross bar is fastened, and in the cross bar five upright bars are set. Each of the uprights is wrapped in a piece of cloth dipped in oil, and lighted, and the Vāggayā standing at the entrance of Malhāri's temple waves the five lights round the god. When the waving is over he falls before the god, pulls the needle from his left hand, and says that, through the might of Malhāri, he feels no pain. Thes ceremonies are performed three times a year, on the bright tenth of *Aṣvina* (October-November), on the dark ninth of the same month or about a fortnight later, and on the Māgha (February-March) full-noon. On the dark ninth of *Aṣvina* (October-November), the god is taken to a spot at some distance from the temple, on a brass or wooden horse, with lighted torches, and drums and horns. Thousands follow the god throwing at him plantains, flowers, and dates, and Vāggayās surround him barking at the top of their

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voice. On all the three festivals hundreds of women, especially of the lower classes, go to the temple to fulfil their vows. They bring a *canci* (many-roomed wallet) with betelnuts, leaves, cloves, cardamoms, lime and catechu and tell the *pujāri* (chief worshipper) that they have vowed to offer the bag and its contents to the god and that they wish to fulfil their vow. The ministrant demands from each a fee, after receiving which he takes each of them one after the other into the idol's room and seats her on Malhāri's cot. The woman offers the bag and its contents to Malhāri, falls before him, and comes out. As this vow is a breach of the Hindu rule that a woman must give betel to no one but her husband strict women think it disgraceful and never make it.

Durgavvā Dyāmavva.

Durgavvā and Dyāmavvā are the most widely worshipped deities in the Bombay Karnāṭaka. Durgavvā is believed to be an incarnation of *Pārvati*, the hill-born wife of Śiva, and Dyāmavvā of Lakṣmi (wealth), the wife of Viṣṇu. Hindu *purāṇs* mention of Durgavvā as Durgā Devi but not Dyāmavvā who is little known or worshipped in any part of the Bombay State except in the Karnāṭaka.

According to the local story Dyāmavvā was the daughter of a learned Brāhmaṇa. A sweeper of the Ho'ayā or Mhār caste fell in love with her, and seduced her in the guise of a Brāhmaṇa. Dyāmavvā, not knowing that her seducer was a Holaya, married him, and had several children by him. She once asked her husband to call his mother to his house that she might get to know her. Mātangi, the mother-in-law, came to dine. The dinner was perfect and was passing pleasantly when Mātangi said to her son, "How these sweet cakes taste like a roasted buffallo tongue"? Dyāmavvā was horrors-struck. She made inquiries and finding that her husband was a Holaya and not a Brāhmaṇa, she set fire to Mātangi's house, killed all the children she had by the Holaya, and tried to kill her Holaya husband. He fled and hid in a buffalo. Dyāmavvā found him out and killed both him and the buffalo.

The temples of Durgavvā and Dyāmavvā are small buildings of brick and mud and are generally near the houses of the Badigas (village carpenters). Except in some old shrines where they are of stone the images are generally of wood. They are of the form and size of a Hindu woman with twelve hands. The six right hands hold the *cakra* (discus), the *triśūla* (trident), a drawn sword, a spear, a dagger, and a long knife, and the six left hands hold a *śankha* (conch shell), a snake, a crooked dagger, a scabbard, a short knife, and a vessel either to hold blood or red *kuṅkum* powder The images are put together out of several pieces and not carved out of a single block of wood. The two images are always set side by side, Durgavvā painted green and Dyāmavvā painted red. The images are decked with ornaments like those worn by high and middle class Hindu women expect that the nose-ring is the pin-like peasant women's nose ornament and not the upper class pearl ring. They are dressed in women's robes, but without bodices the sleeves of which are painted on their arms. The Badigas (carpenters) who are the hereditary *pujāris* (ministrants) of these goddesses are expected to perform worship every morning and evening.

Once every third or fourth year, in the month of *Vaiśākha* or in any other month appointed by a committee, a special festival is held in honour of the goddess Dyāmavvā called the Dyāmavvan *jātre* (Dyāmavvā's fair). Though Durgavvā's name is not mentioned during the fair the image of Durgavvā is carried side by side with that of Dyāmavvā and is treated with equal respect. When the people of a village agree to hold Dyāmavvā's fair the leading men of the village go in a body with music on New Year's Day in the month of *Caitra* to the temple of Dyāmavvā and Durgavvā and there tell the people that Dyāmavvā's fair will take place in two or three months. They worship with flower and *kunkum* a hatchet which is to be used in felling timber for the idol car and send men with the hatchet into the forest to fetch timber. Some of the leading villagers form a *panch* committee to gather subscriptions to meet the expenses of the fair. One of the committee takes a copper pitcher from house to house and tells the villagers to drop in their contribution warning them if they do not pay, Dyāmavvā and Durgavvā are likely to visit them with small-pox and cholera. When the subscriptions are gathered the images are fresh painted, except the eyes which must not be painted till the first day of the fair. A large shed is built outside of the town, and, on one side of it, is a raised seat for the goddesses to sit on during the fair. Notice is sent through the village by beat of drum that all houses should be cleaned, cowdunged, and white-washed, and that the streets should be kept clean for the fair. As the time draws near people from the neighbouring villages begin to pour in. Shopkeepers raise booths on the roadsides from Dyāmavvā's temple to the shed outside of the town, and athletes, songsters, jugglers, and dancing and singing girls begin to troop in. A lamp is lighted in the temple and is kept burning during the fair. At the close of the fair a fine he-buffalo is bought. His brow is rubbed with turmeric and *gulāl*, *nim* leaves are tied to his neck, and sandal-paste and flowers are laid on him. He is set free and called *pattadakona* (the holy buffalo). He roams about the village streets and goes into the fields and feeds on anything he may find, no one doing him harm or hindrance. Some childless or sick persons vow to the goddess that if they have a child, or if their sickness is cured, they will set free a he-buffalo. Such buffaloes are called *harkikona* (vow buffaloes). Besides the holy buffalo and the vow buffaloes the fair committee may buy some more he-buffaloes and a good number of sheep. These buffaloes, especially the holy buffalo and vow buffaloes whose free roaming life has made them wild, are generally very troublesome. To quiet them they are tied to posts and starved for three or four days before the great day of the fair and are further weakened by being made to drink strong lime-water. On the first day of the fair, at eight in the morning, the goddesses are decked with *mangalsūtra* and nose ornaments and their eyes are painted. After this the *pujāris* (ministrants) offer them worship and bring them out of the temple. As soon as the goddesses are brought out a man of the Madigar or Tanner caste called the Ranigia, who is supposed to represent the brother of Dyāmavvā's husband, comes forward and raising

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his right hand, in which he holds a stick with a bell and a handkerchief fastened to it, in front of the goddess shouts out filthy words and continues to shout out until the car is drawn out of the village as far as the shed and the goddesses are placed on the raised seat built for them in it. Several cocoanuts are broken and sheep are killed in front of the goddesses. About eleven in the morning with the leave of the fair committee the ministrant allows the car-dragging to begin. A large number of persons take hold of the ropes tied to the axle of the car, two sheep are killed and amid shouts and yells the car is slowly dragged along. As it passes people pray to the goddesses to guard them from cholera and small-pox. Every time some roughness on the road stops the car the goddesses are supposed to be dissatisfied, and a sheep or two are slaughtered. When the car reaches the shed outside of the village, the goddesses are taken down from the car. Sheep are killed and the goddesses are taken to the seats prepared for them and flowers and *gulal* are laid on them.

In the evening women of the Asadi caste, a subdivision of the Madigars or Mangs, dress in fantastic clothes and dance before the goddesses singing their praises and telling their great deeds. The Asadi men beat drums and play music behind the women, while the Ranigia continues to shout filthy words. In front of the shed a piece of ground, about ten feet long and ten broad, is cowdunged and ornamented with figures drawn with different coloured powders. On the spot so decorated, about four o'clock the next morning is brought the *pattadakona* (holy buffalo), who is supposed to represent Dyāmavvā's Mhar husband. Five or six Madigars or Tanners throw the buffalo on the ground and hold him down, some by the legs and some by the horns and face. A Madigar comes with a long sharp knife and cuts the buffalo's throat while another holds an earthen vessel to catch the blood. Next the vow buffaloes and one or two specially bought buffaloes are led before the idol. The head of each is cut from the body by repeated blows with hatchets or sickles. When this is over one of the legs of the holy buffalo is broken and put in its mouth and the head is carried to a small grass hut called Matangi's *gudsala* (cottage) and laid in it. A large quantity of rice is boiled and set on one side and the body of the holy buffalo is cut in pieces. The front right shoulder is the perquisite of the Ranigia and is handed to him and the other parts are distributed among the village officers according to the village custom. The village officers do not take these parts but make them over to the Holayas and Madigars. The boiled rice, which was laid near the body of the holy buffalo is now mixed with a part of the buffalo's blood and the undigested food found in its stomach. The whole is put into baskets and the baskets are set on a cart. Two Madigars strip themselves stark naked and one of them sets on the head of the other the pot filled with the holy buffalo's blood. The cart and the two naked Madigars, followed by hundreds of people and a number of sheep and some Madigars to slaughter them, go to a spot outside the village called the *bhandeva* (boundary). On reaching the spot one of the naked Madigars throws on the ground part of the mixture in the baskets and sprinkles on the ground a few drops from the other's blood-pot as offerings to the evil spirits who live on the boundary. A sheep is slaughtered and the party go round the village boundary till they come back

to the same spot. At every turn and corner of the village boundary a little boiled rice from the cart and a few drops from the blood-pot are thrown on the ground as offerings to spirits. While the party are going round the village boundary the two naked Madigars suddenly fall insensible being possessed by evil spirits. One or two sheep are slaughtered and the Madigars recover The Holayas take charge of the sheep, give the largest share to the two naked Madigars, and divide the rest among themselves. The whole party then return to the goddesses' temple and the people go to their homes, bathe, and eat. On the evening of the same day large numbers come to the big shed. Some wrestle, some dance on long ropes and perform other athletic exercises, some sing songs, and some walk about looking at the fun, or joking and chatting. Many are busy, buying different articles from the shops, or looking at Asadi women dancing.

A plot of ground about two feet square is cowdunged and decked with devices in coloured powders, and a lamb is set on the square. At the close of the festival a member of a sub-division of the Holayas called Potrajas, properly *poterajas* (buffalo-kings), strips himself naked, ties a few *nim* leaves round his loins, comes running like a tiger, pounces on the lamb, tears its throat, drinks the blood, and runs off with the carcass towards the village-boundary. Some of the Holayas, Madigars, and others pretend to run after him to catch and kill him. The Potraja soon gets over the boundary and beyond the boundary he is safe. When the buffalo-king's lamb-slaying is over the goddesses are taken in procession to the village boundary. The Ranigia comes forward, walks with the procession, and again in front of Dyāmavvā shouts foul words. As soon as the goddesses are taken out of the shed, the grass hut called Matangi's cottage, is burnt to ashes, and on the spot where the hut stood, the heads of the slaughtered buffaloes are buried. When the goddesses reach the village boundary they are placed on a raised seat, and flowers, turmeric and *kunkuma* are rubbed on them. A curtain is drawn before the goddesses to show, as is said, that they have entered on a state of widowhood owing to the death of Dyāmavvā's buffalo husband. The carpenter ministrants stand inside of the curtain, break the glass bangles on the goddesses' wrists, strip them naked, take the *kuṅkuma* off their brows, pull off their heads, hands and legs, and put them into two baskets, and with mourning carry the baskets to the goddesses' temple and lay them for three days in the idol room. The doors of the temple are locked from outside. On the third evening the ministrant opens the temple door, goes into the goddesses' room, puts the pieces together, dresses them in new robes, marks their brows with *kuṁkuma*, puts fresh bangles on their wrists, decks them with flowers and ornaments, and surrounds them with lighted lamps. Many villagers come to the temple to make offerings. Prayers are offered to the goddesses asking that the village may be free from cholera and small-pox, and that the villagers may have many children and plentiful harvests. All night long Asadi women dance and sing and Asadi men beat

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big drums and play pipes. The Ranigia and the Potraja join the Asadis and keep up the the merriment till daybreak. This merry-making is called the *honnata* (golden play). The same night a new buffalo is brought and worshipped, turmeric and *gulāl* are rubbed on his forehead, *nim* leaves are tied round his neck, and he is set free as the holy buffalo of the goddess Dyāmavvā. If this buffalo dies before the next fair a successor is at once chosen.

Mathas. *Vaiṣṇava mathas.*

The religious life of the higher Hindu sections in the district is much influenced by the institution of *maṭhas.* Hindu *maṭhas* (religious houses)—Smārta, Vaiṣṇava, Jain and Liṅgāyat—are found in all parts of the district. Each *maṭha* is an independent institution and is under the management of a *svāmi* (lord). The *svāmis* acknowledge no head but their god and exact from their followers the greatest honour and submission. The *svāmi's* duties are to worship and offer *naivedya* (food) to the idols, to enquire into and punish religious offences by fine or in default of payment by outcasting the offender, and to confer honorary titles and other regards on the more learned of their disciples or on those who grant endowments in money or land to the *maṭha.* When a *svāmi* dies, the crown of his head is broken with a cocoanut and his body is stuffed with salt and powdered mustard. He is then buried in a sitting posture in some holy and lonely place. A *samādhi* (stone tomb) is built over the grave and is called the *svāmi vrindāvana* (lord's altar). These tombs are daily washed and *naivedya* (food) is daily offered to the spirit of the deceased *svāmi.* The person employed to do this work is called the ministrant of the tomb, and this office is generally held by a son, brother, or other heir of the deceased *svāmi.* To enable him to continue this worship the new *svāmi* generally grants the ministrants an allowance in money or land. People also make yearly gifts to such ministrants, and from these sources of income the ministrants keep up the worship of the different tombs.

When a *svāmi* is about to die he names a successor. If he dies before naming his successor, the new *svāmi* should be chosen by the votes of the followers. This rule is not often observed. Some forward person assumes the power and dignity of the deceased *svāmi* by influencing the servants of the *maṭha* or by other unfair means. Before being made a *svāmi* a man is required to renounce all his family connections and become an ascetic. After becoming a *svāmi* he must eat nothing but light food and that only once a day and must wear no costly clothes. A *svāmi* must not remain at any one place except during the rainy season. During the rest of the year he must travel through the length and breadth of India teaching his followers. So strict are the rules of asceticism that after a man becomes a *svāmi* he may never again look on his wife's face. Every day before meals he is bound to give *tirtha* (drops of holy water) to such of his disciples as are present. *Vaiṣṇava svāmis* must at stated periods brand their disciples with two red-hot *mudrās* (metal seals) bearing Viṣṇu's discus and conch-shell. The ordinary seals are of copper; but gold seals are used to brand followers of rank The only person whom a *svāmi* cannot instruct, give *tirtha* (holy water) to or brand is his wife. While a *svāmi* is worshipping his gods, all persons except the *svāmi's* wife are allowed to be

present. Should the *svāmi's* wife wish to see the image, the *svāmi* must leave the place. *Svāmis* have always about them a large body of servants and dependants to help them in worshipping their idols. In former days rich *svāmis* used to keep a paraphernalia of elephants, horses, bullocks and carts. When a *svāmi* halts at a place his local disciples are bound either to feed him and his retinue or to pay for their feed, besides giving substantial sums of money. Grants engraved on copper and stone show that the ancient Hindu rulers made *svāmis* large endowments of villages, gardens, and lands.

When Mohammedans conquered the country they resumed many of the lands, but Hindus who acquired power under them restored many of them and the Péśavās who came last even gave small new grants. The British Government inquired into the titles by which these endowments were held and continued genuine and legal grants resuming the rest. In this way the *svāmis* held lands, gardens, villages and permanent money grants in the States of Madras, Bombay, Hyderabad, Mysore and Travancore-Cochin. These grants were given with the object that the income should be employed in worshipping the deities, educating priests, expounding religious books, performing religious ceremonies, and feeding visitors to the *maṭha*. *Svāmis* take fees from their disciples on occasions of birth, thread-girdings, marriage, caste dinners, death and *srāddhas* to deceased ancestors, *svāmis* and other holy men.

The right of managing immovable property, collecting revenues, and other money grants and religious fees, as well as of applying the income to the worship of the idols, paying and feeding such people of their own caste as may attend the *maṭhas*, belongs to the *svāmi*, who sometimes entrusts the work to his son or favourite disciple. During the last century considerable malpractices regarding the use of endowment and other revenues of the *maṭha* were alleged to have crept in. But such practices can now hardly continue as *maṭhas* have been treated as public religious trusts and have come under the regulations of the Bombay Public Trusts Act, 1950, which provides for their better administration.

Lingāyat maṭhas.

Like the Vaiṣṇavas and Smārtas the Liṅgāyats have their *maṭhas* and *svāmis*. Liṅgāyat *maṭhas* which are generally one-storeyed buildings, clean, and cared for are managed by *Paṭṭadayyās* (monastery chiefs) who belong to a class of Jangamas also called Ayyās or Liṅgāyat priests. Jangamas are divided into two classes, *Dhātasthalas* or *Viraktas* who are unmarried and *Gurusthalas* who are married. The *Virakta* (recluse) is holy, free from worldly cares, and unwed. They are expected to spend their time in reading and

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explaining the holy books, and are respected and worshipped. There are few *Viraktas,* and when they grow aged or are about to die they choose a successor from some religious and virtuous *Gurusthala* family. The successor is generally a boy under ten and in most cases is related to the *Virakta* whom he is to succeed. Before being made a *Virakta* the boy is consecrated. The *Gurusthalas* are a class of Lingāyat clergy who conduct all religious ceremonies on occasions of birth, marriage, and death under the superintendence of *Paṭṭadayyās. Viraktas* and *Paṭṭadayyās* never leave their religious houses. They direct their chief assistants who are called *Carantis* (movers) to do all the work of the *maṭha,* to gather the money, grain and cloth offerings made by laymen, and generally to look after the affairs of the *maṭha.* The *Viraktas* and *Paṭṭadayyās,* besides their *Carantis,* have two to twelve junior assistants called *Maris* (literally "youths," however old they may be). The *Maris'* duties are to bring flowers for the daily worship performed by the chief priests, to arrange the vessels used in worship, to light lamps, and to bring fire for burning incense at the time of worshipping. The *Carantis* and *Maris* are chosen when boys from Gurusthala families. The *Paṭṭadayyās,* the *Carantis,* and such of the *Maris* as may be intended to be made *Paṭṭadayyās* are not allowed to marry. The remaining *Maris* are free to marry if they choose. The *Paṭṭadayyas* superintend all religious work in their parish which includes one village or a group of villages, punish religious offenders by putting them out of caste, and let them back into caste on paying a heavy fine and undergoing religious penance. The *Viraktas, Paṭṭadayyās* and *Carantis* have, besides *Maris,* servants to cook, to bring water, to wash their clothes, and to make their beds. *Viraktas* lead the lives of recluses, and, as far as they can, avoid mixing with their relations. *Gurusthalas,* though they live in the *maṭhas,* lead a married life and do not object to have their relations staying with them. All of these classes are included under the general term Jangama. *Viraktas, Paṭṭadayyās, Carantis,* and *Maris* bathe once, twice, or three times a day according to their views on purity. The incomes of their *maṭhas* consist of money, grain, and cloth presents from the laity and fines paid by religious offenders. The heads of the houses are either *Viraktas* or *Paṭṭadayyās* helped by *Carantis* and *Maris.* A few *maṭhas* are under *Carantis* helped by *Maris.* Daily in the morning and evening in their *maṭhas* the *Viraktas* and *Paṭṭadayyās* worship the *liṅga* and deck it with flowers. Their disciples wash their feet twice. The water in which the feet are first washed is called *dhūlapādodaka* (feet-dust water). *Liṅgāyat* laymen sprinkle this water over their bodies and on the walls of their houses. The water in which the priests' toes are washed for the second time is first used to wash and worship the stone *liṅgas* worn round the high priests' neck. This water becomes very holy and is called *karuṇā* (grace). When laymen and others come to the *maṭha* they throw themselves before the *Viraktas* or *Paṭṭadayyās,* receive a few drops of *karuṇā* water and sip it. The priest gives the laymen a cocoanut or other fruit from their own hands as a blessing, and sets his right foot on the head of the visitor, who withdraws.

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Vaiṣṇavism.

The Vaiṣṇavas–Mādhva Brahmins–are found all over Dharwar District in towns and villages. They are the followers of the Dvaita school of philosophy and religion started by Shri Madhvācārya (A.D. 1238 to 1317), who is regarded as the *avatāra* (incarnation) of god Vāyu. Madhvācārya is called Pūrṇabodha, Sarvajnācārya, Śrimadācārya and Anandatīrtha-Bhagavatpādācārya. His chief mission was to preach the reality and dependance of the Universe composed of *cit* (souls) and *acit* (matter) upon the Supreme Soul (*Paramātmā*) God Viṣṇu, and pure *bhakti* (*amala bhakti*) or devotion to Viṣṇu is the means of emancipation for the souls from the whirlpool of births and deaths and of enjoying the highest bliss that is their own. The Ācārya founded his new school of philosophy and religion by out-arguing twenty-one earlier commentators on the Brahmasūtraṣ of Badarāyaṇa and composing thirty-seven original works in which the *dvaita-siddhānta* was established on the authority of perception, logic and faultless word–the Vedas, Purāṇas and Agamas. He is the earliest known commentator on the Vedas, the famous Sāyaṇa being later than Madhva.

Madhvācārya installed the image of Lord Kṛṣṇa at Uḍupi which he got by a miracle from a vessel sailing from Dvārakā towards Malpe. While carrying the idol from the harbour to Uḍupi town he composed what is known as *Dwādāṣa-stotra* which is recited every day in Mādhva houses. To conduct regular worship and offerings to the deity he established eight pontifical seats (*maṭhas*) at Uḍupi, each of which was to hold charge of the temple for two months. The names of these eight Uḍupi Maṭhas are: Adhamaru, Palamaru, Kanur, Sirur, Pejawar, Sode, Krishnapur and Puttige. These eight Maṭhas are grouped into four pairs which are known as *dvandva-maṭhas*. The famous Vadiraja Swami, the great saint-philosopher of the Sode-maṭha in the 16th century A.D., introduced many reforms in the administration and rituals of the Kṛṣṇa-maṭha at Uḍupi, according to which the duration of worship of Kṛṣṇa by each *Maṭha* was changed from two months to two years. Thus, the *paryāya* (change) of worship of Lord Kṛṣṇa happens once in two years when the Sun enters into *Makara* (Capricorn) in the month of January. On this occasion, a great fair is held at Uḍupi and thousands of pilgrims come to make offerings to the god. The out-going *swāmi* leaves with sorrow since he has to wait a long period of 14 years to get another opportunity to *pūja* (worship) Lord Kṛṣṇa. The incoming *swāmi* takes charge with joy since he gets an opportunity to *pūjā* (worship) Lord Kṛṣṇa which is the primary purpose of the establishment of his *maṭha*.

Besides these eight *maṭhas*, two more *maṭhas* Bhimanakatti and Bhandarikere are found in Mangalore. Viṣṇutīrtha, the younger brother of Śri Madhavācārya and the first pontiff of Sode Maṭha established one more *maṭha* at Subrahmanya which is called Subrahmanya-Maṭha. The followers of these eleven *maṭhas* are mostly found on the Mangalore coast.

In his tour of *digvijaya*, Madhvācārya had gained many new converts to his fold in the up *ghāṭ* country of which the most famous were the stalwart scholars known after *sanyāsa* as Padmanabhatīrtha, Naraharitīrtha, Madhavatīrtha and Akṣobhayatīrtha–all of

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which succeeded to the pontifical seat of Śri Madhvācārya, one after the other. Naraharitīrtha acted as administrator of Kalinga (Orissa), at the bidding of his *guru* Madhvācārya and brought from the royal treasury the images of Rāma and Sitā which had a long tradition of worship by god Brahma, and handed them over to Śri Madhvācārya. Śri Madhva worshipped the images for some time and before he retired to Badarikāśrama for the last time, left them in charge of his successor Padmanābhatīrtha. Padmanābhatīrtha occupied the pontifical seat for seven years. His work *Sannyāya-ratnāvali* is the first commentary on Śri Madhvā cārya's *anuvyākhyāna.* He was succeeded by Naraharitīrtha on the *pitha* of the Ācarya, whose inscriptions are found in the Kalinga 14th Century (at Shri Kurma, etc.) and who brought as stated above the two images of Śri Rāma and Sitā for his master Śri Mādhva. Naraharitīrtha is regarded as the first composer of devotional songs in Kannada upon Sri Hari and was thus the inaugurator of the *Haridāsakuta* in Karnatak. After Naraharitīrtha, Mādhavatīrtha became the head of the *Vedānta-Samrājya.* He was succeeded by Akṣobhyatīrtha who according to the local chronicles and a pillar inscription (now lost) at Mulbhagal (Kolar District), is said to have encountered the great Vidyāraṇya, the teacher of the founders of the Vijayanagara empire and defeated him in the interpretation of the Upaniṣadic passage *tattwamasi*, the great Viśiṣṭādvaita scholar Vedānta Deśikā being the *madhyasta* (umpire) in the disputation.

After Śri Akṣobhyatīrtha, a powerful personality Dhoṇḍo Raghunātha Deshapānde of Mangalweḍhē ascended on the throne of Vedānta of Sri Madhvācārya. After *sanyāsa,* he took the name Jayatīrtha. He is also called Ṭikācārya as he wrote commentaries on most of Śri Madhva's works. Among the Vaiṣṇava pontiffs, he holds the place of honour next only to Śri Madhva and is considered as the *avatāra* of Indra, the god of heaven. Among his commentaries, "Nyāya-Sudhā" is the biggest and most important; and it runs into twenty-eight thousand *granthas* (thirty-two letters make a *grantha*). He is believed to have been the bullock that carried the library of Śri Madhvācārya in his previous birth and Śri Madhvācārya had given certain indications of his re-birth to Akṣobhyatīrtha on the observation of which, Akṣobhyatīrtha was to identify him and give him *sanyāsa.* Doṇḍo Raghunātha was a general in his father's army and one day he was drinking water from the river Bhimā directly by his mouth like a bullock, sitting on the horse's back. Akṣobhyatīrtha saw it and remembering Śri Madhva's words chose him to be his successor. Jayatīrtha ruled for twenty-one years. His *vrindāvana* (tomb) is at Malkhed, twenty-three miles south-east of Gulburga. Śri Vidyādhirājatīrtha succeeded Jayatīrtha. His successor was Rājendratīrtha. At the time of Vidyādhirāja's death, Rājendratīrtha was on tour and so, in order to avoid the break in the worship of the images in the *samsthāna*, he chose Śri Kavindratīrtha. Thus, the two branches—one represented by Śri Rājendra called subsequently after the great Vyāsatīrtha as Vyāsarāyamaṭha and the other by

Śri Kavindratīrtha came into being. Śri Kavindratīrtha was succeeded by Vāgiśatirtha, whose successor was Śri Rāmacandratīrtha. Śri Rāmacandratīrtha gave *āśrama* to Śri Vibudhendratīrtha, the most learned disputant and scholar. He won great laurels by undertaking long and continuous tours of *digvijaya*. At the time of the death of Śri Ramacandratīrtha, Śri Vibudhendra was away and could not be present at the time. So, another disciple known as Vidyānidhitīrtha took charge of the *maṭha* and *pūjā* with the help of local devotees. Here again two branches came into existence—one represented by the senior Śri Vibudhendra and the other by the junior Śri Vidyānidhi. Vibudhendra's branch was subsequently called as Rāghavendraswāmi-maṭha after the great philosopher-saint Śri Rāghavendra Swāmi.

The senior branch was embellished by several scholars the most notable among them being Śri Vijayendra, a great controvertialist and opponent of Śri Appayyā Dikshit, the well-known Śaiva scholar of the day. Sudhindra and his disciple Śri Rāghavendra whose sacred *vrindāvana* at Mantrālaya is still worshipped by all people irrespective of caste and community to get their desires fulfilled. Śri Rāghavendratīrtha's works especially the *Parimala* a fine gloss on Nyāyasudhā, Bhavadīpa a commentary on Tatva Prakāśikā and the Vadavati-Bhavadīpikā are an indispensible guide to the student of Dvaita philosophy. He was a great *yogin* and his influence is acknowledged by people of all classes and communities. Many temples are built in his memory all over India and great miraculous acts are attributed to him by his devotees. Sumatīndra, one of the prolific writers of the 18th century philosophers, is known by his *Bhavaratnakoṣas* and was so famous that the *maṭha* began to be known after him as Sumatīndramaṭha. Another great pontiff of the *saṁsthāna* was Śri Varadendra who by his learning and successful campaigns of disputations was honoured by Peshwa (Madhava Rao I, who gifted him three villages in Dharwar District). He spent the rest of his life at Poona and was enshrined in the *vrindāvana* in the *vāḍā* (mansion) which the Swāmiji had won after defeating the opponents there. The *vrindāvana* still stands in Poona as a mark of the respect which the Swāmi commanded in Poona, the then capital of the Peshwas. Another great pontiff who is worshipped by people of all castes and communities for the fulfilment of their desires and who was known for his austerity and high learning is Śri Dhirendratīrtha. His *vrindāvana* stands at Hosaritti in the Haveri tālukā. After Śri Dhirendra, the most powerful and learned pontiff who raised the status of his *saṁsthāna* by solid acts and reforms, etc., was Śri Suśilendratīrtha whose *vrindāvana* stands by the side of Śri Dhirendra's at Hosaritti.

Śri Vidyānidhitīrtha's branch is also adorned by great scholars and saints. There were famous personalities among them. Of these, one was Śri Raghuttamatīrtha, whose commentary *Bhava-bodha* is a standard work of acknowledged merit. He was enshrined at Tirukkolur where he is worshipped by the devotees for getting their cherished desires fulfilled. Another was Śri Vidyādhīśatīrtha, author of Vayyārtha-Candrikā, a voluminous commentary on Nyāyasudhā.

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His *vrindāvana* is at Ekacakra-nagara near Meerut on the banks of the Sarayu. The others, Sri Satyanatha, Sri Satyadharma and Sri Satyabodha were prolific writers on Dvaita philosophy, and Sri Satyabodhatirtha was a great *yogi* and was honoured by all Hindu and Mohammedan rulers of his time. The latter's *vrindāvana* stands at Savanur which was then the capital of the Nawabs. Great miracles by the Swāmiji performed are recorded and remembered by the people with awe and respect. In his time, the *maṭha* which began to be known as Uttaradimaṭha and subsequently as Satyabodha-Swāmimaṭha after his name, gained great wealth. He was the contemporary of Sri Dhirendratīrtha of the other branch mentioned above. The famous pontiff after Sri Satyabodha was Sri Satyadhyānatīrtha who was an erudite scholar, great controvertialist and author of several works in Saṁskṛt and Kannada on Dvaita philosophy. He carried a forceful campaign of disputations and conducted the message of Śri Madhavacārya's philosophy throughout the length and breadth of India.

Sri Rajendratīrtha's branch mentioned above was made famous by the great scholar Sri Vyāsatīrtha whose *Vyāsatraya, viz., Tātparya-candrikā, Tarka-Tāṇḍava* and *Nyāyāmrta* are the last word on the Dvaita philosophy. He is honoured with great reverence by the pontiffs and scholars of all shades of opinion and denominations. Bengal Vaiṣṇava *maṭha* known as Gaudiya *maṭha* traces its origin to Sri Vyāsatīrtha, great-grand-Guru of Caitanya. Life of Sri Vyāsatīrtha has been written in Sanskrit by Shri Somanāth Kadi. Sri Vyāsatīrtha was the preceptor of the great Kṛṣṇadevarāja of Vijayanagar. Devotees of this branch are scattered in the Dharwar and surrounding districts.

Besides the several *maṭhas* and branches of pontifical seats, a large number of individual scholars flourished among the Vaiṣṇavas and distinguished themselves as authors of works on philosophy. Among these, mention may be made of Sri Yadavarya, Śrinivāsatīrtha, Viṣṇutīrtha (known as Adavi Swāmigal), etc., who had made their name in the Dharwar and Belgaum districts. Sri Jagannāthadāsa, pupil of Sri Varadendra, was a great scholar and saint.

From this brief account of the pontifical *maṭhas* of the Mādhva Vaiṣṇava Brāhmaṇas, it is sufficiently made clear that the philosophy of Sri Madhvācārya had captured the thinking mind of the coastal as well as the up-ghat districts of the Bombay, Madras, Hyderabad and Mysore States and had a firm hold in the district of Dharwar where their population is large.

Lingāyatism or Viraśaivism

Liṅgāyatism or the Liṅgāyat religion is the religious creed of the Liṅgāyats (also known as Liṅgawants, Liṅgāgis, Sivabhaktas and Virasaivas) a reforming sect of Hindus whose origin is placed by some as far back as the twelfth century A.D. As a part of his faith a true Liṅgāyat wears on his body a silver box containing a *linga* (the emblem of Siva), a practice from which is derived the word Liṅgāyat meaning the wearer (*āyata*) of *liṅga*. Liṅgāyat mythologies say that the people are descended from the five mouths of *Siva* named *Aghora, Iśāna, Sajjojāta, Tatpuruṣa* and *Vāmadeva;*

d the practice of wearing the *liṅga* was popularised by Basava* .D. 1100-1160) an incarnation of *Nandi* (Śiva's bull) who reformed e Liṅgāyat religion and revived the worship of *liṅga*. Basava us appears to be the reviver of an old form of worship rather than e founder of a new faith.

The leading doctrines and rules of Basava's faith were that there one God who guards man from evil; that between this God and his orshipper there is no need of a middleman and no need of sacri- ces, penances, pilgrimages, or fasts; that as all *liṅga*-wearers are qual, the Liṅgāyat woman is as high as the Liṅgāyat man, and that, erefore, she should not marry till she comes of age and should ave a voice in choosing her husband; that as all *liṅga*-wearers are

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*Basava, also known as Basavēśwara and Basavanna, is acknowledged to have done omen's service in the spread of the Liṅgāyat creed. The accounts of his life-story ave come down to us in various versions. But without entering into any controversy s life may be narrated in short as follows :—

Basavēśwara was born in a high-placed and well-connected Ārādhya family a place called *Ingalēśwara-Bāgewadi* in Bijapur district. Young Basavēśwara was precocious child given to spiritual meditation. At an early age, he took up his residence the vicinity of the temple of Sangamēśwara at Sangama, at the confluence of the ishna and the Malaprabha and received his religious instruction there from a learned cetic named Jātavēda Muni, according to Singirāja. Meanwhile, Baladēva, the ime Minister of the Kalacuri kingdom, who was greatly impressed by his nephew's ety and devotion, gave his daughter Gangāmbika in marriage to Basavēśwara. cording to one tradition, an adopted sister of king Bijjala himself had also been ven in marriage to Basavēśwara, who had by this time entered service of the kingdom Kalyāna and had risen to a high official position. On the death of Baladēva, king jjala appointed Basavēśwara as the Prime Minister.

Basavēśwara was a great spiritual thinker and *Sādhaka* as also an intrepid man action. He embarked upon far-reaching social and religious reforms with a view cleansing the society of the many ills that had beset it. He and the celebrities sociated with him preached against the caste system and untouchability and pleaded a better status for women and also emphasised the importance of honest work and ht conduct. He founded a spiritual academy called the Anubhava Mantapa, which racted a number of like-minded personages from far and near. It was open to all espective of caste and sex. Many persons, who followed humble callings in life and re born in castes, which were looked down upon, had also become his disciples; they re noted for their spiritual attainments and were held in high honour. Basavēśwara his eminent associates wrote down their thoughts in simple but powerful *vacana* le and those writings have formed a unique treasure of literature.

The rapid growth of the Vīraśaiva movement was viewed with increasing alarm the opponents of the reforms, who poured poison into the ears of Bijjala. They alled upon him to make use of his powers as the sovereign to suppress the Vīraśaiva vement. About this time, a marriage took place between the daughter of Madhu- asa, a Brāhmana disciple, and the son of Haralayya, an 'untouchable' disciple. h the blessings of Basavēśwara. This severely displeased the orthodoxy and jala ordered the massacre of Madhuvarasa and Haralayya. This led to a violent eaval in the capital. Basavēśwara, who was greatly grieved at this turn of events, d to stem the tide of violence on both sides and later left for Kudala Sangama, ere he became one with his tutelary deity, according to a legend. Along with savēśwara, many devout *śaranas* also left Kalyāna and dispersed to different parts the country. In the insurrection at Kalyāna, Bijjala was killed and was succeeded his eldest son Somēśwara or Rāya Murāri

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equal, all caste distinctions cease; that a true believer and *linga*-wearer cannot be impure; therefore, birth, women's monthly sickness and death cause the Lingāyat no impurity; that at death the true believer goes straight to Śiva's heaven; therefore his soul cannot wander into low caste man or an animal; he needs no funeral rites to help him to heaven or to keep him from wandering on earth an uneasy ghost; that as Śiva is an all-powerful guardian, the wearer of his emblem need fear no evil; astrology is useless as the influence of the stars is powerless; the evil eye, wandering spirits, spells and charms, none of these can harm the Lingāyat. Lingāyats are not permitted to touch meat, or to drink any kind of liquor.

This faith as preached by Basavēśwara, the traditional Lingāyat teacher, rejected many of the dogmas of the Brāhmanic Hinduism. It denied both the supremacy of the Brāhmana and the validity of the caste system, which have been considered as two prominent features of the Hindu social system. The great deity Śiva (the worship of whom, according to some authorities, dates back even to the pre-Vēdic times), was the single object of devotion, from which the community is often called Vīraśaiva.

Jangamas, who are the Lingāyat priests, and not Brāhmanas are required to officiate at religious ceremonies. The great efforts made by Basavēśwara and his associates at eliminating the caste system had a powerful influence on social, cultural and political life of the people, especially in the Kannada country. However, in course of the centuries, the ideal perhaps underwent a relaxation, making way for revival or survival of some caste rigidities among the Vīraśaivas.

Aṣṭāvaraṇa rites

Lingāyatism (*Vīraśaivism*) attaches great importance to the *aṣṭāvaraṇa*, coverings or emblems, which form one of the essential factors of their creed These are :—

(1) The *Guru*, the spiritual guide who initiates the novice into the Vīraśaiva fold with due forms. Vīraśaivism mentions three kinds, or more correctly, three functions of the Guru, namely the initiator or Dikṣā-Guru, the trainer or Sikṣā-Guru, and the Mokṣa-Guru, who secures the final goal. The reverence to the Guru, in the Vīraśaiva, has no limit.

(2) The *Linga**, an emblem of the Supreme God. To a Vīraśaiva, the Linga is not an image of Śiva, but Śiva himself who is to be worshipped in no other form but that of the Linga, obtained from the Guru at the time of the initiation.

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*The *linga* worn by Lingāyats is generally made of light-grey slate stone and consists of two discs, each about three-fourths of an inch in diameter, the lower one about one-eighth of an inch thick, the upper slightly thicker and is separated from the lower by a deep groove about an eighth of an inch broad. From its centre, which is slightly rounded, rises a pea-like knob

(3) The *Jangama*, a Saṁskṛt word meaning "moving object", generally applied in Vīraśaivism to a person of a religious order, who is always travelling from place to place preaching religion and morality to Vīraśaivās and to others who like to hear him. But now Jangamas are the priests of the community.

(4) The *Pādodaka*, literally meaning the water from the feet (of the Guru), hence "holy water". It is obtained from the Guru specially at the time of his *liṅga-pūjā* for the purpose of worshipping, which the Vīraśaivas believe purifies the mind and the body.

(5) The *Prasāda*, literally meaning "favour", and is used in the sense of an object indicating favour. Generally it takes the form of some eatable thing such as fruits, food, etc., offered by the devotee to his Guru, who hands it back to him, thus making it holy, and expresses his favour.

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about a quarter of an inch long and broad, giving the stone *linga* a total height of nearly three-quarters of an inch. This knob is called the *bāna* (arrow). The upper disc is called *jalhari*, that is, the water carrier because this part of a full-sized *linga* is grooved to carry off the water which is poured over the central knob. It is also called *pitha*, that is, the seat and *piṭhaka* the little seat. Over the *linga*, to keep it from harm, is pasted a black mixture of clay, cowdung ashes, and marking-nut juice. This coating, which is called *kanṭhi*, or the covering, entirely hides the shape of the enclosed *linga*. It forms a smooth black slightly truncated cone, not unlike a dark betelnut, about three-quarters of an inch high and narrowing from three-quarters of an inch at the base to half an inch across the top. The stone of which the *linga* is made comes from Parvatgiri in North Arkot. It is brought by a class of people called Kambi Jangamas, because, besides the *linga* stone, they bring slung from a shoulder bamboo (*kambi*) the holy water of the Pātāl-Gangā, a pool on Parvatgiri whose water the Lingayats hold as sacred as the Brahmanical Hindu hold the water of the Ganges. A *linga* should be tied to the arm of a pregnant woman in the eighth month of pregnancy and to the arm of a child as soon as it is born. This rule is not strictly kept. The *linga* is sometimes tied on the fifth day but generally not till a day between a fortnight or three weeks after birth. A child's *linga* has generally no case or *kanthi*, the *kanthi* is sometimes not added for months, sometimes not for years. The *linga* is sometimes tied to the cradle in which the child sleeps, instead of to the child. It is rarely allowed to remain on the child till the child is five or six years old. Till then it is generally kept in the house shrine along with the house gods. The *liṅga* is worn either on the wrist, the arm, the neck, or the head. Some wear the *linga* slung from the left shoulder like a sacred thread and some carry it in the waistband of the lower garments. The last two ways are contrary to the rule that the *linga* should never be worn below the navel. It is worn either tied round by a ribbon or in a silver box fastened by a silver chain. Each family has generally a few spare *liṅgas* in stock. The *linga* is never shown to any one who does not wear a *liṅga* himself. It should be taken out three times a day, washed, rubbed with ashes and a string of *rudrākṣa* beads bound round it. A man or woman keeps the same *linga* all through life, and in the grave, it is taken out of its case and tied round the neck or arm of the corpse. If the *liṅga* is accidentally lost, the loser has to fast, give a community dinner, go through the ceremony of *śuddhi* (cleansing) and receive a new *linga* from his *guru*. For the cleansing he bathes and washes a Virakta Jangam's feet, rubs cowdung ashes on his head, and bows before him. He sprinkles on his body the water in which the Jangam's feet were washed and sips a little of it along with the five cow-gifts. The Jangama places a new *liṅga* on his left palm, washes it with water, rubs cowdung ashes on it, lays a *bel* leaf on it, mutters some texts (*mantras*) over it, and ties it round the neck of the worshipper. When a Jangama loses his *liṅga*, the case becomes serious, and many a Jangama is said to have lost his caste on account of losing his *linga*.

(6) The *Vibhūti*, a Sanskrit word meaning "great prosperity" but is used in Vīraśaivism in the technical sense of "holy ash" prepared by a virtuous, religious and learned man by a special process. Śiva is described in the *purāṇas* as very fond of besmearing his body with ashes.

(7) The *Rudrākṣa*, seeds considered sacred to Śiva and used by all Śaivas in the form of garlands round their neck, wrist, head etc., and also serves the purpose of beads in counting during prayers.

(8) The *Mantra*, the sacred formula of five syllables (*pañca mahāmantra*) *Namas-Śivāya* meaning "obeisance to Śiva" the addition of "OM" to which makes it a *ṣaḍākṣara-mantra*, a six-lettered *mantra*. It is to the Śaivas what the *gāyatri* is to the Brahmins and the Vīraśaivas do not accept any other *mantras* except this.

Rituals.

The *aṣṭavarṇa* rites are considered essential for a Liṅgāyat for acquiring the knowledge expounding the union of *jiva* with *Śiva* or for reaching the religious ideal of *linga-anga-samarasya* prescribed in his religious texts Another religious ceremony to be observed by a Lingāyat is that of the *dīksa**—a *samskāra* by which supreme knowledge is imparted and the tie of *karma* (action) is cut off. This *dīkṣā* is three-fold, *vedha dīkṣā*, *mantra dīksā* and *kriyā dīksā*. By the first of these the *guru*, the possesser of supreme knowledge, touches the head of the devotee with the palm of his hand and eying him with transcendental vision addresses him, saying "Thou art Śiva;" and the devotee having heard the *guru* with faith and devotion his ignorance vanishes and the form of *Śiva* that lies hidden in him becomes manifest. By this *dīksā* the guru establishes *bhāvalinga* in the *kāraṇa-śarīra* (the casual body) and removes the *aṇava-mala* (atomic or material sin) from the devotee. In the second, *viz.*, *mantra-dīkṣā*, the *guru* repeats the mystic *mantra* in the ear of the devotee and thereby the latter has his mind turned away from external objects such as sound, etc., and the mind assumes the form of *linga* or *prāṇa-liṅga*. By thus establishing *prāṇa-linga* in the *sūkṣma śarira* (subtle body) the *māyā-mala* (sin due to ignorance) is destroyed. By the last, *viz.*, *kriya-dīksā*, the *guru* with due ceremony establishes *iṣṭa-linga* which is to be worn on the body) on the palm of the hand of the devotee and destroys the *karmika-mala* (sin of the actions of the previous births). By the destruction of the three kinds of *malas* the devotee attains *moksa* (liberation) in this very life and is therefore called *jīvan-mukta*. But he has to enjoy the fruit of his former actions during the time of this life and has therefore to obey the injunctions of his *guru* about knowledge and action as long as his life lasts. By undergoing this three-fold *dīkṣā* a Liṅgāyat loses his material nature (*prākṛti*) and becomes spiritual (*aprākṛta*).

In order to enable the Liṅgāyat to keep up the ideal of his religion, the Lingāyat *śāstras* have devised a practice known as *saṭ sthala mārga*. The *śāstras* divide the conditions or states of a Liṅgāyat into six, *viz.*, Bhakta, Mahesa, Prasadi, Prāṇalingi, Saraṇa and Aikya. These are called the six *anga-sthalas*.

*(*Vide* p 133.)

Corresponding to these *anga-sthalas* the *śāstras* also divide the *liṅga* into six : Ācāraliṅga, Guruliṅga, Śivaliṅga, Jangamaliṅga, Prasāda-liṅga and Mahāliṅga. They locate these *liṅgas* in the organs of smell, taste, sight, touch, sound and mind. Every Liṅgāyat experiences, or rather should experience, the feeling, whether of pleasure or of pain, through his organs presided over by the respective *liṅgas*. In other words, he performs every action for its own sake without desire for fruit and offers the action as well as its fruit unto the Supreme Being. The *śātras* further sub-divide the *anga-sthalas* into forty-four beginning with *piṇḍa-sthala*, (state of the foetus) and the *linga-sthalas* into fifty-seven ending with *dnānaśūnya-sthala* (condition of voidness even of knowledge), in all one hundred and one. This is the final condition or state where there is neither the knower, nor knowledge nor the thing to be known, the beginning and end of all evolution. This practice of *sat-sthala mārga* and *ekottara-sat-sthala mārga* is dealt with in Kriyasara, Siddhanta Ehikhamani and all the Kannaḍa Vacana Sāstras. The Liṅgāyata theory about the creation of the universe is expressed in their philosophy known as Sakta-Viśiṣta-Advaita (the Divine-one without a second with conscious force inherent in it). The Divine manifests himself as the Universe by his *līlā* and absorbs it at his pleasure. This idea is also connoted by the word *liṅga* made up of the component parts, *gam* (to issue forth) and *li* (to lurk in).

Jainism.

According to the census of 1951 the Jains are returned as numbering 14,344 (*m.* 7,676; *f.* 6,668) or 1·08 per cent. of the Hindu population of the district, and as found 9,868 (*m.* 5,167; *f.* 4701) in the rural area, and 4,476 (*m.* 2509; *f.* 1,967) in the urban area.

The Jains take their name from the fact that they are the followers of the twenty-four Jinās (conquerors), commencing with Ṛṣabha or Ādinātha and ending with Mahāvira who was also called Vardhamāna. Jainism was practised in India from the ancient period and it was reformed and firmly established by Mahāvira (599-427 B.C.) The Jains are divided into two principal divisions the *Śvetāmbaras* (white-robed sect) and the *Digambaras* (sky-clad sect). But, the points of difference between these two divisions are far from being restricted to that of dress only; it is said to comprehened a list of seven hundred topics. Amongst them are mentioned the practice of the *Śwetāmbaras* to decorate the images of the prophets with earrings, necklaces, armlets, and tiaras of gold and jewels, whereas, the *Digambaras* leave their images without ornaments.

The leading tenents of the Jains and those which chiefly distinguish them from rest of the Hindus, are, first, the denial of the divine origin and infallible authority of the Vedas; secondly, the reverence of certain holy mortals, termed Tirthankaras or prophets, who acquired by their individual efforts complete freedom from the cycle of births and deaths; and thirdly, the principle of *ahimsa, i.e.*, non-injury to living beings.

The followers of this religion in Dharwar differentiate their religious practices from those of the Brahmanic Hindus in many ways. They have their own priests (*upādhyāyas*) to conduct their religious ceremonies. They do not worship Brahmanic gods, but

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along with their religious holidays they observe some of the leading Hindu holidays attaching a different significance to them. Instead of worshipping *Ganapati* on the *Gaṇeśa-Caturthi* day, they worship their sage Gautama under the name *Gaṇādhip*; during the nine days before Dasara they worship Bharataraj an ancient king of India instead of worshipping Venkataramaṇa like the Brahamanic Hindus. At the time of worshipping they first bathe their idols with milk, curds, clarified butter, sugar and pieces of ripe plantains, and then with water. They offer sweet-smelling flowers to their idols, but neither the leaves of *tulsi* or *bel*.

Temple worship is the chief part of the Jain's religious duties. Their temples are called *bastis* (dwellings) and can easily be known from ordinary dwellings by their high plinths. The temple consists of an outer hall and a shrine. The walls of the outer hall are filled with niches of the different Brahmanic deities and attendant goddesses. In the shrine is an image*, generally of the twenty-third saint Pārśvanāth, which is naked. The images in most cases are of black polished stone two feet to three feet high, either standing with hands stretched down the sides or in the seated cross-legged position. Temple worship forms an important part of the religious ritual of the Jains and is of different kinds, *viz.*, daily worship etc. In the daily worship the image of the prophet is bathed by the temple ministrant in milk, and on special days in *pañcāmṛta* (five nectars). The priest recites sacred verses, sandal-paste is laid on the image and it is decked with flowers. The *aṣṭānhiki* (eight-day) worship is performed three times in a year from the bright eighth to the full-moon of *Āṣāḍha, Kārtika* and *Phālguna*.

The Jains of Dharwar keep most of the sixteen *saṁskārs* (sacraments) as related to thread-girding, marriage, puberty and death, and except that the texts are not Vedic, the rites do not differ from those performed by Brāhmaṇas.

HOLIDAYS Hindu.

HINDUS HAVE SEVERAL RELIGIOUS HOLIDAYS—occasions of feasts and fasts—throughout the year, but all are not commonly kept. Religiously considered a holiday is a day of worship and meditation and Hindu religious books, particularly the *Purāṇas*, expound its significance and lay down the observances to be followed on the day.

While all Hindus have a few common holidays or festivals, some sections have their own exclusive ones, the Brāhmaṇas claiming many more than the rest. Although these holidays are observed from a religious or magico-religious point of view, they also serve social and other utilitarian purposes. A number of traditional holidays have by now become either extinct or are fast dying out; a few new ones have come in and some neglected ones have been revived and infused with a new spirit. The following is a chronological enumeration for the year of holidays observed by different sections of Hindus in the district.

*Jains worship the images of their twenty-four prophets each with his Yakṣa and Śasanadevatā, i.e., attendant male and female spirit respectively. Parśvanath is the twenty-third prophet, his Yakśa (attendant male spirit) is Dharanendra and his Śasanadevatā (attendant female spirit) is Padmāvati.

Yugādi.

Yugādi: The first day ot *Caitra* is called *Yugādi* (beginning of an ara) being a new year day of the Śālivāhana Śaka (era) and the new year day for the Dakṣiṇis. The day is considered as one of the three and a half *muhūrtās* (luckiest days) in the year. In Brāhmaṇa houses a pole is set up in front of the house, a piece of cloth is tied to the end of the pole and over the cloth is fastened a silver or other metal vessel. In the morning people take a bath of water heated with *neem* leaves, and have a specially rich meal at noon. In the evening they go to the leading temple of their place where the priest reads the new year's almanac and makes forecasts of rain, crops, and other general conditions of the locality for the ensuing year. When the reading is completed the hearers throw *akśatā* (rice smeared with *kuṅkuma*) on the almanac and bow to it. *Prasāda* made up of tamarind squash, country sugar, gram, and *neem* leaves is distributed.

Beti.

Beti: The day following Yugādi is the "day of hunt" for non-vegetarian sections like the Chohatris, the Marathas and the Kuruhars. They get up early in the morning and start to some scrub plains for hunting. People from other sections may accompany them to enjoy the game. They hunt for the whole day, and by evening after dividing the "kill" among themselves return home to enjoy a feast of *holige* and meat that night.

Gauri Pūjā.

Gauri Pūjā: On the bright third of *Caitra*, in all Brāhmaṇa houses the image of the goddess Gauri (an idol having the shape of a female carved out of wood) is set usually in a recess in the wall and offered worship. The place is smeared with cow-dung and decorated with chalk powder designs; the sides are painted with vermilion and a canopy of *neem* or mango leaves is suspended before it. The Gauri image is dressed in a *sāri* fasion and to its right is kept a *kalaśa* (metal pot) containing water and is called the goddess Ganga. Wreathes prepared from pure cotton lint are put round each of them; *ārati* is then waved in worship without the accompaniment of bells. At this time songs referring to mythological incidents of Ganga and Gauri are sung by other women. Then dishes prepared that day are placed before them as *naivedya* (food offerings). In the afternoon *muttaides* (non-widows) are invited and their laps are filled by the hostess with rice, wheat, ground-nut, soaked gram and carrot. Turmeric powder is applied to their cheeks and *kuṅkuma* (red-powder) to their foreheads. This ceremony which is called *huvelia* (flower-giving) lasts thirty days that is till the bright third of Vaiśākha. Newly married girls visit the house of a *muttaide* (non-widow) every day to wash her feet and fill her laps with things like sugar-cane pieces, bananas, sweet-balls, etc.

Rāma-Navami.

Rāma-Navami: The ninth of *Caitra* which is considered as the birth-day of god Rāma, the seventh incarnation of Viṣṇu, is celebrated as the birthday anniversary of the god. Those who have an idol of Rāma worship it. Birth-day festivity (*utsava*) is celebrated in the temple of Rāma if there be one in the locality. The idol of Rāma is put in a small cradle and devotees rock it one by one and throw a few coins in a box kept in front. In the evening the idol is taken round the temple in a palanquin.

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Hanumāna Jayanti.

Hanumāna Jayanti : On the full-moon day of *Caitra* exactly a sunrise, an *utsava* is arranged in the temple of Hanumāna to celebrate his birth-day. Devotees of this god prepare a feast at home and give "food of offerings" to the god. At some places there are public-feasts arranged in honour of the god.

Gauri-Pūjā (ii).

Gauri-Pūjā (ii) : On the 3rd of the dark half of *Caitra* goddess Gauri who had been set up in a recess in the wall is again worshipped in the same manner.

Karagada Amavasya.

Karagada Amāvāsyā falls on the no-moon day of *Caitra*. On this day village people go to their fields and dine there. This is observed by all sections.

Basaveśvara Jayanti.

Basaveśvara Jayanti . The second lunar day of Vaiśākha is the birth-day of Basava, the founder of Liṅgāyat religion. All Liṅgāyats observe this day as a day of feast. The day is observed by non-Liṅgāyats also The day is also observed as a social function when lectures are arranged on the life and teachings of Basava. At many places his portrait is taken in a procession. Among Liṅgāyats there are female ascetics devoted to the worship of God and service of society. They are called *Śaranammās* On Basava-Jayanti day, in particular, they perform *bhajan* and sing songs of famous mystics of Karnātaka before a big audience.

Aksa Trtiyā

Akṣa Tṛtiyā : The third lunar day of Vaiśākha which is known as *Aksa Trtiyā* is considered as one of the luckiest days of the year. Most of the cultivators do some spade work on their fields on this day. People begin anything new that they want to do on this day. Goddess Gauri is again worshipped. This time she is not donned in *sāri* fashion nor is any cotton wreath put round her neck. In the after-noon laps of *muttaides* (non-widows) are filled and the goddess is finally disposed of and the wooden frame and other things are kept aside in a safe place.

Narasimha-Jayanti.

Narasimha-Jayanti . The full-moon day of Vaiśākha is observed as the birth-day of god Narasimha, the fourth incarnation of Viṣṇu, by a section of the Brāhmaṇas who are the devotees of the deity and worship its idol.

Kara Hunnive

Kāra Hunnive : The full-moon day of Jyeṣṭha is known as Kāra Hunnive (*kāra* a festoon , *hunnive* full-moon day) and is celebrated in all pomp by the cultivating class in particular. On the 14th day, only the feet, body and other parts of bullocks are washed by their owners who then apply holy ashes and *kunkuma* to their foreheads and wave an incense stick round them That night the animals are feasted with *huggi*. On the full-moon day they are again washed, their horns painted with vermilion and oil, and various pictorial designs drawn on their body with vermilion paint. In the afternoon they are feasted , eggs are broken and mixed with oil and forced down their throats and their owners also feast themselves with various dishes Then the bullocks have bells tied to their feet and are decorated in the best possible manner. Best clothes are put on their back and ornaments on the horns. In the evening, people of the village collect together and decorate in the best way two bullocks one white and another red belonging to *vatandārs*

(holders of alienated land). But no clothes are put on their backs, Garlands made of pieces of copra are put round their necks. Branches of *neem* leaves are entwined round their horns. Next, the bullocks are taken outside the village to the accompaniment of music and then let free to race through the gate of the village. Some obstacles in the form of some thorny plants or a rope held high horizontally, are thrown on the path. All the necessary shouts and cries are raised to increase the speed of the bullocks. While they are in full speed, many youths try to pick up *neem* leaves from their horns or copra pieces from the wreath and then distribute them among the people who mix them up with seeds as they believe that such seeds ensure a better harvest. Between the two bullocks if the red one succeeds in entering the village first through the gate, it is considered that the *rabi* harvest of that year would not fail. If the white one comes first, it is believed that the *kharif* harvest would be very good. If one of the bullocks runs to another village the people of that village cut its tail. In that case the village from which the bullock came cannot celebrate this festival. After this race, individual owners parade their bullocks in the streets. On this day, some fried dainties are prepared for supper.

Vaṭā-Pourṇimā.

Vaṭa-Pourṇimā: Brāhmaṇa women keep the *Jyeṣṭha* full-moon as a day of prayer that their husbands' lives may be prolonged. Smārta women keep this day as a feast while Mādhva women fast. They draw on a wall a figure of Sati (chaste) Sāvitri, of her husband Satyavān, his parents, an Indian fig tree (Vaṭavṛkṣa), a snake, a river, Yama the god of death, and his carrier the he-buffalo. Sāvitri was told that her husband would die at sunset on the *Jyeṣṭha* full-moon. She went with him to the forest and when the sun set, he fell from an Indian fig tree, and a snake bit him. Yama came on his buffalo and carried off Satyavān's soul. Sāvitri followed and persuaded Yama to give her Satyavān's soul. She touched the lifeless body and Satyavān rose, and they lived together long and happily.

Maṇṇettina Amāvāsyā.

Maṇṇettina amāvāsyā, (no-moon day of earth-bullocks), falls on the no-moon day of *Jyeṣṭha,* and is celebrated by worshipping a pair of earthen bullocks brought from the potters. Then, there is a feast of *holige* cakes. Even those who have no bullocks observe this day. During the whole of the next month, on every Tuesday, another pair of earthen bullocks are brought and worshipped but there is no feast.

Gullavvā.

Gullavvā: On every Tuesday in the month of Āṣāḍha, girls and young women in some places go in the afternoon to the river side or to the water sources of the village and there prepare an idol in the form of a female, it is called Gullavvā. Girls sing, play and dance round it. They revel in all sorts of frolic till evening. Ceremonies like filling of the laps, applying of *kuṅkuma* are imitated. Boys enjoy the scene as active spectators. On the last Tuesday of the month, idols prepared on the bank of the river are brought home and girls worship them in groups by waving an incense-stick round it. Offerings of sweet dishes are made.

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Again, girls sing many songs in chorus. At night, the idol is taken to the river and immersed. This is exclusively a festival of women, and perhaps observed only in Karnātaka.

Mangala-Gauri.

Mangalā-Gauri : Among Brāhmaṇas some time during the *Āṣāḍha* the parents of a newly married bridegroom send a silver goddess called *Mangalā-Gauri*, a robe and a bodice and several girls' toys to the bride, and a robe and bodice to the bride's mother. These articles are received with great pomp and joy. The bride worships the goddess every Tuesday during the first five years of her married life. On these occasions female friends and relations are asked and treated as on other festive occasions and then allowed to go home. This ceremony is called the *Āṣāḍhapāṭi* (Āṣāḍha-basket). In return some time during *Śrāvaṇa* the parents of the bride send a pair of waistclothes, books, a silver inskstand, pens, and other things suitable for males, for the use of the bridegroom, and a robe and bodice for his mother. These presents are received with great pomp and joy and a feast is held. This is called the *Śrāvaṇapāṭi* (Śrāvaṇa-basket).

Asadha Ekadaśi

Āṣadha Ekādaśī : Every 11th day of the bright half or the dark half of a month is considered *Ekādaśī* (day of fast), though few observe it. But the 11th day of the bright half of Āṣāḍha is observed by Lingāyats, Reddis and Brāhmaṇas. The more orthodox of the people who observe this day taste nothing but water. Others feast themselves on dainties which are prepared from things other than *jowar*, rice or wheat. The next morning those who had fasted, take a bath and help themselves to a feast.

Mondays of Sravana.

On all Mondays in the month of Śrāvana, religious minded Hindus fast part-time and enjoy a feast in the evening.

Sampad Sukravar.

Sampad Sukravār Every Friday of Śrāvaṇa is called Sampad Sukravār (prosperous Friday). On the first Friday, a small earthen pot with a lid is brought from the potter's, is filled with corn, the face of goddess Lakṣmi is drawn with red and yellow on the lid, its neck is adorned with ornaments, and is then worshipped by Brahmaṇā women on every Friday up to the bright eighth of the month of Bhādrapada. The worship is repeated every Friday and Saturday for five weeks. Female friends and relations are called and sing before the goddess, and on Friday evenings an elder member of the family tells a story called the Friday Story. The other members sit and listen. On Saturday evening another story called the Saturday Story is told in the same way by an elder of the family and heard by the rest. On Friday the best and most costly meals are served as the Friday Gauri is fond of good living; on Saturdays the poorest and coarsest foods is given as the Saturday Gauri who is the elder sister of the Friday Gauri, likes poor and coarse food.

Naga-Pañcami Festival

Nāga-Pañcami. The fifth day of Śrāvaṇa is one of the important holidays which are observed by all sections. On the fourth day of this month a serpent made of earth is worshipped. It is first anointed with milk and then sandal paste is applied to it; flowers, leaves of *bilva* tree and *karki* (fragments of green grass) are placed

it and an incense-stick is waved. On the fifth day, again it worshipped in the same way. On this day and for some days fore and after it, people enjoy themselves in all possible ways. *mbittu* (sweet balls prepared from *navani* corn and sugar), *avalu* weet balls prepared from fried *jowar* and sugar), are the chief eets enjoyed during these days. *Kadabus* are relished on the ga-Pancami day. People present their friends and relations th sweetmeats. Different kinds of games are played and *vagatus* ddles) are posed and solved during these days.

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Nāga Pancami Festival.

Śirāla's Sixth: The bright sixth of Śrāvana is called the *Varṣatodaku* he entanglement of the year). If any trouble happens on this y, trouble will go on during the whole year. All disputes are oided, and to remove evil, cooked rice and curds are carried out d thrown in some pond outside the town. On the same day, an age is made of Śirāla, the faithful servant of king Sahadēva. omen worship the image and offer it rice mixed with curds, d make balls of rice and curds. Girls give the balls to other rls and lay some on the bank of a pond. As the legend goes, this day, Sahadēva, the youngest of the five Pāṇḍavas, with s servant Śirāla went hunting. Śirāla was of great use to his aster who in return asked him to name what he would like to ve. Śirāla asked that the day should be known as Śirāla's xth.

Varṣatodaku and Śirāla's Sixth.

Gōkulāṣtami: It is believed that god Kṛṣna was born at mid-ght of the eighth day of Śrāvana. Brāhmanic Hindus observe is day as a day of fast. At night, an earthen idol of Kṛṣna is orshipped. Devotees place as many *tulasi* leaves on the idol they can secure. The whole night is spent in singing devotional ngs of god Kṛṣna. Next morning, it is worshipped again and ople enjoy a feast. In the evening, the idol is immersed in a ver or well.

Gōkulāṣtami.

Gaṇēśa-cautha: The bright fourth of Bhādrapada is called ṇēśa-cautha (Gaṇēśa's fourth) and is kept in honour of Ganapati ho is worshipped as the god of wisdom. This is one of the popular stivals. On this day, an image of god Gaṇēśa, made of earth paper, is brought home according to the traditions of the family. is seated in a specially prepared pandal and then worshipped. fferings of *mōdaka* (balls made of rice flour, raw sugar and kernel cocoanut) are made to the god. This day is enjoyed by people various ways. Adults play games and children let off crackers. feast of baked *kadabus* is prepared. Gaṇēśa is worshipped for ve, seven or ten days according to the traditions or convenience the family. Every day, offering of some sweet dish is made to e god. Finally, he is ceremonially immersed in a well or river.

Gaṇēśa Festival.

Gauri-pūja: On the same day, when Gaṇēśa is worshipped, e pot, which was worshipped on all Fridays of Śrāvana, is placed the side of Gaṇēśa and is called Gauri. On the 7th day of ight Bhādrapada, another pot similarly filled with rice is waved efore Gaṇēśa and is placed on another wooden seat by the side Gauri. This pot is called Gangā. A piece of thread spun with

Worship of Gangā and Gauri (iii).

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Worship of Gangā and Gauri (iii).

hand and dipped in turmeric water is placed inside this Gangā when a star called Anurādha rises in the sky, and when a star called Jyestha rises, she is worshipped by the non-widows of the house and members enjoy a feast. When a star called Mūla rises, that thread is taken out, *bilva* leaves, flowers, and some pieces of copra are tied to it and then it is worn in the neck by the woman who worshipped the pot.

In some places, a pot filled with water instead of one with rice is used as Gangā. When the star of Anurādha is just rising, the worshipper goes to a river or well and gets the pot filled. It is brought back covered with a lid and placed by the side of Gauri. A thread spun by the same woman is tied to its neck. On this pot, sketches of the Sun, Moon, Cradle and two foot-prints are drawn with a white chalk. Then it is worshipped. After five days, the thread is taken out and is worn by the worshipper having tied to it dry dates and pieces of copra. Usually. Gangā and Gauri are discharged or removed on the same day when Gaṇēsha is immersed in a river or well. The pots are afterwards used for household purpose. On the day of Dasara, the thread worn in the neck is taken off, worshipped and buried in a field.

Jokumaru.

The bright-eighth of Bhādrapada is considered the birth-day of Jōkumar. Like Gullavva, Jōkumar also seems to be a character of Karnātaka villages only. Like Gullavva too, much is not known about him. From the legends current among the rural folk, it appears that he was a king who, however, later turned out to be a detestable libertine Ultimately he was made to suffer much and then killed

From the sixth to the fourteenth of Bhādrapada, the women of a few Ambig (river fishermen) families carry on their heads from house to house a basket with a grotesque male image made of clay and called Jōkumar In front of each house, the women sing songs on the life of Jōkumar and in return they are paid a coin or two. Some people give them butter to 'feed' Jōkumar. On the 14th day of Bhādrapada the clay image is taken to a stream where washermen wash the clothes. There the image is dashed on a stone and then drowned It is supposed that he becomes a ghost. So, washermen do not wash clothes at this place for three days.

Navarātri Festival.

The *Navarātri* festival begins from the first day of Āśvina and lasts for ten days. On the first day, the floor of the house is smeared with cow-dung. Clothes are cleaned and a canopy of leaves is arranged in the main door. Walls are smeared with earth and then white-washed. A cocoanut is placed on a *kalaśa* (metal pot) and the pot is worshipped. A *nandā-deep* (lamp) is kept burning before it for one, three or nine full days according to the means or traditions of the family. The pot is worshipped every day. On the seventh day, Śārada (goddess of learning) is worshipped. Children worship their books. A function of Śārada pūja is arranged in schools. On the ninth day, all agricultural implements and other weapons lying in the house are placed together and worshipped with a waving of incense-sticks. A cocoanut is offered to them.

In the evening a horse belonging to a *vatandār* of the village is taken outside the village in all pomp; when coming back through the gate of the village, a cocoanut is broken. A few years back, sacrifice of goats at the gate was very common.

Dasarā.

The tenth lunar day of Āśvina is known as Dasarā. It marks the end of Navarātri festival. It is also called Vijayā Daśamī (victorious tenth) day. People enjoy a feast in the afternoon and in the evening a local god is taken in palanquin to a Śami (Prosopis spicigara) tree outside the village. There the god is worshipped and *śami* leaves are offered to him. Then other persons interchange *śami* leaves and bow down to each other. It is the duty of juniors to give *śami* leaves or gold as it is called to their elders to convey their respect. Many keep the leaves in their pockets as it is supposed that these leaves bring good luck.

Sigi-Hunnive.

Sīgi-Hunnive comes on the full-moon day of Āśvina. On this day agriculturists go to their fields, preferably to one in which *jowar* is grown, in their best dress with fried dainties like *kaḍabus, koḍabaḷis*, etc. Those who have no field of their own go to that of others or accompany those who have one as guests. In the field they collect five stones and call them five Pāṇḍavas. An *arati* of lighted camphor is waved before the Pāṇḍavas in worship and eatables brought from home are placed before them as *naivedya* (offerings). A portion of *naivedya* is strewn over the four corners of the field as *bali* (oblations) to the field deities. All dine there and take rest for sometime. While coming back they bring at least five ears of the new crop, cook them in the evening and partake of this food as *navānna* (new food).

Dīpāvaḷi Festival.

The *Dīpāvaḷi* or *Divāḷi* festival signifying "a feast of lights" starts from the 13th of the dark half of Āśvina and lasts for five days. During the period each evening *paṇatyā* (earthern lamps) are lighted in all frontages of the house and every nook and corner inside has a *paṇati*. The thirteenth known as *Dhanatrayodaśī* is spent in general house-cleansing and preparation of sweet dishes. In the evening water is brought from a river or well and the water-heating pot is filled up. Early in the next morning, members of the family get oil applied to their body and are bathed by some female members. Two balls of cow-dung are kept in the outer threshhold and are called Paṇḍavas: sometimes one more ball is kept and called Talvār (watchman). Paṇḍavas are worshipped every day. Two balls are every day added to these till the 4th day of the next month.

After the bath, an *ārati* is waved before the members by a female member. Then there is a heavy breakfast and a feast in the afternoon.

Lakṣmi Pūjā: On the no-moon day there is again a feast. In the evening, ornaments, cash, and treasury in the house are worshipped and *curmuri* (puffed rice) is distributed among friends and relatives.

Baḷi Pratipadā: The first day of Kārtika is called Baḷi Pratipadā and is the first day of the Vikrama era. The day is considered as

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a very auspicious one. People visit temples in the afternoon; the wife waves *ārati* to her husband and receives present. On the second day of Kārtika, sisters bathe their brothers, wave an *ārati*, and receive presents from them. On the third day brothers entertain their elder-sisters to a feast.

Pandava Pañcami.

The fifth day of Kārtika is known as *Pāṇḍava Pañcami.* This day is observed by all sections in rural parts. The cowdung balls that were kept on the 14th day of the dark half of the last month and to which two new balls were added every day amount to eleven balls—if Talvar is included, on the fourth day of this month. On the fifth day, early in the morning, as many new balls are added to them as the members of the family desire. All the balls are worshipped and offerings of flowers, incense, and food are made. In the noon, things prepared that day are taken to the bank of a river and all dine there. In the evening, the Paṇḍavas are "sunk", that is they are kept on the roof of the house till the end of this month after which the balls are burnt and the ashes are used for applying to the forehead. One or two balls are put in the cow-dung store as these are supposed to increase the prosperity of the family

Tulasi Lagna

Tulasi-Lagna. On the 12th lunar day of Kārtika the marriage ceremony of *basil* plant is performed Green *jowar* stalks or sugar-canes are posted at four corners of a *basil* plant and in the evening the family priest worships the plant and celebrates her marriage with an idol of Krisna brought by him. Fruits and fried rice are distributed among the people This holiday is observed by Brāhmaṇas and Marāthās only.

Sankranti Festival

Sankrānti. The fourth lunar day of *Pausa* is called *Bhogi.* On this day women apply gingelly oil to their body and take a bath. The fifth day of this month is known as *Sankrānti.* On this day women again take bath and there is a feast of *holige* cakes. The sixth day is called *Kinkrānti* On this day, non-widows wear flowers and fill the laps of other non-widows with rice, sesamum, carrot, ground nut, and wheat. Presents are also exchanged. These three days are observed only by Brāhmaṇa ladies.

Ratha Saptami

On the seventh day of Māgha, an image of a *ratha* (chariot) is drawn on a wooden plate and worshipped. There is a feast in the noon. This day is observed only by Brāhmaṇas.

Gudi Hunnive

The full-moon day of Māgha is known as Gudi Huṇṇive and is observed as a day of feast by all sections in rural parts. Goddess Yellammā is worshipped and the devotees of Yellammā are feasted.

Mahasivaratri

The no-moon day of Māgha is called *Mahāśivarātri* (Śiva's great night). On this day, all the devotees of Śiva observe a fast and worship Śiva at home or in a temple. The night is spent in singing devotional songs of Śiva. The next morning the god is again worshipped and all partake of a feast. *Mahāśivarātri* is observed by Brāhmaṇas, Lingāyats, Pāniais, Marāthās and many others.

Holi: During a week ending with the full-moon day of Phālguna people revel in songs which stir the low passions of man. On the full-moon day comes the *Holi* feast. In the houses of the rich a *holige* cake, a piece of copra, and a sugar scorpion are burnt on a special fire along with an effigy of Kamaṇṇā (god of Love) made of *jowar* stalks. The male members of the family walk round the fire three or four times making a noise and beating their mouths with their hands as if at a funeral. An idol of Kamaṇṇā (god of love) is placed at some cross-way some days before the full-moon day, and on the full-moon day people burn it with all sorts of voluptuous shouts. On the fifth day of the dark half of Phalguna coloured water is sprinkled on others.

GAMES AND OTHER RECREATION.
Minor Games.

1. NELLA BISILU (SHADE-LIGHT) IS A POPULAR group game played by small boys and girls together. One of the players is selected as the "thief" and he or she is given a chance to choose either shade or light. When the "thief" chooses one the rest of the players have to take the other. Supposing the "thief" chooses shade, then the rest have to take light. The players then try to trespass the shaded area and try to reach a fixed target (determined by common consent) and if any of them is caught by the "thief" before he reaches the fixed target, that player has to act as "thief" next. We usually find boys and girls playing the game separately after they attain the age of 8-10.

2. *Gula jumpi* (heap of earth) is another group game played by boys and girls, especially by the latter in villages. A small piece of tile known as *hancu* is kept on a pyramidal heap of earth and every one of the player has to scratch the heap of earth in turn. And if while a player is scratching the *hancu* falls down that player becomes the "thief". The "thief" then pursues the players to tag one of them and all the players run for a piece of stone to stand on. If anybody is tagged while standing or running on earth, then the turn is on him to act as the new "thief", the old one joining the rest of the players. The play goes on endlessly till all get exhausted.

3. *Adakala gadagi* is a dance game played jointly by girls. Two girls stand facing each other, each putting her hands on the other's shoulders so that the arms of both cross each others. Then both of them start moving and whirling together round and round, singing the following song :—

Aḍakala gaḍigyāga āḍoṇa ṭa!

Nibbàṇa bandaiti noḍoṇa hā!

4. *Gangala muragi* is another common group game. The players sit in a circle facing the center and the runner (decided by a toss) goes round the circle with a handkerchief or a cap in his hand and tries to place it unnoticed behind the back of any of them. But if the sitter is alert he immediately picks it up, runs a round and while running tries to keep it behind some other player. If the sitter does not notice, then the runner takes one round and then beats up the sitter behind whom the cap was kept and then the sitter beaten gets up and makes room for the

runner. If in the process of keeping it he is caught, then he will have to try his luck again till he succeeds in keeping the kerchief or cap behind somebody else unnoticed.

5. *Gudu Gudu Gudu Janakki* is another game played by boys. One boy becomes a tiger and the rest become goats and they stand within a circle. The tiger tries to prey upon the goats and tells the goats to hand over their leader (the head-goat) to him. The rest of the goats force the head-goat to go to the tiger and be his victim. As soon as the head-goat comes out, he starts assisting the tiger in drawing out other goats. It should be noted that as soon as the goats are drawn out they are expected to help the tiger in dragging out the other goats. If all the goats are drawn out the tiger wins; if not he is defeated.

6. *Guju guju mapure*, is a game played by small girls who gather in a group, form two teams of equal number, *viz.*, *gandinavaru* (bridegroom's party) and *henninavaru* (bride's party). The two teams stand in two parallel lines at a distance of 8-10 ft. First the bridegroom's party visits the bride's party (or the process may be reverse) and asks for the bride and glorifies the merits of the bridegroom. The bride's party returns the courtesy visit and glorifies the merits of the bride and disparages the bridegroom and his party by pointing out their demerits. The bridegroom's party then retaliates belittling the bride and her party. This goes on for some time but ultimately one of the two yields and the game concludes with the celebration of marriage (of the bride and bridegroom). This contest is carried on mostly in the form of songs in blank verse.

7. *Tilli* or *Saramane* is an outdoor game played by boys. There are two teams, each team consisting of nine players. The play-field consists of nine strips or trenches each about 23 ft. long and one foot wide and laid breadth-wise one after another at a distance of 11 ft. A central trench of about 89 ft. long and one foot wide intersects them in the middle to form *mane* or *chouks* (squares). The space between the two trenches is known as *mane*. The game begins with the *tayuvavaru* (attackers) who, from outside the court, try to dodge and slip through the *manes* by crossing the trenches without getting tagged by the *kayuvavaru* (defenders) who move along their designated trench defending it. If any of the attackers successfully crosses all the *manes* and makes a return trip a *uppu* (game) is scored. The attackers then become defenders and a fresh game starts. The success is divided by the number of *uppus* scored by each party within the allotted time. As to who should start as attackers is decided by a toss. We find, in villages, even the grown-ups play this game on occasion.

8. *Cini Phoni* is an outdoor game played by boys. There are two teams, each team consisting of 2-9 boys. The implements used in the game are two namely a *phoni* (bat), a stick of solid wood about 18-20 inches long, and a *cini*, a cylindrical or cylindro-conical (tapered into a cone at either end) piece of wood about 3 inches long and one or one and a half inch thick. The game is played in an extensive open space. As to who should first

bat is decided by a toss. The fielding party stands ready and one among the players starts the play. There is a *bodu* or *gal* (a pit in the ground) of about 3 inches long, one inch broad and one and a half inch deep. The batsman keeps the *cini* horizontally on the *bodu* and pushes it with the help of the *phani* straight and as distant as he could. One of the fielders picks up the *cini* and with it tries to hit at the *phani* held erect in the *bodu* by the batsman. If he hits the *phani*, the batsman is out. If the fielder catches the *cini*, before it falls down to the earth, then also the player is out. The play is decided by the number of *zills* (length counts of the *phani* measured from the *bodu* to the place where the *cini* falls after a hit) that each party gains.

9. *Kudure-savararu* (horse-riders) is another play of boys. There are two teams, each consisting of an equal number of boys. One team acts as *kudure* (horses) and the other as *savararu* (riders). The choice is decided by a toss. Those who act as horses will stand in a circle facing in and each rider rides a horse. The leader of riders closes the eyes of his horse with one of his hands and holds some fingers of his other hand before the horse and asks the horse to tell the exact number of fingers held before it. If the horse tells the correct number, all the riders get down and the game is resumed, the teams exchanging their parts.

10. A game known as *ane kirr-r-r* (elephant yelling) is played by boys in two teams of 4-5 players in each. The fun of the game lies in a player (elephant) giving out a yell because of the heavy weight on his back. One team acts as *anes* (elephants) and the other as *mawutas* (riders). The leader (the strong man) of the *ane* team bends before a wall supporting himself by placing his hands on the wall. The next *ane* bends behind the first holding the latter by the waist. Thus all the boys belonging to the *ane* team bend in a line and the *mawutas* (riders) one by one take a start of 15-20 feet, run, jump and ride on the back of the elephants. If any of the riders falls down while riding on the back of the elephant or touches the ground with his feet, he is out. Of course the elephant must not purposely bend low while the rider leaps on his back. When the riders have successfully seated on the backs of the elephants, they continue to ride on the backs, till one of the elephants makes a sound *kirr-r-r*, indicating that the burden of the rider he could tolerate no further. Then the riders alight, go back a distance run and jump again on the backs of the elephants. If any one of them falls down or touches the ground with his feet he is out, and the game goes on till all the riders are out. The teams then exchange their parts, the *anes* becoming *mawutas.*

11. *Sari badigi* (pushing the stick) is a game played by boys in a group. All the boys stand in a line each taking in his hand a stick a yard or more in length. Every one bends forward and throws back his stick as far as possible by passing the stick through his legs. The person who throws the stick the nearest is called *hennu* (woman) and he has to go to the place where his stick fell, pick it up, and stand facing the starting line with the stick held in his hands raised above his head. Then all the rest take their

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respective sticks and one among them standing at the back of *hennu*, strikes at the stick in *hennu's* hands so that it falls away at a distance to the back side of the *hennu*. Then the rest of the players go on pushing the stick and *hennu* pursues them trying to catch them. At the approach of *hennu* the players place their sticks on different pieces of stone. If any player is caught by *hennu* before the player places his stick on a piece of stone, the player is out and thence *hennu* has to hop up to the original line from where the game started. When *hennu* reaches the original line hopping, he joins the other players, and the game starts again.

12. *Kana Kana Uttatti* is a group game popular among boys. It is played to test as to who could jump to a greater height and distance. Any number of boys may take part in the game. One of the player sits down on the ground with his legs streched out and the players stand on one side, and one by one, jump over the streched legs. When all have jumped, the sitter raises the height of the streched legs either by crossing them one over the other or by bending his knees. The players try to jump clean over the raised height and if anyone fails to do it by way of tagging the sitter's body or falling on hand, he becomes the "horse" and bends himself before the sitter who rides on his back, catches the "horse" by the ears and asks, "*Kana, kana uttatti*", and the rest answer with "*Illige banto Sarigayya*" pointing out to their ankles. The rider repeats "*Kāna kāṇa uttatti*" and the rest repeat the same answer but each time pointing out by stages an upper part of their body, *viz*, knees, thighs, waist and so on. When they come to point out at their necks (*kuttige*), the rider gets down and tries to catch one of the players, who, by the time run helter-skelter. When he is away pursuing, the players try to enjoy a ride on the "horse". A person tagged by the rider becomes the horse and the former horse a rider, and the game starts afresh.

13. The boys play at a group game known as *gida manganaata* (monkey on the tree). A circle is drawn on the ground under a tree. Except for the *muttuwawa* (one who is to catch) and one player, all climb the tree. The player on the ground stands within the circle and from under his right leg throws away a stick as long a distance as he could. By the time the *muttuwawa* runs for the stick and restores it within the circle the player on the ground climbs the tree. The game lies in the players from the tree jumping from or climbing down the tree and touching the stick before they are tagged by the *muttuwawa*. The one who is tagged becomes *muttuwawa*. Each player takes his turn to throw away the stick.

Young boys play both individually and collectively *candina āta* (playing with a ball). They individually play *sali urulisuvadu* (rolling the iron hoop). They play both individually and separately *bogare āṭa* (spinning the top). Children of 4-5 years play at *kola-kudure* (horses) by taking a long stick and holding it in between the legs and running here and there.

14. *Kunta Halapi* is a game played usually by girls of 6-7 years in the rural areas of the district. Seven *manes* (a ladder of squares)

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are chalked out on the ground and the girl playing goes on pushing a small piece of tile (*halapi* or *hancu*) with her toe, and as the piece is pushed on to the next *mane*, she hops to that *mane* and then again pushes the *halapi* further. The girl who passes all the seven *manes* and makes a return trip without any flaw scores a game. While pushing if the *halapi* slides outside the limit or fails to fall in the next *mane* the player loses her chance and the rival starts playing.

15. *Kala kala addanagi* is another outdoor game played by girls. They also play a game called *Bagata bagari.*

16. *Nettibandeyuwa āṭa* (touching the head) is played by small girls. The "thief" tries to tag the other players who sit down when the "thief" approaches them each keeping a hand on her own head. In case the "thief" succeeds in tagging a player before she has sat with her hand on her head, the player so tagged becomes the next "thief". A player keeping her hands on her head and sitting cannot get up and run till she is given a hand by a player on her legs.

Kolāṭa is another common game played by girls. This is played on a large scale in a beautiful manner on festive occasions. This *kolāṭa* when played by boys on occasions like Holi and Moharum assumes mostly the form of a *kuṇita* (dance).

Girls also play, both individually and in groups, *haggada ata* (skipping a rope and counting the number of skips).

Playing at *anekallu* (pebbles), *gajage* (a kind of nut), and *gombeya ata* (playing with the dolls) is current among small girls. *Gombeya ata* is played individually and in a group of 4-5 girls. Another interesting game played by very small girls is *adige maduwadu* (cooking). In the last two games even small boys participate.

Major Games.

Major Indian games as *hututu, kho-kho, langdi* are played all over the district with some regional variations where the standardized rules of the games are not observed.

Gardimanis (Wrestling-houses).

An interesting feature of the recreational and sporting activities of Dharwar is the institution of *garḍimani* (wrestling houses).

Every town and large village in the district has its *garḍimani*, and large towns often have several. They are organised by the people themselves by raising contributions which are required only at the initial stage of construction and equipment. The contributions may come forth in the form of cash or kind; but labour, which is the most important is often contributed freely by enthusiastic youths.

Old *garḍimanis* which are partly underground and partly above ground are primitive in construction; modern constructions provide for better ventilation and lighting. In front of the *garḍimani* is a space for open-air wrestling. In the case of old types, a strong door, the only opening in the walls, about 2½′ × 3′, opens on three narrow steps which lead about four feet down to the floor. The house, whose walls are daubed with red earth, is

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about ten feet broad, eighteen long, and ten high. It is divided into three rooms each about six feet broad and ten feet long. On one side of the house, on a seat two feet broad and three feet high, are clubs weighted with lead (*lodu*), stone weights, and iron chains fastened to a stout bar. There is a *malkhāmb* (wrestler's pole) in the wrestling pit, which, in cases of some *gardimanis* is accommodated inside the house. In a niche in one of the walls are the guardians of the house a small figure of the monkey god Hanumān, and of the *panjā* or Ali's Hand. Thursday is the Musalman and Saturday the Hindu guardians great day on which special worship is offered to the deity. Some red earth (*kāvi*) is kept in a corner of the room and rubbed on the wrestlers' bodies when they perform.

The exercises taken in these *gardimanis* are *samu* (dips), *uṭābasi* (leg exercises), *malkhāmb* (wrestler's pole) and *lodu* (clubs). There is a rich variety of exercises in all. *Muli samu*, and *uṭābasi* seen to be typical of the district; the *uṭābasi* is performed in quick succession, *viz*., as may as 50 to 75 per minute. *Malkahāmb* is generally taught more to the young enthusiast of wrestling *Lodu* as a strengthener of the arm and shoulder muscles is very popular. The form of wrestling current is an Indian type in which holding by the *langoṭa* is allowed.

Many of these *gardimanis* in the district are now in a decadent condition. There is not that abounding enthusiasm and rivalry behind them as there was before a decade. Except for Harijans who have *gardimanis* of their own, boys of all other communities attend the village *gardimanis*. Boys begin to attend the *gardimanis* at the age of ten and continue til they are thirty or more. Those who are fond of athletic exercises do not marry till they are twenty-five. Champions, even if they marry, do not live with their wives. For a month before the yearly challenge meeting held in October on the day before Dasara, the champion lives on rich food and is on strict training. At the challenge meeting, which is always a great event in the sporting life of the rural people, the winner generally gets a handsome prize—a bracelet, turban or waistcloth.

Entertainments. *Purāna, Kirtana, etc.*

The forms of entertaining in the rural areas of the district are *purāṇa*, *kirtana*, *lāvani*, *bayalata*, *bhajana*, mimicry, etc. There are also professional singers, dancers and the dramatic companies who go on touring different villages, camping at each village for some days and entertaining people. The *ogata* (puzzles and riddles) is another form of entertaining but it also serves as a source of enlightenment and instruction. The *puraṇa*, *bhajana* and *kirtana* are mostly religious in character and vary according to communities. The Basava *purana* is common among Liṅgāyats, whereas, in the case of Brahmanic Hindus, all their later *purāṇas* are based on the eighteen classical Hindu *purāṇas*. In recent years many *kirtanas* and *bhajanas* are performed, which deal as much with social and cultural topics as with religious ones. *Kirtanas* wherein there is a harmonious blending of religious and social ideas, attract a large number of persons belonging to all age groups, whereas *kirtana* wherein only religious ideas are emphasized are attended mostly by old men and women who are orthodox. These *bhajanas* and

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kirtanas are undertaken only on festive occasions. The Brāhmaṇa community arranges *bhajanas* and *kirtanas* during Navaratri in the main *Vaiṣṇava* temple of the village and the majority of the village Brāhmaṇas and other enlightened people of the village attend them. In case of other communities these *bhajanas* and *kirtanas* are held during *jātre* (fair) days and on some social occasions. *Bhajanas* are held during the month of Kārtika and on other Hindu holidays, especially on fasting days. There is a tendency to hold *kirtanas* dealing with social topics on social occasions. *Hari-Kathā* (story of Hari) is also a means of entertainment and enlightenment in the case of Brāhmaṇas.

Bayalāta and other Dramatic Performances.

The *bayalāta* and *doddāta* are types of rural dramas constituting an old form of recreation peculiar to Karnāṭak. This type of drama is staged only on festive and *jātre* days. The play is enacted on a platform erected in an open space without an auditorium. The *doddāta* mainly deals with *paurāṇic* or social topics, of which "Pārijāta" (the story of Kṛṣṇa bringing *pārijāta* flowers to Satyabhāmā) being the more prevalent. The drama starts late at night and continues till day-break. The news of the performance spreads throughout the neighbouring villages. The actors have to speak at the top of their voice in order to reach the large audience. As there are no professional actors in villages, some enlightened villagers gather together two or three months before the day fixed, select a drama, distribute the casts by common consent and take instruction usually from the village teacher. Funds for the expense are collected from the villagers and the rich and the well-to-do of the village contribute liberally. After two or three months of training and rehearsing, the drama is enacted on the day fixed. There are no regular breaks for intervals in the drama but long songs which sometimes last even as much as half an hour serve to provide intervals to the audience.

With the emergence of organised dramatic companies and especially the talkies these *bayalātas* are fast disappearing. In recent years the dramas enacted by school children are receiving greater encouragement. Such dramas are organised under the guidance of the school teachers and mainly enacted at school functions or on *jātre* days. These are some professional companies which tour different villages staying at each village or town for a few days. The popular dramas enacted by these companies are *Badatanada Bhoota, Echemmnaik, Hemaraddi, Mallamma, Kadlimatti, Station, etc.*

Lāvaṇis and Other Songs.

The *lāvaṇis* are the most common form of recreation among the village folk of the district. In some villages there are particular sets of people who have devoted their life-time in developing this art and are known as professional singers of *lāvaṇis*. There are many types of *lāvaṇis*. Two of them are: (1) the *turai*, in which "man" is praised; and (2) the *kalgi*, in which "woman" is praised. In same places these *lāvaṇis* are very interesting, full of wit, humour and above all commonsense. The display of singing *lāvaṇis* is invariably arranged on *jātre* (fair) days and on other

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festive occasions. Some villages invite famous *lāvaṇi* singers from the nearby villages and honour them with presents. These *lāvaṇis* form the life blood of *jānapada sāhitya* (literature of the people) which is receiving increasing recognition in recent years as an important branch of Kannada literature. These *lāvaṇis* are mostly sung by males; but female singers of *lāvaṇis* entertaining the rural women folk are not uncommon. An important type of female songs is known as *bisu kallina hāḍu*, a song sung by women while grinding grains in a grindstone. These songs deal mainly with agricultural and other rural activities. There is another type of songs known as *jāre geetagaḷu*, meaning songs sung by a prostitute or songs dealing with prostitutes' lives.

Hantiya hāḍu is another district type of songs sung by the farmers at the time of harvest. The bullocks are tied to a pole, erected in a *kaṇa* (field), round which grain corns are heaped and the bullocks go on moving round the pole crushing down the corns. The *hanti* starts at about 9 p.m. and simultaneously the farmers of the field start singing the *hanti hāḍu*. These songs are sung in a very high pitch and even bullocks may get enthused by hearing them.

Of late in almost all towns of Karnāṭaka, during the nine days of *Navarātri*, *Nāḍa Habba* (national festival) is observed on a large scale. This festival is dedicated to *Nāḍa Dēvi* or Kannada Māte (mother). On the last day of *Navarātri* a framed picture of *Nāḍa Dēvi* is taken out in procession. During these days lectures are arranged, dramas are enacted, competitions in elocution, music, singing of songs and lyrics, mimicry, games and sports are held, and on the last day prizes are distributed to the winners.

Ogaṭas

Ogaṭa is another form of recreation. *Ogaṭa* means a riddle or a puzzle. They involve complicated questions and are mostly in the form of a verse, rhymed or blank, and sometimes, as posed by the members of the fair sex, in prose. There is a competition between two parties: a member from one party puts its *ogaṭa* for the other party to solve. After replying correctly the other party puts its *ogaṭa* for the first party to solve and the game goes on. These *ogaṭas* may sometimes be original and perplexing requiring high intelligence, thorough knowledge of village and surrounding life and great commonsense for one to answer. The *ogaṭas* used at the time of *Holi* are obscene. *Ogaṭas* are also used at marriages, especially at the time of *uṭṇi* when the bride has to use an *ogaṭa* to call her husband by his name in an involved and clever way.

Other forms.

Gamaka goṣṭhi (symposium), and classical dances of which *Bhārata Nāṭya* is an important form, are recreations for the cultured. There are four types of *Bhārata Nāṭyam*: (1) Alaripu, (2) Jāti-svaram, (3) Tillana, and (4) Sabdam, and a special class of artists known as *Bhāgavata Meḷā* perform the dances.

BACKWARD CLASSES.

THE BACKWARD CLASSES IN THE STATE OF BOMBAY are divided into three divisions, (1) Scheduled Castes, (2) Scheduled Tribes and (3) Other Backward Classes. The tribes known as Criminal Tribes previous to the repeal of the Criminal Tribes Act have since been classified under one or the other of the above three divisions. Of the 36 communities that are classified under the Scheduled Castes, 24 under Scheduled Tribes and 160 under Other

Backward Classes, those that are found in Dharwar District are given below :—

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Scheduled Castes: 1. Bhangi, 2. Chakravadya Dasar, 3. Chalwadi, 4. Mochigar or Samagar, 5. Chenna Dasar, *6. Dakaleru, 7. Dhor, *8. Hulsawar, *9. Holaya, 10. Madig, *11. Mini Madig, *12. Mahar, *13. Machigar. *Scheduled Tribes:* 1. Advichinchar. *Other Backward Classes:* 1. Beḍar or Beraḍ, or Naikmakkalu or Naikwadi or Talwār, 2. Bestar, 3. Bhoi, 4. Buruḍ or Medar, 5. Chhara, 6. Chigari Betigar, 7. Dasa, 8. Davari, 9. Golla, 10. Gondhali, 11. Haranshikāri, 12. Jatiger, *13. Jogi, 14. Killiket, 15. Korava, 16. Kunchi Korava, 17. Lamāṇi, 18. Nandiwale, 19. Shikkaligar, *20. Suler, 21. Vaḍḍar.

The population of the Backward Classes in Dharwar District in 1951 was 2,76,523, which was 17·60 per cent. of the total population. This population as distributed among the three divisions was as under :—

1. Scheduled Castes :—79,666.
2. Scheduled Tribes :—237.
3. Other Backward Classes :—1,96,620.

Scheduled Castes: According to the Hindu religion the society is divided into four divisions called *varnas*, viz., (1) Brāhmanas, (2) Vaiśyas, (3) Kṣatrias, and (4) Śūdras. The Scheduled Castes belong to the fourth order and they are considered untouchables. By article 17 of the Constitution of India 'untouchability' is abolished and its practice in any form is forbidden. *Scheduled Tribes:* These are the aboriginal tribes still living in hills and forests. Such tribes are very few in Dharwar District. *Other Backward Classes:* These include castes which are backward educationally, socially and economically.

Special provisions have been made for the Scheduled Castes and Tribes in Part XVI of the Constitution of India. These provisions provide reservation of seats in the Lokasabhā and the Legislative Assemblies of the State for a period of ten years from the commencement of the Constitution. Article 335 of the Constitution provides for their claims to be considered in making appointments to services and posts. The Rāshtrapati appoints a special officer to investigate all matters relating to the safeguards provided for them under the Constitution. The State of Bombay has created a separate department called the Backward Class Department, for the welfare of the Backward Classes.

There is also a non-official body looking after the welfare of these classes. It is called the Karnātak Pradesh Harijan Sevak Sangh. It appoints propaganda workers (*pracārakas*) to explain to the Backward Classes their rights and to guide them. It undertakes activities for their general amelioration. The State of Bombay pays the Sangh 75 per cent. of the expenses incurred on its *pracārakas*.

Of the *Scheduled Castes*, the Bhangis are scavangers in Municipalities; Chakrawadya-Dasars are agricultural labourers; Samagars

Note.—The population of the communities marked by asterisk is very small.

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are shoe-makers; Dhors are tanners; and Holayas are village watchmen for fields. The Phanse Pardhis belonging to the *Scheduled Tribes* are a wandering tribe living on hunting but recently they have taken to settled life by doing manual labour. Of the *Other Backward Classes*: the Bhois are fisherman; Medars make baskets, mats and other articles of cane and bamboo; Gondhalis live by begging; and Nandiwallas carry a trained ox and live on begging. The Korvās, once known for committing thefts and classed as a Criminal Tribe, are popularly believed to marry their daughter to an expert with many thefts to his credit.

There are two ex-Criminal Tribes Settlements in the district, one at Hubli and the other at Gadag. The ex-Criminal Tribes of Hubli are absorbed in the Railway Workshop and the Bharat Spinning Mill. But there are many without employment. During the course of the last two years two co-operative farming societies have been organised, one at Belligatti and the other at Kumbarganvi and about 60 and 15 of ex-Criminal Tribe families respectively of Hubli have been settled on those lands. An Industrial Society is organised and some will be absorbed there. Ameliorative measures are in progress. The ex-Criminal Tribes of Gadag also are employed in the Spinning Mill at Gadag and some of them keep she-buffaloes and deal in milk.

Each of these Backward communities has its peculiar manners and customs, but it will be difficult to give here details of them all. Details of only seven communities which have a considerable population are given below.

Chalwāḍis.

(1) *Chalwāḍis*. There is a *legend* about the origin of Chalwāḍis: In Kudal Sangam, a place where two rivers join, a general gathering of Lingayats and non-Lingayats was held. At that time the traditional Lingayat teacher, Basawanna, presented to the forefathers of the Chhalwadis who were present there a bell and a cup as sign (*mudrā*) of their being converted to Lingāyatism. From that day they were named as Chhalwadis.

Men are dark in complexion but women are a bit fair and possess well-cut features. Their population in Dharwar District is 11,603 (1941 census). They speak the Kannada language; profess *Sivamata* Hindu religion, worship Durgawwa, Dyamawwa, Yellamma and Basawanna, and believe in spirits. They have no divisions, but the *bedagus* (groups) recognised for marriage purposes are: *Gattyavaru, Billeyavaru, Madleyavar, Bileyavar, Bannakar, Kyadgiyavar Bannakar, Kyadgiyavar*, etc. The persons of the same *bedagu* do not intermarry.

The offer of marriage comes from the boy's father. Before a settlement takes place the boy as well as the girl has to be approved. An ornament is given to the girl in token of approval. The marriage is fixed by the headman of the tribe who is called the *chalwāḍi*. The auspicious day for the marriage is fixed in consultation with the *pancāṅga* (almanac). A sum of Rs. 50 is paid as bride's price before the marriage or even afterwards. On the day previous to the marriage *devakārya* is performed in which the family deities are worshipped. On the day of marriage the couple is given a bath

after rubbing turmeric paste over their bodies, *bāsinga* (marriage chaplet) is tied on their foreheads and the ceremony called *akkikālu, i.e.* sprinkling of rice over the couple, is performed. It completes the marriage ceremony proper. The next day the couple are taken to the village deity.

There is a practice among Chalwāḍis to dedicate girls to the goddess Yellammā or Hulgewwā. When there is no male member in the family and when no person agrees to stay with the family as son-in-law, the girl is dedicated with the intention that she should remain with her parents. On the day of dedication the girl wearing a new *sāri* and bodice is carried to the temple of Yellammā or Hulgewwā. Other girls already dedicated assemble in the temple and perform the ceremony of dedication. A dedicated girl ties round her neck a token of Yellammā or Hulgewwā. After the ceremony a basket containing a cocoanut, turmeric powder, rice, etc., is presented to the girl and placed on her head. The girl is then supposed to lead an unmarried life. This custom coupled with poverty helped to create a class of prostitutes among the Chalwāḍi women. With the passing of the Devadāsi Act, the practice is rapidly on the decline.

The dead are buried as a rule.

The elderly person of the locality with the help of the *pancas* settles the community disputes. If a married woman commits adultery she is allowed to marry the man on payment of the marriage expenses to her former husband. If she is an unmarried girl she is allowed to marry the man. Ordinarily the persons committing such offences are only warned but at times also fined. If any other offence is committed the person is fined Rs. 5 to Rs. 10, the amount of fine collected being spent for feasting the castemen.

Mādigs.

(2) *Mādigs*: Māngs are known as Mādigs in Kannada districts. The tribe is described in Saṁskṛt literature by the name Mātang, of which Māng is a corrupted form. Regarding the origin of Māngs, it is held by them that they are descended from Jambṛṣi who is popularly called as Haralayyā in Karnatak. He had three sons named Halmaṇi, Hepmaṇi and Raktamani. At that time the earth was in a state of lava; god Mahādev, Haralayyā and Basawaṇṇā were thinking how the earth should be cooled down, when Mahādev said that the earth would be cooled down if Hepmaṇi was offered to the earth. Basawaṇṇā took upon himself to bring Hepmaṇi for the purpose and accordingly he went and invited all the three sons of Haralayyā for a feast. They accompanied him and there Mahādev offered Hepmani to the earth and the earth was cooled down. At the time of the offering Haralayyā was not present. On return of the two sons, Haralayyā asked Basawaṇṇā where his third son was. On hearing from him that Mahādev had offered him to the earth, Haralayyā got angry and immediately cut Basawaṇṇā's throat. While dying Basawaṇṇā instructed Haralayyā not to throw away his horns, hoofs and *gund pacchi*. But Haralayyā who was angry threw them away and cooked the rest. At that time a Holeya arrived and Haralayyā asked him to see if the meat was cooked. Holeya took out some pieces of the boiled meat in a spoon

and poured them in Haralayyā's hand. While pouring his hand was above Haralayyā's. Holeya then said that he was superior to him (Haralayyā) as his hand was above Haralayyā's. In this way Haralayyā and his progeny came to be treated as inferior by Holeyas and was named as Mādigs. This version which is said to be taken from the literature kept with Bal-Basawa, the hereditary fortune-teller of the Holeyas, differs from the one given by R. E. Enthoven. According to the story cited by Enthoven, Mādigs are descendants from Jambrishi, who had seven sons, one of whom named Karkamuni was offered by him to the earth. Karkamuni had two sons, Madarchanaya and Niluchandaya. The former was sentenced to be a Mahār by god Śankara for having eaten his cow, and the latter to be a Māng for having gone before god Śankara with his body sprinkled with the blood of the cow. These two sections, *i.e.* Holeyas or Mahārs and Māngs or Mādigs are since on inimical terms with each other and constantly quarelling for superiority.

Mādigs appear to be one of the aboriginal tribes and are spread over in Bombay State. They are dark in complexion, robust and tall in stature.

Their number in Dharwar District is 37,328 (1941 Census). They speak Kannada, profess the Hindu religion, and worship Yellammā, Durgawwā, Mariammā and Mailar. They have three endogamous divisions: (1) Mādig, (2) Mini Mādig, and (3) Dakuleru. Some of the *bedagus* (groups) recognised for the purpose of marriages are as under: Samudradavaru, Sandner, Hedgudiyavar, Zoleyavar Biandiyavaru, Ganakyavara Hegdenavar, Kengar, etc. Marriages are prohibited between members of the same *bedagu*.

The offer of marriage comes from the boy's father. The peculiarity observed in settling the marriage is to see whether the parents of the boy and the girl possess *rakkals*, *i.e* a right to receive *āya* (*baluta*) from the agriculturists. If any one of them does not posess it, the marriage cannot be settled. When the marriage is fixed a sum of one anna and a quarter is paid to a *dasāppā*, a functionary who announces the settlement. A sum of Rs. 40 is paid as bride's price. The marriage takes place in the evening of the auspicious day fixed by the *upādhyāya* (priest). The ceremony is called *akkikālu* i.e. sprinkling of rice over the couple. The next day a feast called *bhoom* is given to the castemen in honour of the family deity. On the third day the couple is taken to the village deity in procession. On the fourth day a function called *vilya* is performed in which a brass dish containing a new *sāri*, a new bodice-cloth and betel nuts and leaves are placed in the marriage pandal and offered to the bride's mother. The same day the couple leave for the bridegroom's place.

The practice of dedicating girls as *devdāsis* (*Basavis*) is observed among the Mādigs. The age of the girl to be dedicated ranges from 5 to 14 years. She is dedicated to god Hanamant. On the day of dedication the girl takes bath, wears a new *sāri* and bodice, sits before the family deity and a priest (*jogappā*) ties three white beads round her neck and five *Basavis* perform *ārati*. A feast is given to the castemen in token of the ceremony. Since the passing of the Devdāsi Act, such dedications are becoming rare.

Mādigs generally bury their dead; the corpse of a person who had white leprosy is burnt.

In every Mādig locality there is one elderly person called *Hiriya*. All obey him. He settles all matters with regard to marriages, *āya*, etc. He imposes a fine of Rs. 5 to Rs. 25 on culprits except the poor who have only to pay a betelnut and leave and to bow to the Hiriya. The amount of fine collected is spent for the welfare of the community. Their main food is *jowar*. They also eat wheat and rice. They eat flesh of goat, sheep and fowl. They also eat beef. Many of them live in thatched huts but some of them possess houses of mud-walls and roofs. They wear the dress and ornaments used by common agriculturists. Formerly they were not allowed to attend school. Now they are allowed but they do not send children to school regularly. One of them is a practising pleader, a few are matriculates and primary school teachers.

They have no lands of their own, and mostly depend on *āya* which they do not get regularly. Hence their economic condition is not satisfactory. Prohibition has come to their aid. They now save what they used to spend over drinks, dress better, get more food than before and quarrel less.

Bedars.

(3) *Bēdars* are called by the following names in different parts :— 1. Naikmakkalu, 2. Walmiki, 3. Talwar, 4. Berad, 5. Byadar.

They claim their descent from one Kannayya who is supposed to be the founder of the tribe. According to the story current among the Bedars of Dharwar District, Kannayya was a hunter and a devout worshipper of god Hanuman. Brāhmaṇas worshipped god Hanuman after taking bath and offered him sweet dishes for *naivedya*, but Kannayya worshipped him without taking bath and offered him the flesh of the animal he hunted that day. Once the Brāhmaṇas ridiculed him for worshipping god Hanuman with unclean body and for offering him flesh. Annoyed with it, Kannayya went out, cleaned his intestines by a cloth inserting it in the stomach and returned with water in his mouth. He threw the water on god Hanuman and as he had not hunted any animal on that day, he cut flesh from his own thigh and offered it to the god. This was followed by a great thundering and lightning and it appeared as if the temple of god Hanuman would collapse. The Brāhamaṇas ran away through fear but Kannayya embraced god Hanuman to save him from injury. God Hanuman was pleased with his devotion and at Kannayya's asking granted him the blessing of *kannagatti* and *kattalu*, i.e. an instrument of house-breaking and the night of *Aṣāḍhi Amāwāsyā*. With the help of the instrument Kannayya used to commit thefts on that *Amāwāsyā*. The property stolen was divided equally between the owner of the house in which the theft was committed, god Hanuman and himself. Even now the Bedars have a practice of committing theft on *Amāwāsyā* days and of keeping a share from the booty for the god.

There is another story current among the Bēdars. When Lingāyatism was being formed, Kannayya was taken as a disciple by Basawaṇṇā. At the time of *vibhūti pūjā*, Basawaṇṇā gave *vibhūti* to all including Kannayya for applying it to their forehead

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At the very moment Kannayya saw a deer running away by their side and instead of applying *vibhūti* to his forehead, he threw it away and ran afted the deer. Basawaṇṇā then said "*Bēḍa*" meaning thereby that he should not be admitted to Lingāyatism. Since that time Kannayya and his progeny came to be known as *Bēḍa* or *Beḍaru*. They are one of the aboriginal tribes spread over in the southern districts of Bombay State.

Bēdars are dark in complexion, strong and well built. Their population in the district of Dharwar is 13,249 (1941 Census). They speak the Kannada language, profess the Hindu religion and worship Yallammā, Hanuman, Basaweshwar, Karewwa, Dyamawwa and Durgawwa. They have the following divisions: Durgamargi Bēdar, Hesbēdar, Karkarmunder and Naikmakkalu. Durgamargi Bēdars go out begging carrying with them a box with an idol of Durgawwā in it. Hesbedars are worshippers of Hanuman or Venkatramana. They live on begging and do not ordinarily leave a house unless something is given to them. Others represent the general Bēdar class. They have the following *beḍagus*: Mumudlavar, Hommunaglu, Podannavar, Gunjlore, Annennavar, Mallannavar, Bachalanavar. They do not marry in the same *bēḍagu*.

The offer of marriage comes from the boy's father. If the marriage is settled a function called *sāksi vilya* is performed in which a banana is put in the girl's *udi* (*sāri*-end) and sugar and *pān supāri* is distributed to the castemen. It is followed by *dodda vilya* in which the girl is given a new *sāri*, a new bodice and a few ornaments. A sum of Rs. 40 is paid as bride's price. The marriage is performed at the bridegroom's place. On the first day *devakārya*, *i.e.*, worship of the family deity, is performed. The next day takes place the *arişaṇa* ceremony in which the couple is bathed after applying turmeric paste to them. The marriage proper, popularly called *akkikāḷu*, is performed the next day. The *upādhyāya* or the Ainawar (shepherd) who performs the service ties the *mangalasūtra* round the bride's neck and recites *mantras* at the auspicious time, and the assembled sprinkle rice on the couple. The relations then offer presents to the couple who are then taken out in a procession with music playing. The next day the *magoli* ceremony is performed in which the bride and the bridegroom swing a cradle in which is kept a boy-shaped toy made of sandalwood.

Dead bodies are either burnt or buried. The dead is given a bath at home and wrapped in a new cloth. A Lingāyat Ainawar comes and performs the *pūjā* of the dead. On the third day boiled rice is offered to the dead and on the fourth day the carriers of the dead body are served with meals. Before the end of the year of death, one goat or sheep is offered to the dead and the castemen are feasted.

The community has only one *guru* and he resides at Anegundi. He appoints one elderly person in each village as *kattimani*. The latter is hereditary but the *guru* can change him. The *kattimani* administers justice with the help of the elderly persons

but cases of sexual indiscretions when disputed are decided by the *guru* himself. If adultery is committed by a man or a woman he or she is fined Re. 0-1-3 to Rs. 2. The fine so collected is spent on the expenses of the *guru*, the *kattimani* and the *pancas* and on meals to the castemen.

There is the practice of dedicating girls to Yallammā. Such girls are called *basavis*. The girls are dedicated when there is no son in the family. The dedicated girl is treated as a son of the family. The girl to be dedicated is taken to the temple of Yellammā in Belgaum District. There the *pujāri* ties round her neck a necklace of five beads and one gold *putali*, and another of seven or nine shells, in the presence of Yallammā. She is then presented with a *hadaligi*, i.e., a basket. This finishes the function.

The Bēdars eat *jowar*, rice and wheat. They also eat flesh of goat, sheep, hare, deer, and fowl. The males wear a *dhoti*, a shirt and a turban. Women wear a *sāri*, a bodice and bangles. They put on ornaments that are in common use in the district. Few of them are educated. There are about five graduates, half a dozen Matriculates and some of them have passed the Primary School Final Examination.

As they were committing thefts and dacoities, they were notified as a criminal tribe. Many of them have ceased their criminal activities and are settling down as agriculturists and agricultural labourers. Some from Dharwar proper are rearing gardens of mangoes and guavas. They live in thatched houses but some have built mud houses.

Gollas.

(4) The *Gollas* are a tribe of wandering cowherds and medicine sellers. The largest number is found in Dharwar District. Their traditions trace their descent from Lord Kṛṣṇa. It is said that the Yādavas who were settled in Mathurā in North India and to whose race Lord Kṛṣṇa belonged, became rich and proud during His regime. At that time Nārada descended on the earth with a man who was made to appear as a pregnant woman and asked Lord Kṛṣṇa whether the person will deliver a boy or a girl. Lord Kṛṣṇa replied that he will deliver a wooden rod (*oṇake*) used for pounding rice and that the rod will destroy the Yādavas who had been too proud of their wealth and power. To a great surprise, the man did deliver a rod and since then factions and fights took place among the Yādavas destroying and reducing them to poverty. The result was that they had to migrate for their livelihood and in the course of their wanderings, some of them settled in the south. However, the original home of the tribe in Dharwar District appears to be Telangan and it is said that about more than a hundred years ago during the great famine in Telangan, many of the tribe migrated northwards in search of food.

The Gollas are dark in complexion, of medium stature, possess roundish face, and are hardy. Their population in Dharwar District may be between 10,000 to 12,000 at present. Some of them speak Telugu at home but their common language

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is Kannada. They profess the Hindu religion. Their favourite god of worship is Lord Kṛṣṇa. They also worship local deities such as Hanamant, Yellammā, Hulgammā, Dyamawwā, Durgawwā and Venkatarāmaṇa. They worship cows in particular. They also worship trees of *Baniyan*, *Pimpal*, *Umbar*, *Śami*, and *Nimba*, and believe in ghosts, and spirits.

The following are the endogamous divisions among the Gollas of Dharwar District: 1. Kṛṣṇa Golla. 2. Hanam Golla. 3. Battal-bhoom Golla. 4. Pāknāk Golla. 5. Halla Golla. 6. Advi Golla. 7. Śāstra Golla. Hanam Gollas are *pujāris* of god Hanamant. They also cultivate lands. Advi Gollas are professional hunters, who keep a number of dogs and work as manual labourers. Śāstri Gollas follow the profession of physicians. They bring herbs from forests and sell them. The other divisions have settled as agriculturists and agricultural labourers. Inter-marriage does not take place between the different divisions. Each division has its *bedagus*, e.g., the *bedagus* recognised among the Kṛṣṇa Gollas are: Goshala, Turbail, Bhillar, Sulikallinavar and Padlavar. Persons of the same *bedagu* do not marry among themselves.

The offer of marriage comes from the boy's father. When the marriage is settled the boy's mother feeds the girl with sugar. Before the marriage ceremony, a ceremony called *vilya* is performed when the boy's parents present a new *sāri* and a few ornaments to the girl. The marriage is performed on an auspicious day fixed in consultation with the *upādhyāya* and the marriage is performed at the place of the bride or the bridegroom in a house specially selected for the purpose. The first day *ariṣaṇa*, i.e., bath after application of turmeric paste to the couple, is performed. The next day *devakārya* takes place in which the family deities are worshipped. On the third day takes place the marriage which is popularly called *akkikāḷu*, i.e., sprinkling of rice besmeared with turmeric powder. The *upādhyāya* first ties the auspicious necklace round the neck of the bride and then utters the *mantras* while the assembled sprinkle the rice on the couple. Then presents are given to the couple who are taken out in procession to the temple of the village god The next day the couple stays at the bride's places, and the day after they go to the bridegroom's place.

They burn or bury the dead according to their convenience. Unmarried persons are buried as a rule. Before burning or burying a small piece of gold is put into the mouth of the dead. On the third day, lumps of boiled rice and cakes are offered to the dead. On the nineth day a feast is given to the castemen and a purification ceremony is performed before the end of one year.

In olden days justice was given by the caste *pancas* but the practice is not in existence now. Their main food is *jowār*. They also eat wheat and rice. They eat fish and flesh of goat, sheep, and fowl. It is peculiar with them to live in very small and low huts having the shape of a half cylinder. Some of them have now settled in villages and they possess houses of the type possessed by agriculturists. Formerly a man used to wear a shirt, a loin-cloth, and a piece of cloth for his head-dress. A woman used to wear

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a black *sāri* with three white lines for its border and a bodice. With a few exceptions, the community now wears the dress and ornaments ordinarily worn by agriculturists. They are backward in education. It is only when certain concessions were extended to other Backward Classes that a few persons took advantage and got themselves educated. There are two graduates, five or six Matriculates and 15 have passed the Primary School Final Examination. Most of the boys are not attending schools even today and sending of girls to school is an exception. Few of them own agricultural lands or houses. They generally live on manual labour. In olden days there was a custom among them not to cultivate lands and not to build houses. This explains why they are without lands or houses. Recently they have begun to purchase lands and houses and are trying to settle in villages.

Haraṇśikāris.

(5) *Haranśikāris* are a tribe similar to the one known as Pārdhis, Phānse Pārdhis or Adivicancer, hunting tribes in the Bombay State. Those in Karnāṭak are called Haraṇśikāris. *Haraṇ* means a black buck and *śikāri* means a hunter. The name Haraṇśikāri is thus descriptive of the life of the tribe.

It is difficult to trace their origin but they claim to have once been Rajputs. The legend current about their origin says that the tribe is descended from a person called Khanja. He had three sons. Due to unequal distribution of wealth between the three sons and because of their marriage with girls of different social status, the one became a Mārawāḍi (accumulator of wealth), another a Lamāṇi (a trader) and the third a wanderer in forests. But there is no foundation for this legend. This wandering tribe took to hunting and came to be known as Pārdhis. About 300 families were helped to settle in the former Kolhapur State to accompany the Mahārājā when he went out hunting. The Mahārājā used to pay them when they were taken out for hunting and also used to assist them in other ways. From there about 100 families were sent to Savaṇūr to serve the Nawab of Savaṇūr in hunting. Some of these families migrated from Kolhapur and Savaṇūr and settled in different parts of Karnāṭak. Those Pārdhis who arrived in Karnāṭak came to be called Haraṇaśikāris. Being a wandering tribe it admitted amongst them persons of other castes including outcastes. It is therefore a heterogenous collection and bears evidence of having been recruited at times from Rajputs, Kolis, Kurubars, etc.

They are dark in complexion, tall in stature and possess oval face. The number of Harṇśikāris in Dharwar District may be about 1,000. They are concentrated at Hubli and Gadag. At home they speak a corrupt form of Gujarāti, and speak Kannada outside. They profess the Hindu religion. Their favourite deities are Tuljā Bhavāni, Yellammā and Venkaṭaramaṇa, and they also worship local deities such as Sandurgawwā, Dyamawwā, etc.; they regard rivers as godesses.

They have six divisions, viz., (1) Kāle, (2) Cavān, (3) Pārthi, (4) Pawār, (5) Hattikankan, and (6) Unnikankan, divided into two groups; the first three divisions come under one group and the

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last three under another. Marriages are not permitted within the divisions of the same group.

The offer of marriage comes from the boy's father. There is the practice of marrying by exchange, *i.e.*, the brother and sister in a family of one group are married to the sister and the brother in the family of the second group. If a family has no girl to give in marriage in exchange, that family has to pay Rs. 60 as bride's price to the girl's father. After the betrothal the conduct of the bride and the bridegroom is watched for a year or so and they are married only if their behaviour is noticed to be good, which fact being first intimated to the *kattimani* who is the leader of the tribe. At that time sugar is distributed and meals are served to their castemen. If a party refuses to marry, it has to pay Rs. 5 as fine to the *pancas*. The marriage takes place when the boy and the girl become major.

On the day of marriage the bridegroom goes to the bride's house and brings her to his house. They are bathed thrice during the course of the night. At 12 o'clock meals are served to the castemen. The ceremony of *akkikāḷu* takes place at 4 a.m. and at 6 a.m. the bride returns to her parents' house. It completes the marriage ceremony. Then *aher* (presents) is given to the bride and bridegroom. The bride is then sent to her parents' house where meals are served to castemen. She returns to her husband's house the next day before 10 a.m. At the time of departure *kuṅkuma* is applied to her forehead and one end of her *sāri* is filled with rice. She then visits each house of her castemen for taking leave. During marriage the bridegroom wears a *dhoti*, a short and a piece of cloth for head-dress. He also wears a finger ring. The bride wears a *sari*, bodice and *odhani*. She also wears ornaments in use in Karnatak, in her ears, nose, and on arms, ankles, etc. Music is played during the marriage. They also wear flowers. The marriage takes place in a pandal in front of the bridegroom's house.

The dead are burnt but also buried if a person is too poor to purchase firewood. The dead body is wrapped in a new cloth and carried to the burial ground. There it is bathed and besmeared with butter. Then it is burnt. When a death occurs in a house, all water in the house is thrown out. They do not believe in evil spirits.

The *kattimani* who is the head of the tribe gives justice with the help of the castemen. A person who commits a theft in their locality is fined Rs. 12 and compensation equal to the price of the goods stolen is paid to the person at whose place the theft was committed and Rs. 2 out of the fine recovered is paid to the *kattimani*.

The Gazetteer of Karnāṭak (1893) states that after Dīpāvaḷi the Haraṇśikāris assemble in their temple and give a feast to the castemen. Then all the married women are called and asked to dip their fingers in boiling oil. It was their belief that the woman whose fingers did not burn in that oil was chaste. The present day practice is to ask the accused denying an offence to stand the

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ordeal of 'boiling oil' to prove his or her innocence. Another method followed is to ask the accused to dive under water while a shell (*kavadi*) is thrown away. A person runs after the shell (*kavadi*) and brings it back. If the person diving does not raise his head till the runner returns, he is considered not guilty.

If an unmarried woman commits sexual indiscretion the *kattimani* imposes a fine of Rs. 5 to Rs. 10 on both the man and woman. If the man is also unmarried and if they belong to different *bedagus* they are married; otherwise, they are purified, and allowed to marry according to their customs. If the woman offended is a married one she is allowed to stay with her husband after payment of a fine, which is utilised for the welfare of the community.

They eat *jowar* and wheat. They also eat flesh of goat, sheep, deer, spotted deer, etc. They do not eat fish and other animals living in water, as they worship the river as a goddess.

Haranśikāris live in a peculiar type of houses. It has a round base with a tapering top. It is generally made of dried cotton stems. Such huts become an easy prey to fire. Some of them have built *pakka* houses in the Hubli Settlement.

Men wear a *dhoti,* a shirt and a piece of cloth as head dress. Women were a *sāri* and a bodice. Formerly women used to wear a petticoat with *odhani* and a long bodice tapering downwards to the front. The ornaments used by men and women are those in common use in the locality.

They are very backward in education, and few of them have reached the stage of higher primary education. There is only one girl who has passed the first year course in the Training College.

These people are a wandering tribe and have no occupation of their own. They once used to live on hunting. As this occupation could no more maintain them they took to committing thefts, particularly of crops during harvest time. The tribe was therefore notified as a Criminal Tribe. At present they are living mainly by manual labour. A few of them have settled on the agricultural lands at Kambarganvi.

Lamāṇis.

(6) Lamāṇis are also known as Lavānas or Lambāḍis in Karnaṭaka. It is said that they are identical with Vanjaris. The term Lamāṇi is derived from *lavaṇa* meaning salt, the tribe being the chief carriers of salt before the opening of cart roads and railways. It is also said that they are called *Lavānas* because they were born in the dynasty of *Lava.* Similarly the term Vanjari is derived from the Saṁskṛt word *vāṇijya, i.e.,* trade.

The tribe appears to have been recruited to some extent either from Rajput sources or from followers of Rajput clans who have adopted the clan names of their masters. According to Crooke, the Rajput origin is admitted in their traditions. In old days when there were no railways, roads and carts this tribe used to transport articles of trade on pack-bullocks. They used to carry corn to a country where it was not available and used to bring from there the articles available there. For this purpose they were required to keep

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bullocks in thousands. It appears that some of these men accompanied the army as suppliers of grain during the invasion of the Deccan by the Mughal kings. They remained in the Deccan thereafter carrying on trade from place to place particularly transporting corn from Ghāt districts to coastal areas and salt from coastal areas to Ghāt areas. After introduction of roads and railways, they were displaced from their trade and remained unemployed. As they possessed a big stock of cattle, they were compelled to stay in forests where their cattle could get fodder and water. As tradesmen they used to move in groups and that is the reason why they settle in bands (*tāṇḍās*). As they lost their trade, they began committing thefts and other offences. The tribe was notified as a Criminal Tribe. As time went on Tribe began to settle on the outskirts of village sites, undertaking sale of firewood and grass or working as agricultural labourers. Some of them have now settled as agriculturists owning land themselves. Though they may be Rajputs in origin, in the course of their migration the tribe appears to have been recruited from varied elements of the population. According to their custom they admit any person in their caste, except Mohamedans, Christians and Harijans.

As a class they are robust and well-built, but short in stature. They are rather dark in complexion, but women are fairer than men. Both men and women are hard workers. Their population in Dharwar District is 16,689 (1941 Census). The population in this District is on the increase because they have taken a liking to settle on the agricultural waste lands in the Malnad area.

They speak a mixed dialect of Gujarāti, Hindustāni and Marāṭhi at home, and Kannada outside. They profess Hinduism, and worship chiefly Venkataramaṇa, Tuljābhavāni and Kṛṣṇa (Bālāji). They also worship Sevabhaya who passed away as a saint. His *samādhis* are at Papur and at Lonand. They visit his *samādhi* every year after Dasarā as an auspicious beginning of the year's work. They hoist a white flag in front of their temple as a sign of their tribe. A *tāṇḍā* has a common temple and the family deities are kept in individual houses.

The endogamous divisions among *Lamāṇis* found in Karnāṭak are Agasas, Dhalyas, Hajams, Jogis, Mahars, Sonars and Tamburis. None of these divisions eat together or intermarry. The endogamous divisions have the following clans (inter-section) with sub-divisions shown below the name of each :—

Chavan.

Alodh.	Kurha.	Palathiya.
Banod.	Lavadiya.	Sapanat.
Kolot.	Lovna.	Supanat.
Korch.	Muda.	

Jadhav.

Ajmira.	Devijival.	Korakelut.	Padatya.
Babisival.	Dharavat.	Lavadya.	Vadatya.
Bahon.	Garigavat.	Luniva.	Vishalvat.
Bhukiya.	Ghogalut.	Malavat.	
Bolapavaravi.	Jarabala.	Pada.	

Pawar or Parmar.

Amgot.	Dharabala.	Lonsawad.	Vadaegya.
Badavat.	Gorhama.	Lombavat.	Vakdot.
Balnot.	Indravat.	Mori.	Vishalvat.
Bani.	Jarabola.	Punavat.	Vinjarvat.
Charote.	Lokavat.	Orste.	Zarpala.

Rathod.

Alot.	Dalvan.	Jathot.	Mazal.
Banot.	Dharamsot.	Khatarot.	Peraj.
Bhukiya.	Gaval.	Kilut.	Turi.
Chatotri.	Jalpot.	Mantavat.	Vat.
Dahe.	Jalot.	Muna.	Vartia.

Vedi.

Marriages are prohibited between members of the same clan or of allied clans. Thus Devijivals under the Jadhav clan are forbidden to marry not only with other Devijivals but with Bahons, Babisivals, and many other clans because they are branches of one stock. Polygamy which was once allowed and practised is now restricted by the Bombay Prevention of Hindu Bigamous Marriage Act (XXV of 1946). Divorce is allowed but takes place rarely. When a divorced wife remarries with the consent of the *panchas*, the would-be husband has to pay Rs. 100 to her former husband and Rs. 50 to the *panchas* and if without their consent, he has to pay Rs. 200 to her former husband and Rs. 100 to the *panchas*. The offer of marriage comes from the boy's father who has to pay a bride price (*terav*) in money and a bullock or two. This *terav* may differ according to the tradition of the sub-division. If the boy's father is unable to pay that amount, the bridegroom has instead to serve his father-in-law for two or three years. When the offer from the boy's father is accepted, the boy's father gives *viḍā* and a rupee to the *naik* of the bride's *tāndā*. The betrothal is performed several years in advance in certain cases. During the feast of betrothal the following song is sung :—

Rādhā mīṭhī ghoḍalī, raṇa mīṭhī talavāra ;
Seja mīthī kāmiṇī, surā mīṭhī sāṅga ;
Lo bhāī bhāṅga.

Meaning :—Rādhā means brave. A brave person is fond of a mare. A sword is dear in war. The wife is dear on the bed and a spear is dear in hunting. Similarly this meal may become pleasing to you.

The marriage however takes place only when the couple attain majority. An auspicious day for the marriage is fixed by a Brahmin. A function called *sāḍi tano* is performed at the bridegroom's place before he starts for the bride's place. At that time *ghoṭā* (infusion of hemp leaves) and meals are served to the castemen. The bridegroom wears a *kanṭi kamān* shirt (a long shirt), a red full-pant and a shawl and also carries in his hand a bag called *sarāfi kotali* containing betel-nut and leaves and money. While starting, the castemen of his *tānḍā* pay him *aher* ranging from annas four to Rs. 5. Then the bridegroom starts for the bride's place

with 3 or 4 married women (*muttaide*). On the way he is received by a party of women from the bride's place who feed him there with sweets and water. Then they proceed to. the bride's place. There the castemen are served with *ghoṭā* and meals. The marriage is performed at night after 11 o'clock according to the *gandharva* form of marriage. Marriages are performed only on Mondays and Thursdays and in the months of Māgha, Fhālgun, Chaitra, Āṣāḍha and Śrāvana. After the feast the ceremony proper, called *akkikāḷu*, takes place in which the service is performed by an elderly person. The marriage ceremony is completed after the married couple go round the auspicious space seven times, holding each other's hand. After the marriage the castemen are served with a feast. The next day morning, the marriage *dhoti* is put round the bridegroom's neck and his mother-in-law touches the *dhoti* with a pestle (*musaḷ*) four times on one side and three times on the other advising that he should not ill-treat his wife. The bridegroom pays her Rs. 2. The *devar utā* (the meals in the name of God) is then given by the bridegroom. For this purpose he pays Rs. 30 to Rs. 40 to the *panchas* who make good the difference if required. The meals generally consist of rice, curry and flesh of goat. The next day the boy starts for his place with his wife. At that time the castemen give *aher* to the bride which she carries to her husband's place. No music is played during the marriage. A sum of Rs 300 to Rs 400 is spent for the marriage by the bridegroom's side and Rs. 200 by the bride's side. The dress of a bride during marriage is a petticoat (*paikar*), a bodice and a shouldercloth (*odhani*). She also wears ornaments made of brass, silver or gold and bangles and anklets of elephant's bone all over the arms and ankles. A married woman wears, as a rule, an ornament called *heralu* one of which is suspended from the head hanging on the rear of the neck and two over the two ears. The *heralu* is slung with a red thread and those hanging on the ears have brass cups.

As a rule, Lamāṇis burn their dead. If an unmarried boy or girl dies he or she is buried. While the corpse is burning the son of the dead touches it seven times with a stick and this ritual called *kunchlai* is considered important. *Dinakarma* (obsequies) is performed on the 3rd day when *malda* (a sweet preparation of wheat) and water are offered to the dead at the burial place. After return a few persons are feasted with *malda*. On the 12th day the relations of the dead undergo purification and on the 13th day a feast is served to the castemen.

Every *tāṇḍā* has its hereditary headman known as *naik* and all persons in the *tāṇḍā* abide by his orders. He also administers justice with the help of one *kārbhāri* and five *panchas*. They also arrange social functions and collect contributions for the purpose. Whenever a person is found guilty of an offence by the *panchayat* he is fined. In old days the fine was up to Rs. 150; but in recent years it does not exceed Rs. 30. If a married woman is found to do sexual indiscretion with a man within the *tāṇḍā*, the man concerned is fined and the fine is paid to her husband. If the man is a non-Lamāṇi, the woman is fined and the fine goes to the *panchas*. If an unmarried girl does it within the *tāṇḍā*, she is married to the man concerned if he is not of the same or allied *beḍāgu*. In other cases the man is fined and the fine goes to

the *panchas*. If she does it with a non-Lamāṇi, the girl is fined and the fine goes to the *panchas*. If the decision of the *panchas* of the *tāṇḍā* is not respected, they approach *panchas* of some other *tāṇḍā* for decision.

Coming from Rajaputana the Lamāṇis were mainly wheat eaters, but settling down in Karnāṭaka they have taken to *jowar* as their staple food. They eat flesh of goat, sheep, wild boar, deer, hare, fowls, etc. They are also used to drink liquor and toddy.

The Lamāṇis are accustomed to live in groups away from village sites. Their huts are small and low and made of palm leaves and grass. They have a superstitious awe for *pukkā* houses. This is said to be based on a legend that a Lamāṇi who disregarded their customs of living in small huts and built a *pukkā* house died with all the members of his family on the completion of the house. Another reason given is that whenever a death occurred in a *tāṇḍā* the old practice was to leave the habitation for a new place. The old belief is now on the wane and the people have taken to building *pukkā* houses and a few of such houses can be seen in the *tāṇḍās* in Kalghatgi Taluka.

A male used to wear shorts and a shirt called *bagalbandi*. A red piece of cloth was used for head-dress. The dress is now materially changed. He now uses the dress of a local agriculturist, *i.e.*, a shirt, a *dhoti* and a piece of cloth for his head-dress. He used to carry a bag adorned with shells (*kavadi*) for keeping his tobacco, betel leaves and nuts and money. It is now replaced by the locally used pouch called *cañcī*. The women wear a coarse petticoat generally green or blue, with a fancy pattern. Over that they wear a scarf, a piece of cloth called *odhani*, which is taken over the head from the left to the right. They wear a coarse open-backed bodice often red and highly worked in fancy patterns studded with glass pieces. This dress which has been current for several years now, is not easily amenable to washing on account of its patterns, and remains dirty. But the women are so orthodox that they are not prepared to change it. However, attempts are being made to persuade them to use simple dress and the new progeny are using a petticoat, a bodice and a *odhani* of printed thin cloth which admit of frequent washings.

Men wear ear-rings of brass or gold and a finger ring, and women several ornaments, the chief of which are: the nose-ring, ear-rings, three *heralus* (suspended from the head towards the ears and the back), finger-rings, anklets and silver ornaments on the five toes of the leg. They also wear bangles of the elephant's bone on their arms and anklets on their ankles. They also use at times bangles of the horns of the spotted deer and Sāmbar.

The Lamāṇis have remained very backward in education because of two factors handicapping their children. One is as they live away from the village sites their children have to travel long distance to attend the village school and the other is that the

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language taught in school differs from the dialect they speak at home. Recently efforts are being made to start a school in the *tāṇḍā* itself if sufficient number of children are available. But small *tāṇḍās* will still have to experience the difficulty. With the starting of schools in the *tāṇḍās*, the Lamāṇis are getting educated and now we see that some of them are graduates, Matriculates, and persons who have passed Primary School Final Examination. Some of them are in Government service and others are employed as teachers in primary schools.

In old days the Lamāṇis were carrying on trade and were well placed. When they lost their trade, there was a great deterioration in their economic condition, so much, so that they took to committing thefts and other offences. As they used to live away from the village sites, it facilitated them to take to illicit distillation, and the Lamāṇis became notorious for this crime. With the introduction of Prohibition, there is an effective check on their activities connected with illicit distillation and as a result they have turned their attention to agriculture and other useful occupations. At present they mainly live on agriculture, agricultural labour, and sale of wood brought from the forest. They are good agriculturists and those who are engaged in that occupation, can be said to be on a level with the local agricultural class. In social status they are placed below the agricultural class and above the depressed classes.

Vaḍḍārs.

(7) The tribe of Vaḍḍārs is also called Ods, Vaḍḍas and Vaḍārs. The term Oḍ or Vaḍḍa is commonly said to have been derived from the Kanarese word *oddu*, meaning to join, the occupation of Vaḍḍars being joining stones in buildings.

Southern India is said to be their original home. It is stated in the old Gazetteer of Karnatak (1893), that they are migrants from the Telugu country and particularly from Waddra Desh (Dravidian countries). The following legend is current about their origin :—

Two brothers from a Reddi family in the Telugu country were under the guardianship of Guru Shidirameshwar. When they attained marriageable age, the *guru* thought of marrying them. He selected a bride for the elder brother and was in search for a bride for the other. While in search he met a woman who was a *Rākṣasi* (a demon woman). She told the *guru* that she was poor and helpless, and requested him to help her in getting married. As the auspicious time for the marriage had arrived and as there was no time to lose, the *guru* decided to marry her to the second brother. He took her to his abode. Both the brides were asked to wear new *sāris*, bodices, bangles, etc. The first bride did it but when the second bride began to wear them it so happened that she wore 5 bangles on her left wrist but when bangles were pushed on her right wrist, they began to break till all the stock was exhausted. Not only this but a bodice when worn began to give way. Ultimately it was decided that both the brides should marry with bangles only on their left wrist and without a bodice. The progeny of the first remained as Reddi. The wife of the second, however, being a demon, used to slip away at night time and feed herself on the flesh of mice, rats, snakes and other animals.

One night her husband noticed what his wife was doing and he also took to eating flesh of those animals. She was ugly in looks and they were unclean because of their work in mud and stones. The progeny of the second couple came to be known as Vaḍḍars. This is said to be the origin of the Vaḍḍars and of their custom of wearing bangles only on the left wrist, not wearing bodice and eating flesh of almost all animals.

The skill of Vaḍḍars in earth and stone work has led to a demand for their services in all parts of India. It appears that in pre-British time they were invited by Rājās and kings of different parts of India for building tanks, forts, palaces, wells, etc. In the course of migration, the tribe appears to have been recruited from members of many other castes. The Vaḍḍars used to admit members from higher castes such as Lingāyats, Kurubs, Kammars, etc. In the ceremony of admission, the head and moustache of a man are shaved and the tip of his tongue is branded with a burning stick of a *neem* tree or of gold. The man then puts on a new dress and is required to drink *tirtha* (holy water) of a Jangam. In the case of a female, the same initiation is gone through except shaving, but in addition, she is stripped of her bodice and the glass bangles from her right wrist are removed. Such admissions are rare in recent times and the formality undergone is the branding of the tongue, giving of meals to the elders in the tribe and service of meals by the persons to be admitted.

Vaḍḍars are dark, tall and regular-featured with high noses, thin lips and long necks. There are three main territorial groups, *viz.* (1) Marāthi and Kanarese, (2) Gujarāti and (3) Pardeshi. The first territorial group forms the bulk of the tribe in the Bombay State. The population of Vaḍḍars in Dharwar district is 21,417 (1941 Census). They speak Telugu at home and Kanarese outside. The names in common use among men are Gidda, Hanama, Naga, Timma, Dyama, Chinma and among women, Durgawwā, Timmawwā, Dyammawwā, Hanamawakkā, Halgawwā, Nagawwā, Timmakkā, Vasurakkā, and Yenkawwā. They belong to the Hindu religion. Their family deities are Māruti, Durgawwā, Dyamawwā and Yellawwā. They are specially devoted to Venkatramaṇa of Tirupati. They offer sweet dishes, *viz.*, *huggi* and *holgi*, to their deities twice in the year, once on the new year day and again on the Dasarā day. They offer flesh of goats and fowls to their deities once in three years at the time of *jatrā* but never offer liquor at any time. They are believers in evil spirits as well.

They have three endogamous divisions, *viz.* (1) Manu Vaḍḍars, (2) Kallu Vaḍḍars and (3) Bandi Vaḍḍars. The first division takes the name from the Kanarese word *maṇṇu*, meaning earth, as they do the work of digging and removing earth. The second division takes the name from the Kanarese word *kallu*, meaning stone, as they are stone-workers. And the third division takes its name from the Kanarese word *banḍi*, meaning cart, as they excavate stones and remove them in carts for sale. The Vaḍḍars of these three divisions interdine and also intermarry.

They have exogamous divisions known as *beḍagus*, the chief of which are :—

Alākuntlor.	Kiātānor.
Bantangler.	Kunchāpor.
Bayamatker.	Pallāpor.
Dandaglor.	Pitlor.
Dyarangler.	Rūpānor.
Gainjawar.	Sātālor.
Geddyalor.	Uppatalor.
Irgadindlor.	Vallapor.

These *beḍagus* are formed into two groups and marriages are forbidden in the same group.

The offer of marriage comes from the boy's father and if the offer is accepted the parents of the boy pay a sum of Rs. 5 or more to the *panchas* in token of the settlement. At present the sum paid is Rs. 15 The time and day for marriage is fixed by the headman in the locality in consultation with a Brahmin. The intimation of the day is given to the *panchas* of the bride's village with a payment of Rs. 2. Two days before the marriage day, *devakārya* is performed at sunset. One day before the marriage the turmeric-rubbing ceremony takes place. The marriage is celebrated at the bride's village at sunset on a Thursday, Sunday or Monday provided the day is not a full or new moon day. The service is rendered by the caste elders. Formerly there was no practice of having music and using flowers, bodice, etc., at marriages but these are in use nowadays. The bridegroom's side pays a sum of Rs. 50 to the *panchas* for serving meals to the assembled on the marriage day and the *panchas* are supposed to make good any additional amount required for the purpose. After the marriage the bride and bridegroom are not to stay in the house of the bride. They return to the bridegroom's village the same day if it is near or stay for the night in a temporary hut created for the purpose in the bride's village.

Polygamy was in practice and some persons used to marry more wives than one but it has practically ceased since the enactment of the Bombay Prevention of Hindu Bigamous Marriage Act (XXV of 1946). Polyandry is unknown. Remarriage of widows is permitted but a bachelor cannot marry a widow. Divorce is allowed if the husband and wife disagree but such cases are rare.

The dead are either burnt or buried. If a woman dies after delivery, she is burnt as a rule and so also a person with white leprosy. On the third day *mukul* (boiled rice) with curry of eggs is offered to the dead along with water at the burial place. Meals also are served to those who attend the burial ground. After 15 days, *dinakarma* is performed in honour of the dead when meals are served to the castemen. For the propitiation of the dead offerings of new clothes are made to them on the new year's day or on Dasarā or on any other auspicious day.

They have a *nyāya panchāyat* consisting of a *kattimani* as the head and ten other *panchas*. All the disputes concerning the Vaḍḍars are settled by their *nyāya panchāyat*. If an adultery is committed, the man and the woman are brought before the *panchas*

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Vaddars.

The man found guilty is punished by making him stand bending for some time in front of the assembled with his legs apart in two holes dug in the earth with a cart-wheel on his back. He is also made to pay a sum of Rs. 100 or so for the expenses of the meals to the *panchas* and others. The woman found guilty is made to stand for some time in front of the assembled with a grinding stone on her back. If a man does not obey the decision of the *panchas* he is kept under surveillance for which purpose two *walikars* (watchmen) are appointed. At times a turbulent fellow is tied down and kept in a room till he obeys the decision of the *panchas*. If the person fined does not possess money to pay it the *panchas* help him to raise the loan. Generally the two persons found to have committed sexual indiscretions are compelled to marry.

During day time they take bread of *jowar* or *ragi* with some sort of vegetables or pulses and at night they eat *mudhi* (*i.e.*, the flour of *jawar* and *ragi* boiled in lumps) with curry of fish or pulses. They used to eat almost all kinds of flesh except beef. Nowadays they confine themselves to the flesh of goat, sheep, fowls, deer, boars, etc. They have stopped eating flesh of rats, snakes, etc.

They live in small and low huts made of *Sindi* leaves. Their habitations are located on the outskirts of village sites and generally in insanitary places. They are now developing a taste for building good houses on sanitary spots and are organising co-operative housing societies for the purpose.

The usual dress of a man consists of a *dhoti*, a shirt and for head-dress also he wears a *dhoti*. He carries a shoulder-cloth on his shoulders. The woman wears only a *sāri*. She is not accustomed to wear bodice but recently youngsters are taking to its use in some localities. Both men and women may wear sandals but are not accustomed to use shoes. Men use ear-rings and finger-rings of brass or gold as the economic position permits. Women wear ear and nose-rings and necklaces. They are made either of brass or gold. They wear glass bangles on their left wrists only. Recently some woman wear bodices and also bangles on both the wrists. They put on *kunkum tikale* on their forehead on important occasions. Widowed women wear metal bangles on their right wrist and glass ones on their left. They do not wear nose-ring or *mangalsūtra*.

They are not keen on sending their children to school. But some have realised the importance of education and as a result a few have passed the Kannada Final Examination and are employed as teachers and police constables. This has given them an impetus to send their children to school. They are, however, averse to sending their girls to school.

The hereditary occupation of the bulk of the tribe is working in earth and stones. Both men and women work and their average earnings are more than that of other Backward Classes. A few have taken to agriculture also. Women have taken to mat-making out of *Sindi* leaves. But due to their extravagant habit of drinking they remained always poor, but prohibition has come to their aid and they are improving fast in respect of food, dress and finance.

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People and Culture.

This is the reason why they are taking to other occupations and are tempted to live in better houses. Another good feature of prohibition is that they have left off quarrelling and are living in peace.

CHRISTIANS.

CHRISTIANS POPULATION.—CHRISTIANS ARE RETURNED, ACCORDING to 1951 census, as numbering 14,052 (*m.* 7,073; *f.* 6,979) and they form 0·89 per cent. of the district population. Their tractwise distribution over the district is as follows :—

Rural Tracts: 1,376 (*m.* 693; *f.* 683)—Dharwar, Navalgund, Hubli and Kalghatgi, 819 (*m.* 425; *f.* 394); Gadag, Ron, Mundargi and Nargund, 103 (*m.* 35; *f.* 65); Shiggaon, Hangal, Shirhatti and Kundgol, 38 (*m.* 20; *f.* 18); Ranebennur and Byadgi, 244 (*m.* 133; *f.* 111), Hirekerur and Haveri, 172 (*m.* 77; *f.* 95).

Urban Tracts. 12671 (*m.* 6,380; *f.* 6,296)—Hubli City 8,450 (*m.* 4,249; *f.* 4,101), Dharwar, Navalgund and Kalghatgi, 1,851 (*m.* 920; *f.* 931); Gadag, Ron, Nargund and Mundargi, 1,954 (*m.* 896; *f.* 1,058); Shiggaon, Hangal, Shirhatti and Kundgol, 42 (*m.* 24; *f.* 18); Ranebennur, Haveri, Hirekerur and Byadgi, 379 (*m.* 191; *f.* 188).

In 1881 the Christian population of the district numbered about 2,356 or 0·26 per cent. of the total population and included three main divisions "Europeans (79), Eurasians (73), and Native Christians (2,204)". According to the 1931 census out of the total population of 8,409 Christians in the District, 3,341 were Roman Catholics, 102 other Syrians, and 4,966 other Christians. Since the Indian Christians are in the main converts and descendants of converts it is necessary to isolate them from the European and Allied races and Anglo-Indians who are traditionally Christians.

While racial and caste prejudices are opposed to the ideals of Christianity, the Indian Christians as they have not yet been able to free themselves completely from the influence of their traditions, continue to form different cultural groups in the same church and in some cases even in the same parish.

In the Dharwar district there are mainly three different Christian churches, *viz.*, (1) the Roman Catholic; (2) the Society for Propagation of the Gospel, and (3) the Basel Evangelical Mission. The Roman Catholic Church is the main body of the Christian churches which traces its founder to Jesus Christ himself through the Apostolic succession of the Popes The Society for Propagation of the Gospel and the Basel Mission churches rank among the Protestant churches which were founded after the Reformation. The Society for the Propagation of the Gospel is that part of the Church of England which is engaged in missionary activities. It is now known as the Church in India, Burma and Ceylon. The Basel Mission Church is called after the place where it was founded, i.e. at Basel, place in Switzerland.

These churches differ among themselves mainly in (1) their methods of administration, (2) sources of their beliefs and doctrines, (3) dogmas of faith, and (4) rituals.

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People and Culture.
CHRISTIANS.
The Sacraments.

The aim of every Christian should be to save his soul by applying to himself the merits obtained for man by Christ. A man can avail himself of these merits or graces through the sacraments, which are seven in number, *viz.*, (1) Baptism, (2) Confirmation, (3) Penance, (4) Holy Eucharist, (5) Extreme Unction, (6) Holy Order, (7) Matrimony or the Sacrament of Marriage. Of these a brief description of the sacraments of Baptism and Matrimony is given below as both are considered as important in all Christian churches.

Baptism.

The rite of Baptism according to the Roman Catholic Church (similar rites are followed by other Christian churches also) is as follows :—The child is brought to the church for Baptism with two persons termed god-parents who answer in the name of the child the questions put by the priest to the child. A pinch of specially blessed salt is put into the mouth of the child with the prayer that he may receive the spiritual salt of true wisdom that will season him unto life everlasting. The child is then exercised from any evil spirit or evil influence that may have dominion over him and he is asked to renounce the devil and his works. He is then anointed with holy oil with the invocation that he may obtain eternal life. Then the child has to make the profession of faith, *i.e.*, assent to the main doctrines of the faith as they are enunciated by the priest, which assent is given by the god-parents in the name of the child. Then he is asked solemnly whether he desires to receive Baptism, and on the god-parents answering for him in the affirmative, the priest performs the really essential rite of Baptism. He pours specially blessed water on the head of the child, saying, meanwhile, "N (here he addresses the child by its name), I baptize thee in the name of the Father and of the Son and of the Holy Ghost." The name by which the child is addressed remains henceforth as the Christian name of the child. After that he is again anointed with holy oil (different from the previous one), and given a white garment, symbol of purity and innocence, with the injunction to preserve that purity and innocence untarnished during his life time. After that he receives a lighted candle, symbol of preparedness and vigilance, with the injunction to be ever prepared and watchful so that like the wise virgins of the parable, when the Lord makes His appearance for the Marriage Banquet, he may be ready to meet Him with all the saints in the court of heaven and enjoy celestial bliss for all enternity.

Matrimony.
Christian Marriage.

For the Christians, marriage is a permanent irrevocable contract between a man and a woman to live together on terms of the deepest human friendship and found a family. This bond of union between the man and the woman is further strengthened by the fact that this same contract becomes a sacrament, which sets up as it were a transcendental relation between the two beings that cannot be destroyed by any means and must therefore be enjoyed or endured for ever. Since marriage is a contract, its essence naturally lies in the free consent of each party to the contract at the time the contract is entered upon, *i.e.*, at the celebration of the nuptials. A subsequent change of mind will not affect the validity or the permanence of the contract. Thus there is in the Christian conception of marriage no room for divorce and this understanding is clearly implicit in the promises which the man

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and wife make during their nuptials*. From the nature of the case it will be seen that the free consent of the parties is all-important, and for that reason it is given the central place in the liturgical celebration of marriage.

Both among Roman Catholics and Protestant Christians certain types of relatives come under prohibitive degree for the purpose of marriage. If marriage between such relatives is found necessary, dispensation or permission may be granted by the higher church authorities.

The Protestant Christians do not allow marriage with a non-Christian, but allow it with any Christian. The Roman Catholics can marry non-Catholics provided the issues of such an union become Roman Catholics.

The Rite of Marriage.

The bride is dressed all in white (symbol of her virginity and innocence), her head covered with a white veil and crowned with a wreath of white flowers. She comes into the church on the hand of her father or some other elder male relative. The bridegroom has a personal attendant who is called the best-man. The bridal pair come forward to the Altar Rails and in the presence of two responsible witnesses and the congregation in general the priest solemnly interrogates each in turn about their free consent to the matrimonial contract. The formula is generally this: "N, will thou take N, here present, for thy lawful wife according to the rite of our Holy Mother the Church?" and a correspondingly worded question is put to the bride. Conscious of the momentous consequences of their reply, they each in turn give their affirmative "I will". Then the father (or the elder representing him) formally makes over the girl to the man, who takes her right hand (uncovered if she is a virgin, gloved if she is a widow) in his hand and solemnly says, "I, N, take thee, N, as my wedded wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, till death do us part, and thereto I plight thee my troth." Then he withdraws his hand and now the bride takes his right hand in hers and utters the same formula with the corresponding change in wording. Then the priest, their right hands still being joined, blesses the marriage in the words: "I join you in holy matrimony in the name of the Father and of the Son and of the Holy Ghost," and he sprinkles them with holy water. The essential rite of the marriage is then over.

The bridegroom then produces a ring (usually of gold) and some trinket or a silver coin, and the priest blesses them with the prayer that the wearer of the ring be faithful to her spouse and live in the bond of lasting mutual love. The bridegroom takes the ring from the priest and puts it progressively on the thumb, then on the first, second and third fingers in turn of the bride's left hand, saying meanwhile, "With this ring, I thee wed, this gold and silver I thee give and with all my worldly goods I thee endow," thus indicating

*It is held that where certain Protestant denominations, while they do not grant divorce, yet officially accept the divorce granted by the governments of their respective countries, they do so by compromising Christian principles.

CHRISTIANS.
Death.

that the wife has joint possession of her husband's goods. He leaves the ring on the third finger of the bride's left hand. The priest says a final prayer and the ceremony is over.

For the Christian, paradoxically enough, the moment of his death is the most important moment in his life. For on the spiritual dispositions of the person at the moment of death hangs his fate for all eternity—an eternity of happiness or an eternity of suffering. Accordingly, Christians are very much concerned about the ministrations of a priest to a sick person in danger of death. They consider it even more important than the attentions of a doctor.

The priest gets the patient to review, as far as it is in his power at the time, all the wrongs he has done, all the sins he has committed. Then he induces him to be really sorry for what he has done and to ask God's pardon for his sins. Then the priest (if he is a Roman Catholic), by virtue of the power given him by Christ, gives him absolution, *i.e.*, in God's name forgives his sins. He is then given the Sacrament of Holy Viaticum, *i.e.*, he is nourished with the Body and Blood of Christ (given under the external appearance of bread) to strengthen him on his journey towards eternity. All this, of course, cannot be done if the person is unconscious. But the next step can be and is done even if the patient is unconscious. He is given what is called the Sacrament of Extreme Unction. The priest anoints the dying man with holy oil (specially blessed for the purpose), on his eyelids, nose, ears, lips, hands, *i.e.* the organs of his senses, praying God each time to forgive him for whatever wrong he may have done through that particular sense.

Church Organisation.

The smallest unit of the church organisation is the parish which has a place of worship called church, a priest to conduct the religious rites and ceremonies and look towards the spiritual welfare of the parishioners, and a school attached to the parish. The religious life of Christians, and to some extent their social life also, centres round the church under the guidance and supervision of the priest. The Christians have to attend church service every Sunday and certain other feast days. For Roman Catholics such attendance is obligatory under the pain of mortal sin. The essential act of public worship in the Roman Catholic Church is the celebration of Holy Mass performed by the priest. The central part of this ceremony is what is called Consecration when the priest by virtue of the power given to him by Christ changes bread and wine into the Body and Blood of Christ by uttering a certain formula. The particles of bread so consecrated are called Holy Communion.

The Roman Catholic priest has to remain celibate all his life. Before he is ordained a priest he has to undergo a rigorous course of training generally ranging between 9 to 15 years according to the nature of the order. He is addressed by people as father. The priests of the Protestant churches are called pastors. They also have to undergo a course of training for about four years. There is however no objection to their getting married.

Christianity lays great stress upon education, as an enlightened understanding of his religion is the pre-requisite of every Christian. Every parish has a school and every child is enjoined to attend it.

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Christians, therefore, are practically all literate. However, the number of students who go for higher education is restricted owing to the poor economic condition of the people.

Each parish has its own burial ground called cemetery. Babies who die before baptism and the dead persons who were excommunicated are not buried in these cemeteries. For the burial of Christians the priest officiates at the mortuary ceremonies.

Houses.

The houses of the well-to-do and educated Christians are well equipped with furniture. Since they do not squat on the floor even for their meals, every house is provided with a set of chairs, tables, etc. In the houses of the middle class and richer people, the sitting rooms where guests are received are tastefully decorated with sofa-sets, chairs, teapoys, etc. Vases containing flowers, etc. are kept on prominent places; paintings and holy pictures are hung on the walls and doors and windows are covered with curtains. Special care is taken to see that the different colours are matchable and the whole arrangement appeals to the æsthetic sense. Every house has an altar where a Crucifix or one or more images of Christ, the Blessed Virgin Mary or saints are kept. Prayers are generally said before this altar.

Food.

Christianity does not taboo any kind of food. But the routine dietary of the Indian Christians is influenced by the food habits of the castes from which they were converted and the locality in which they live. As a rule the Christians in the Dharwar district are non-vegetarian. However, there are some among the local converts who are strictly vegetarian. But the number of such people is progressively diminishing. All the same, not all Christians can afford to have meat or fish dishes regularly, and their daily diet varies little from that of their vegetarian neighbours. The Roman Catholic Christians do not eat meat on all Fridays of the year and all Wednesdays during Lent. They have also to fast on all the Fridays of Lent and on the eve of Christmas.

The richer classes eat beef, mutton, pork and fish together with rice, wheat, *jvari* and vegetables. Owing to the high prices of mutton and pork, the poorer classes have to be contented with beef and that too occasionally. Meat dishes are generally eaten with wheat or *jvari* bread. The people of the middle and richer classes use forks, spoons and knives for eating. Their crockery is of the English type and they eat their food at tables.

Dress.

Dress is a costly item for the Christians. They have different sets of dress for different occasions. There are dresses to be worn at home, in office or work place, on Sundays and on feast days or social functions like weddings. The men generally wear European dress and the women *sari* and blouse. When a man salutes another or when he enters house or a place of worship he has to remove his hat if he is wearing one. The women when they enter into a church cover their head with the upper end of their *sari*. The Anglo-Indian women wear frocks and gowns and when they go to church wear a hat or a head-scarf. All girls before marriage wear frocks. The use of hand-bags is considered fashionable for women wearing both frocks and *saris*.

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CHRISTIANS.

Ornaments.

Advanced classes of Christian women do not wear many ornaments. Generally they wear a small chain for the neck, a pair of ear-rings, a few gold, plastic, or cellulose bangles on the right hand, a wrist-watch on the left hand and a few rings on the fingers. The women among the local converts and Tamil and Telugu speaking women wear *lachcha* or *karamani* and they are fond of different types of ornaments both gold and silver.

Language-wise classification.

The Christian population of the district can be further classified under four social categories according to the languages they speak, *viz.*, (1) the Kannada-speaking Christians, (2) the Konkani-speaking Christians, (3) the Telugu-speaking Christians, and (4) the Tamil-speaking Christians. Apart from these there are a few Anglo-Indian Christians mainly found at Hubli. Each of these social classes, while it has a more or less unified social structure of its own based upon the common language, is further divided into different sub-groups according to their allegiance to different churches.

The Anglo-Indian Christians are either Roman Catholics or belong to the Society for Propagation of the Gospel. In Dharwar and Hubli there are a few Tulu-speaking Christians who have come from Mangalore and who belong to the Basel Mission Church.

The Konkani-speaking Christians.

The Konkani-speaking Christians are all immigrants to the Dharwar district who have come in search of service. A few families have settled down in Dharwar and Hubli for the purpose of educating their children. Those coming from Goa, North Kanara and South Kanara belong to the educated classes and hold positions in Government and Railway Services. The North Kanarese are rather backward in education and have taken to tailoring and such other occupations. All these Christians are Roman Catholics and together with their common language they have the opportunity of mixing freely with each other. The educated classes also intermarry and the poorer and educationally backward people marry from among the people of their own native place.

Marriage.

In olden days marriages were prearranged by the parents without any previous acquaintanceship between the couple. Now-a-days, most marriages take place after the parties concerned have been acquainted with each other at least for some time, and have agreed to it ; others are love marriages. Celebration of marriage is in the Western style. Peculiar Indian customs persist, such as the dowry system, seeking a girl from one's own caste, etc. The tendency among young people is to ignore such customs. The caste system itself has now not much significance. Formerly, at least for the purpose of marriage people were regarded as belonging to four principal divisions, *viz.*, (1) Bamun, (2) Charod, (3) Sudir, and (4) Gaodi.

No special practices are observed where a girl comes of age or when a woman becomes pregnant.

Funeral.

Funeral is according to the Western style. Those who attend the funeral wear black clothes or the men at least a black tie. The women, in the absence of black clothes, wear white ones. Black clothes are a mark of mourning and the close relatives of the dead person observe mourning for one year during which period they do

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CHRISTIANS.

The Anglo-Indian Christians.

not attend public social functions. Post-funeral rites are only religious ceremonies in the church.

The Anglo-Indians are either Roman Catholics or belong to the Society for Propagation of the Gospel. Their mother-tongue is English. All that has been written of the Goans applies equally to the Anglo-Indians, with the following exceptions: Instead of thrifty they are more spend-thrifts, but generous and ready to help others. Men are mostly Railway employees. Women are noted for their extravagance in dress. They cannot do without domestic servants. Their food, drink and dress are all fully European. Practically all their marriages are love-matches and the dowry system does not prevail.

For all entertainments and amusements at occasions such as Christenings, marriages, birthday parties and pure dances, liquor was the *sine qua non* for both Goans and Anglo-Indians.

Basel Evangelical Mission.

Most of the indigenous Indian Christians belong to the Basel Evangelical Mission. Apart from those belonging to the other churches these Christians alone number in all about 400 and are to be found mainly in Dharwar, Hubli, Gadag, Motebennur and Ranebennur. The mission stations were first started in Dharwar, Hubli and Gadag in 1937, 1839 and 1841, respectively. Those who were converted belonged mainly to the Lingayat, Kurubar, Devang, Sali, Badige, Agasalaru and Mhar castes. Owing to the efforts of the German missionaries who were the first to set up the Basel Evangelical Mission in these parts the converts were induced to sink their caste differences. Their mother-tongue is Kannada. There are a few Tulu-speaking people who are immigrants from Mangalore and whose social customs differ from those of the Kannada-speaking people.

One of the characteristic features of these people is that in all the mission stations they live in compact areas called Mission compounds provided by the missionaries.

The food of the people does not vary much from that of the communities from which they were converted excepting that most eat meat occasionally even though they were originally vegetarians. There are also a few strict vegetarians. It is to be noted that for big dinners such as wedding feasts vegetarian diet is served.

Both men and women generally wear Indian dress, but their dress is generally more costly. Men wear *dhoti* and a closed coat with a shirt inside, women a *sari* and a blouse. They do not pass the skirt of their *sāri* in between the legs.

The most general ornaments are a necklace called *tecki*, the *mangalsutra* in the case of married women, ear-rings and bangles.

They attend church service every Sunday and one day of every week and on certain other days such as Christmas, New Year's day and Good Friday. Communion is received once in three months on a Sunday, and on the eve of Communion Sunday a special service is held in the church for general public confession.

Engagement.

The engagement is generally at the bride's house. The bridegroom, his father and a few other relatives go to the bride's place and take with them some sugar, betel-leaves and nuts. The clergyman is invited to the house and a prayer meeting is held.

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Basel Evangelical Mission.

Engagement.

A ceremony called *udithumbuwudu* (lap-filling) is performed. According to this ceremony the mother of the bride puts in the upper end of the bride's *sāri* two coconuts, five plantains, five dried dates, five betelnuts and betel-leaves, five bits of turmeric with sprouts, a measure of rice and some jasmine flowers. The bridegroom's party distribute sugar and betel-leaves and nuts. The bridegroom first puts some sugar into the bride's mouth and in her turn she into the bridegroom's. A *sāri* and a jacket is presented to the bride by the groom. The party is then entertained at a dinner which is strictly vegetarian. There is no system of paying dowry, but in the village and among people of very low economic status, bride-price is paid to the father of the bride by the bridegroom's father and the amount is supposed to cover his wedding expenses.

Wedding.

Generally the day for the wedding is fixed either on a Monday or a Thursday. The wedding takes place at the bridegroom's house. Two days before the wedding the bride and her party go to the bridegroom's place. Special accommodation is provided for them and their comforts are carefully looked after. They are entertained at special dinners, the main dishes being *huggi* and *holige*. Before the marriage function is wound up four different types of *huggi* have to be served to the bride's party at different dinners. These four different types of *huggi* are prepared with small round particles, vermicelli and *gavli* (shaped like cucumber seeds), all made of wheat flour. No non-vegetarian dishes are prepared for the wedding feasts.

On the morning of the wedding day the bridegroom goes to the church first, followed by the bride and her party after a little while. The pastor performs the wedding ceremony. He also blesses the wedding rings and the *mangalsūtra*. The rings are exchanged by the bride and bridegroom and the *mangalsūtra* is tied to the bride's neck by the bridegroom. The ceremony over, both the bride and bridegroom go together to the bridegroom's house. All the houses from the mission compound are invited for the wedding and the bridegroom's party has to see to it that at least a few representatives from every house are present for the dinner. In the evening a prayer meeting is held. After the prayer meeting rice is thrown at the bridal pair, the clergyman throwing the first handful of rice. The ceremony of *uḍithumbuwuḍu* (lap-filling) is performed and the bridal pair are given presents by relatives and friends. The day following the wedding a non-vegetarian dinner called *kārada ūta* is given to which only non-vegetarians are invited.

Registered marriage are recognised as valid and divorces allowed by the law are recognised. But marriage with a non-Christian is not recognised under any circumstances.

Coming of age.

The coming of age of a girl is not publicised. But on the fifth day after her first menses the girl is given a special bath and she is presented with a new *sāri* and a jacket by her parents. No impurity is attached to a menstruating woman. However, certain illness especially of children, are attributed to the evil effects of menses called *muttu dosha*. To find out whether the child is affected by *muttu dosha*, it is taken to a specialist who pinches its ear with a copper ring through a certain nerve and if the child does not show

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any signs of pain it is supposed to have been affected by *muttu dosha*. To ward off the evils of menses a bark or root of *hikajāli* tree or the leaves of *sadāpu* plant are tied round the child's neck. Some even tie round the child's neck a trap spider so that the evil effects may disappear when the spider dies. When such treatment is administered to the sick child its clothes are removed and tied to a tree on the outskirt of the town or the village. These beliefs and practices persist despite the discouragement by the missionaries.

The Telugu Christians.

Most of the Telugu-speaking Christians in Hubli belong to the Society for propagation of the Gospel. They number approximately 1200. Their native places are Kurnool and Guntur districts of the Madras State. They have come to Hubli in search of service in the railway workshops and most of them are employed in the workshops as labourers. After coming to Hubli some have received education and they hold technical and clerical posts. They have strong sentiments of attachment to their native places and as such they invest their earnings in their home districts and settle down there after retirement.

The community is broadly divided into two sections according as the women pass the upper end of their *sāri* on the right shoulder or on the left shoulder The former are called the *Kudipaita* and the latter *Edamapaita*. The *Edamapaita* are supposed to be socially inferior to the *Kudipaita*. Interdining is allowed, but intermarriage is not permitted. Each of these sections is further divided into two exogamous groups called the *Rāju* (king) and the *Mantri* or *Pradhāni* (prime minister). Marriage within the same group is unthinkable even today, while the differences between the *Kudipaita* and *Edamapaita* are disappearing gradually, and the *Edamapaita* woman are trying to shift the upper end of their *sāris* to the right shoulders. The mode of addressing the persons in the same exogamous group differs from that of addressing the persons in the other group, *e.g.*, in the same exogamous group a man addresses another man of the same generation as brother (*annā*, elder brother, and *thammudu*, younger brother), a man of second generation paternal uncle (*pedanāyanā*, elder uncle, *chinanāyanā* younger uncle), a man of third generation as paternal-grandfather (*jējanāyanā*), whereas he will address a man of the same generation from the opposite group as brother-in-law (*bāva*, elder brother-in-law, *bāvamandi*, younger brother-in-law), a man of second generation as maternal uncle (*mānā*) and a man of the third generation as maternal grandfather (*thāthā*).

In addition to his Christian name each person has a family or house name which is a clue to his belonging to either *Kudipaita* section or *Edamapaita* section. The families such as Billa, Dokka and Noothalpati belong to *Kudipaita* section, Moorthōti and Zakkum to the *Edamapaita* section and families like Bommāzi may belong to either section.

Diet.

Their diet is mainly vegetarian, rice and *jwāri* being the staple food. But they occasionally eat meat and have no objection to non-vegetarian diet. For feast dinners generally mutton is eaten.

Dress.

Now-a-days the educated young men are taking to the Western mode of dress. Otherwise the dress for males is a *dhoti* and a shirt.

Women wear *sāris* and jackets. Depending upon the section of the community to which they belong some women pass the upper end of their *sāri* over the right shoulder and some on the left.

Ornaments.

Men do not wear any ornaments excepting a silver toe-ring on the second toe of the right leg after marriage. Now-a-days the toe-ring is dispensed with within a few days after the marriage. The women wear for the neck gold necklaces, *mangalsutra* called *tāli* in case of married women, golden ear-rings for the ear, a golden nose-ring (this is being eliminated progressively) for the nose, silver bangles for hands called *kadyāl,* silver waist-belt called *vaddānum,* silver anklets called *kadāyi,* and toe-rings. Married women wear two toe-rings, one on each of the second toe of either feet.

Birth.

The first delivery of a woman is generally at her parent's place. No particular ceremony is observed after birth excepting on the ninth day when the mother of the child is given a special bath by the neighbouring women, everyone bringing a pot of hot water from her house for the purpose. The women also give some presents to the new mother. The guests are entertained at a dinner. The child is baptised after about a month and as is common among all Christians a reception is held at home after the ceremony in the church.

The next notable event in the life of the boy or girl is at about the age of fourteen when he or she is administered the Sacrament of Confirmation, after being well-grounded in the knowledge of religion.

Marriage.

Marriage is considered to be the most important of all social events and consequently forms the most expensive of them all. Generally it is the boy's side which makes the offer of marriage. The girl has to be selected from the opposite exogamous group. The boy's father and a few relatives go to the girl's house. The ceremony is called *pillapatthanum.* A vegetarian dinner is served and the discussion of the proposal commences after nightfall when the meal is over. Before discussion the bridegroom's party distribute betel which is chewed by both the parties. The traits of the bride and the bridegroom, both physical and moral, are subjected to a careful scrutiny. More than one whorl of hair on the head both for the bridegroom and the bride is considered to be a serious handicap. In addition the bride should not have prominent intertwining veins which can be seen on her thighs, and her feet should not brush against each other while walking. Bride price round about Rs. 50 has to be given to the bride's father by the bridegroom's father. If the bride or the bridegroom does not fulfil the requisite conditions for a suitable match, compensation is generally made by lowering or raising the bride price as the case may be.

On the evening previous to the wedding, five people, men and women but excluding the bridegroom, from the bridegroom's side go to the bride's house. A vegetarian meal generally consisting of rice and *dhāl* is served to the guests who also consist of friends and relatives of the bride's parents. After the meal the people from

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bridegroom's side distribute betel which is chewed by all. Then the girl is brought outside and shown ceremoniously to all present. The maternal-uncle of the bride puts round her neck a garland made of several strands of white thread and puts silver rings on the second toes of both her feet. She is then applied turmeric paste. The mother of the bride is presented with a *sāri* called *thallichire* (mother's *sāri*) by the opposite party. Along with the *sāri* some ornaments, betel leaves and nuts, dry dates and turmeric pieces are placed.

Nalugu.

After this another ceremony called *nalugu* is performed signifying the making of the bride. The bride is made to sit on a wooden piece along with a small boy from her father's exogamous group. They are given to hold in their hands betel-leaves and nuts and they sit with their palms stretched on their knees. Every one of the married guests present, both men and women whose partners are alive, take rice mixed with turmeric water in both hands and crossing the hands put the contents first on the feet, next on the knees and then on the head of the bride and the boy. Every one repeats this thrice. This ceremony is performed to the accompaniment of songs sung by two camps formed by the Rājus and the Pradānis. They also smear each others faces with turmeric paste in merriment. Next is put round the neck of the bride two chains, one only of silver and the other of silver and red (*havala*) beads. This is known as *katladanda* (silver chain). The bride is then taken for a bath.

The *nalugu* ceremony is also performed at the bridegroom's house signifying making of the bridegroom. In this case the small boy who is to sit beside the bridegroom must be selected from his mother's group. The bridegroom is inserted with a ring to the second toe of his right foot.

On the morning of the wedding day the bride's party take the bride to a place near the church where she is dressed in the wedding *sāri* sent by the bridegroom. The bridegroom goes to the church first and the bride follows with her party. In some cases the bride and the bridegroom are carried to the church separately, the former by her brother and the latter by his maternal-uncle. This is in order to prevent their feet from touching the ground. The minister performs the marriage rite after taking the consent of the parties concerned. The *mangalsutra* or *tāli* is blessed by the minister and handed to the bridegroom who ties it round his bride's neck. As the bridal couple come out of the church rice mixed with turmeric water is thrown over them. They then march in procession to the bridegroom's house. On the way the end of the bride's *sari* is tied to the shawl worn by the bridegroom.

At the bridegroom's place first the newly wed are first given presents and then they change their dress and sit together on a wooden piece for the *nalugu* ceremony. A boy from the bride's exogamous group is made to sit between them. During this ceremony pieces of dried cocoanut kernel (copra) are distributed to all and the ceremony is called *kobbaranalugu*. After rice mixed with turmeric water has been sprinkled on the bridal pair and the

boy, the boy gets up. The bride's uncle brings the bride and the bridegroom closer together making them place their arms on each other's shoulders. The bridegroom removes with his lips a piece of copra held by the bride between her lips and the bride removes in the same way a piece of copra from the bridegroom's lips. They are both smeared with turmeric and taken for bath together.

Next a dinner is served in which mutton and rice are the main dishes. For three succeeding days the bride's party are entertained at grand dinners and on the fourth day the bridal pair leaves for the bride's house with their respective parties. Here also the *nalugu* and *kobbaranalugu* ceremonies are repeated every day for three days and the guests are feasted.

The following three days are spent in a similar manner at the bridegroom's house. This time the bride's mother accompanies her. The closest relatives of the bride and bridegroom are given presents by the opposite parties. On the ninth day *katladanda* is removed and the bride and bridegroom are considered man and woman from then onwards. On the tenth day the couple goes to the bride's house together with the bride's party. This time the consummation of the marriage takes place and the couple remain at the bride's place for about a month.

It will be seen from the above elaborate ceremony that the expenses of the wedding are heavy on either side.

Death.

The dead person is buried according to Christian rites. But they hold three special prayer meetings, the first on the ninth day, and the second and third a month and three months respectively after death, which are attended by friends and relatives who are treated to a feast after the meeting. By a custom peculiar to the community it is expected of any person belonging to the opposite exogamous group to attend the funeral, failing which, he is not to visit the house of the dead person or face the mourners until he attends one or other of the three special prayer meetings. People belonging to the same exogamous group as the dead person have no such restriction. If the dead person happens to be a married man his widow has to remove her *mangalsutra* and bangles on the ninth day of the death.

Tamil-speaking Christians.

The majority of the Tamil-speaking Christians belong to the Roman Catholic Church and they are to be found mainly in Hubli. A few of them are in Dharwar. They came to these places as domestic servants of European and Anglo-Indian residents. The Europeans and Anglo-Indians could not do without domestic servants and it is said that they preferred Tamilians for these jobs. The Tamilians are drawn from various places of South India such as Bellary, Guntakal, Arkonam, Trichy, Tanjore, Mudura, Madras proper, Bangalore and Kolar Gold Fields. Gradually they have formed into a community and after more than hundred years of intermingling today they are a well-organised group having a separate high school where Tamil is being taught under the supervision of a Roman Catholic priest. In the only Roman Catholic church in Hubli services other than Holy Mass which is always said in Latin are conducted both in English and Tamil, the latter for the convenience of the Tamilian people.

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CHRISTIANS.
Tamil-speaking.

While many of them are engaged in domestic service, the literate among them are employed in the railway workshops, in the technical and clerical lines.

Food.

The staple food of the people is rice and they do not relish any other grain. Even though rice is not available in sufficient quantities, they try to procure it at prohibitive cost. Meat is occasionally eaten.

Dress and Ornaments.

The majority of the males have adopted the European mode of dress and they do not use ornaments excepting the married men who wear rings. The women wear *sāries* and pass the upper end of the *sāri* through the left shoulder and over the head. Their *sāries* however are generally nine yards and more in length. With the *sāri* they wear a blouse with half sleeves. They also put vermilion mark on their forehead and from their appearance they are indistinguishable from Hindu women.

The women are fond of wearing gold and silver ornaments. Their ear-rings are called *kammal* and *thod*. Nose-ring is worn either on the right side or both the sides of the nose. Various kinds of necklaces are worn, chief among them being a chain with *padaka*, and the *mangalsūtra* called *tāli* in the case of married women. Silver anklets, and in the case of married women silver toe-rings on either of the second toes, are worn. Hair pins called *tirukuville* and *nāgar* are used. For the hands gold and glass bangles are used.

Marriage.

Although the community has adopted many new customs after their conversion to Christianity, most of their old customs are still apparent in their marriage and other allied ceremonies. Generally boys and girls are married after the ages of of 20 and 14 years respectively. The offer is made by the boy's party. The engagement takes place at the bride's place. The bridegroom, his parents and a few relatives and friends go to the bride's house carrying with them seven or eleven plates containing cocoanuts, copra, plaintains, betel leaves and nuts, sugar-candy, dates, gingelly seeds, turmeric, vermilion powder, fruits, etc. and a *sāri*, blouse and some jewels. The jewels are supposed to be surety (*eet*) for the girl and there is a saying that: *pon onnote pen ennuteyat* (gold is yours and girl is mine). On the eve of the marriage the brother of the bride puts toe-rings on her second toes. Formerly the mother-in-law used to present five toe-rings to the bridegroom on the evening of the wedding and these were called *mamiminyi*. Now he presents a finger ring called *mamimendra*. The elder sister of the bride and her younger brother also present rings to the bridegroom and he in return has to present them a *sāri* and upper clothes (*angavasthra*) respectively.

On the day of the wedding in the morning the bride and her party go to the church first, followed by the bridegroom and his party. After blessing the nuptials according to the rites of the Roman Catholic Church the priest also blesses the *tāli* which is then tied by the bridegroom round the bride's neck. As the bridal couple step out of the church they are garlanded by friends and relatives who also offer them milk and plaintains.

During the third month after the marriage either the bride is taken to her parents' house, or her parents go to her husband's house for the ceremony called *tāliwuru, i.e.,* adding beads to the *tāli.* The *tāli* is first tied with a yellow string and now the string is removed and gold beads are added to it.

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When a person dies he is buried according to the Roman Catholic rites. But as soon as the body is removed to the cemetery a light is kept burning at home for three days. When the people return after the burial, they wash their hands, etc., and sprinkle some water over their body. On the third day the relatives of the dead person take an oil bath. All partake of a meal of *conjee.* The catechist comes home and after some prayers extinguishes the light kept burning. No non-vegetarian diet is taken until the seventh day, on which day after the usual mass according to the religious practices, they take a non-vegetarian meal. All these customs are not religious ones. On the 30th day, as is the practice among all Roman Catholics, they offer mass for the dead person. But this day they call *mōchchavilakku, i.e.,* lighting the path to heaven. Friends and relatives are feasted and alms and clothes are distributed to the poor.

MUSLIMS. Populaton.

MUSLIMS, ACCORDING TO THE 1951 CENSUS, are returned as numbering 2,35,660 (*m.* 1,20,743; *f.* 1,14,917) in the district of Dharwar or 14·9 per cent. of the population. In 1881 the percentage was 11·30. Their tract-wise distribution over the district is as follows :—

Rural Tracts: 116,615 (*m.* 60,136; *f.* 56,479)—Dharwar, Navalgund, Hubli and Kalghatgi, 26,383 (*m.* 13,487; *f.* 12,896); Gadag, Ron, Mundargi and Nargund, 18,755 (*m.* 9,394; *f.* 9,361); Shiggaon, Hangal, Shirhatti and Kundgol, 33,419 (*m.* 17,849; *f.* 16,570); Ranebennur and Byadgi, 11,940 (*m.* 6,134; *f.* 5,806); Hirekerur and Haveri, 25,118 (*m.* 13,272; *f.* 11,846).

Urban Tracts: 119,043 (*m.* 60,607; *f.* 58,436)—Hubli city, 33,933 (*m.* 17,458; *f.* 16,475); Dharwar, Navalgund and Kalghatgi, 22,548 (*m.* 11,503; *f.* 11,045); Gadag, Ron, Nargund and Mundargi 23,348 (*m.* 11,863; *f.* 11,485); Shiggaon, Hangal, Shirhatti and Kundgol, 25,947 (*m.* 13,042; *f.* 12,905); Ranebennur, Haveri, Hirekerur and Byadgi, 13,269 (*m.* 6,741; *f.* 6,528).

The majority of the Muslims, probably over 90 per cent., in Dharwar and Hubli, can be classified under the three family names Syeds, Pathans and Shaikhs. There are very few families of Mughals and they are hardly to be noticed. Any Muslim who is neither a Syed, nor a Pathan nor a Mughal, can call himself a Shaikh and consequently the Shaikhs are in a preponderant majority. New converts to Islam also are classed under this name.

Apart from the above classes or families, a small percentage of Muslims are called by their traditional occupational names like Maniyars and Panjars. It would appear that these classes were originally converts to Islam from the Hindu castes of corresponding names, and because they were converted *en masse* and they continued their traditional occupations as before, they still continue

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to be called by their old caste and occupational names. Although the caste names persist, they have lost their caste significance, and, in some cases, they are to be taken as family names or surnames. But it is true that many of these communities are still engaged in their old occupations, occupying different localities, and each leading its own community and social life, so much so that each can be identified as a separate social unit in the Muslim community as a whole. This exclusiveness might be due either to the peculiarity of their occupation or to the legacy of their pre-Muslim tribal organisation and independent community life. However, at present, it is possible, for a person of a low occupational group to rise in the social estimation of all Muslims by acquiring better culture and economic status. In such a case the person would generally cast off his old occupational name and call himself a Shaikh. He would have no difficulty in mixing with the other Muslims, interdining with them and even intermarrying.

Most people of the low occupational groups are very poor, illiterate and ignorant. They do not know their religion properly and as such follow many of the Hindu social and religious practices, some even worshipping in Hindu temples. Some of the social customs of the Hindus are still noticeable among most of the Muslims even of higher classes although they are fast disappearing with the advance of the knowledge of their adopted religion and traditions.

For the purpose of social distinctions the Muslims of the district can be classed into three main categories on the basis of certain characteristics.

In category (I) may be included all those Muslim groups who are conscious of their religion and Islamic culture, having sufficient knowledge of Islam so as to enable them to practise their religion and have no objection to intermarriages among themselves. They are .—

1. Syed.	2. Pathans.	3. Mughals.
4. Shaikhs	5. Maniyars	6. Attars.
7. Tambolis	8. Kanchigars.	9. Kallals.
10. Lohars.	11. Nalbandars.	

In category (II) may be included those endogamous groups who are only just conscious of their religion and would like to improve the knowledge of their religion and call themselves Muslims, but are ignorant of the precepts of Islam. They follow many of the Hindu social customs. They are :—

1. Pendars 2. Pinjars or Nadars. 3. Katars.
4. Hajams. 5 Bhattiyars 6. Bhangis.
7. Bhisties or Pakhalis. 8. Bagvans. 9. Borigars or Fakirs.
10. Chapparbunds.

In category (III) may be included those endogamous Muslim groups which while following certain Muslim customs and practices are indifferent to their religion and have a definite leaning towards Hinduism. They are :—

1. Ahir Gaolis. 2. Kalals.

Generally Muslims of a particular locality organise themselves into a separate social unit having a separate mosque. As a rule the communities in categories II and III occupy separate localities, each community having its own organisation. About the 27th of Ramdhan every year the Muslims of a locality appoint their headman called *mathavalli* who is the head of the committee of elders constituting the *panch*. The committee and particularly the *mathavalli* are responsible for the maintenance of the mosque, appointing the Imam to lead the prayers, making arrangements for religious instruction, etc. They also settle minor disputes among the people of the community. The money required for these activities is collected from the members of the community. One mode of collection is that whoever wants to marry a girl from that community has to pay a certain amount to the *panch*, the bridegroom paying the money to the bride's *panch*.

Houses.

Generally the houses of Muslims do not differ much from those of other communities. However, Muslim houses as a rule are surrounded by high walls so as to provide privacy. Only orthodox Muslims whose women observe *pardah* live in such houses. Men and women occupy different quarters of the house; behind the house some open space is reserved for the use of women. Ignorant Muslims maintain a separate room where images of Hindu gods are kept. In some houses, even though such images are not kept one particular room is considered sacred and it is used for saying prayers.

Food and Cooking.

The cooking utensils are mainly of copper tinned on both sides, the poorer classes often using earthen vessels. Generally firewood is used as fuel. The lower classes use even cowdung cakes which Muslims as a rule do not use. The daily meals are prepared by women, but for big occasions men do the cooking.

Though all Muslims are non-vegetarians, few can afford meat even occasionally. Some communities like the Pendars and Pinjars and some villagers do not eat beef. Mutton is eaten by all. The flesh of only those animals which are butchered according to Islamic rules is eaten. Their daily diet does not differ much from that of other communities, but they do not use in their food milk and allied products as freely as the Hindus do. However, the village Muslims differ very little from the Hindus in this respect. The Pathans as a class do not eat rice and use less chillies in their hot preparations.

For feasts and social occasions special preparations are made such as *biryani, pulao, jardā, shevige pāyasa* (a sweet liquid preparation out of rice or wheat vermicelli), *shirā, holige,* etc.

A meat dish is generally accompanied with a vegetable dish and *chatni*. *Dāl* curry is used with *pulao*. Sweet preparations like *huggi* are prepared with milk. In addition to cow's and buffalo's milk, they also use goat's milk.

Before beginning to eat they wash their hands and mouth. They invariably use a basin and a bottle of particular type for washing purposes. Food is served in copper plates tinned on both sides. Generally, all members of the house eat from the same plate

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simultaneously. They sit on the ground round the plate with folded legs, one knee raised above the ground. Silence is observed until the meal is over. Water is sipped during the meal. During social occasions two or three guests eat from one plate, men and women sitting separately in different places. Before dinner is served the *fātiha* is read and after dinner a small prayer is said. Many have the habit of chewing betelnut after meals. Manual labourers eat thrice a day,—morning, noon and night. The others have two meals, one at noon and the other in the night. Muslims of middle class living in towns have also tea with some eatables in the morning and in the evening.

Dress.
Male.

Muslims in the villages dress as people of other communities do, and as such they cannot be differentiated from others in point of dress. They generally wear *dhoti*, shirt, coat and a turban called *pattaga*. One end of the cloth of the turban hangs down, and it is called *shamalā*. In the towns the usual dress is *pyjamās*, shirt, coat and a cap. All wear sandals or shoes. The *pyjamās* are worn above the ankles for the sake of cleanliness of dress. A few wear *dhoti* and turban. If *dhoti* is worn during the time of prayer the end of the *dhoti* which is tucked behind the waist between the legs is let down so that the legs are completely covered. According to Islamic teachings, a man should not expose that part of his body which is below the waist and above the knees, particularly during prayer.

Female.

The women wear *sāri* and blouse with half sleeves known as *kubbasa*, and the women of higher class wear *pardah*. A few women, especially among the educated classes, wear *pyjamās*, a long shirt and a head-scarf called *odani*. Girls below the age of about ten years were skirts called *lehangās* and blouses. Some were *payjamās*, long shirts and *odāni*. After the age of 10 years they dress as women. Silk clothes are liked by women but men generally do not use them.

The rules in Islam regarding dress are that men should not disclose any part below the waist and above knees and that women should cover their whole body excepting the feet, the palms of the hands and the face. A woman should not show her face to any man other than her husband and those who come under the prohibited degree for the purpose of marriage. During prayers also they should cover their face.

The women of lower classes do not wear *pardah* nor do they cover their heads, thus differing little from the women of other communities. Some women pass the upper end of their *sāri* over the head.

Ornaments.

Men do not wear any ornaments other than a gold or silver ring. The women are very fond of gold and silver ornaments, and, excepting a few women who are very conscious of their religion, all adorn themselves with many types of ornaments. For the neck they use necklaces of various designs generally made of gold. They are *teeki*, *gejjeteeki*, *putali-sara*, *kanti*, *chandrahār*, *etc*. On the hands, they wear gold, silver and cellulose bangles. Widows, if not remarried, wear only silver bangles. Some of the bangles, silver

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or gold, are called *pāwanchi, kismat, pātli,* etc. For the upper arm they wear *bazuband* or *tolbandhi,* the latter being worn specially by villagers and low class women. For the nose they wear a crescent shaped ornament called *bulāk,* or others called *natthu, fulli, thatuka,* etc. The ear ornaments are known as *lolak, kivihuā, zumka, banli* (rings), etc. Head ornaments are *huvu* (flower-shaped hairpin), *choti, leela* (hanging on the forehead), etc. For the waist they use a gold or silver belt called *paṭṭā.* They also wear anklets called *thode, paijib, kade,* etc., but they have no toe-rings. The full compliment of ornaments are worn during festivals and social occasions.

All Muslims in the district are *Sunnis* of the Hanafi school. The practical duties of Muslims upon which hinges the whole Islamic religion are :—(1) the profession of faith in the unity of God and the mission of Muhammad, (2) prayer, (3) fasting, (4) alms-giving, and (5) pilgrimage to Mecca. Owing to poverty and ignorance many of the Muslims in the district do not follow strictly these precepts of Islam. Some Muslims, especially among the lower classes, apart from following some Muslim customs and practices such as circumcising the boys, calling the *kāzi* for marriage and funeral ceremonies, and burial in the Muslim cemetery, are Hindus all but in name. They are ignorant of their religion and they follow many of the Hindu religious practices. A few have more leanings towards Hinduism than towards Islam. However, the major bulk of the Muslim population who call themselves Syed, Pathan and Shaikh and Muslims of the higher occupational groups make a conscious effort to study their religion and follow it. Where there are no Urdu schools to impart religious instruction, they make their own private arrangements, generally the residents of a particular Muslim locality appointing a teacher to provide religious instruction to their children.

Prayers.

According to Islam the daily prayer called *namāz* has to be said five times a day and men should go to the mosque to say their prayers. There are few Muslims who say their prayers regularly in a mosque but many of the males go to the Jumma mosque on Fridays to say their *jumāh* prayers. During the Id festival most of them go to the Id garden called Idgah, for their prayers. In Dharwar and Hubli there is one Jumma mosque in each place besides several other mosques located in different lanes and localities. Most Muslims recite the *fātiha* before commencing an important work, social function, community feast, etc. The *fātiha* is the opening chapter of the Kuran and is recited in the ordinary daily prayers of Muslims all over the world.

Muslims in category (I) fast during Ramjan for 30 days. During the days of fast they neither eat nor drink anything between day-break and sunset. Two meals are taken one just after sunset and the other at about 4 a.m. They do their daily work uninterrupted and observe these days with a particular holiness. Every person after the age of 14 is enjoined to fast in the month of Ramjan. Very old people and the infirm are excepted. Women in their menses and persons travelling may suspend their fasts during Ramjan, but they have to continue their fasts after Ramjan to the extent of

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the interrupted period. In Dharwar and Hubli, Muslims of the lower classes generally do not fast.

Most of the Muslims in Dharwar and Hubli are in a poor economic condition and as such many are not in the habit of paying the *zakāt*, viz., one-fortieth of their income as alms. The richer classes and those who are religious pay the *zakāt* every year. The alms are distributed among the poor.

Again, the poverty of the Muslims of these parts does not permit them to go on their pilgrimage to Mecca which every Muslim who can afford is enjoined to undertake While in Mecca every Muslim, male or female, dresses in two pieces of white cloth one for covering below the waist and the other above it. The women in addition cover their faces. The dress is known as *aharam*.

Feasts.

The following feasts are widely celebrated: (1) Ten days of Moharrum, (2) *Miladunnabi* (the Prophet's birth-day), (3) *Gyarvi* (birth-day of Shaikh Abdul Quader Jilani), (4) *Shabe Brhat*, (5) *Id-Ul-Fitr* (Ramzan Id), (6) *Id-Ud-Duha* (Bakr Id). Each festival is characterized with special eatables prepared for the occasion, *e.g.*, during the Moharrum festival, they prepare sweets called *cheunga* and *roti*. *Sharbat* is the special drink. On the night of *Shabe Brhat*, *halvā* and wheat *chapāties* are eaten. On Ramzan Id day *shir-kurma* (sweet semi-fluid preparation of wheat vermicelli), and for Rajjab feast *holige*, are special preparations. On *Miladunnabi* and *Gyarvi* the poor and outsiders are invited for dinner.

The ignorant and the lower classes of Muslims also celebrate Hindu festivals like the Dasarā, Divāli, etc.

Many Muslims, especially among the ignorant classes, worship at the tombs of Muslims saints which are known as *dargahs*. They go on pilgrimages to these *dargahs* at certain times of the year when *jātras* (fairs) are held. Major *jātrās* are held at the *dargahs* of Hazrat Shah Qadri and Rajab Bag Savar in Hulgur and Yamnur respectively, where Muslims from all over the district meet. In the *jātrā* of Yamnur both Muslims and Hindus take part, and it is held five days after the *holi* festival. Hulgur *jātrā* takes place a week after that of Yamnur. At Yamnur they worship *panjas*, i.e., the images of the holy hands of Hussain who was martyred. Even Hindus, except the Brahmins, participate in these functions. Both men and women take part in these pilgrimages. They pray at these shrines, give alms to or feed the poor. Offerings of money generally Rs. 1-4-0 or more, are made and the collection goes towards the maintenance of the *dargah*. The person who looks after the *dargah* is called Mujawar and the Mujawar of the *dargah* at Yamnur is a Hindu. Muslims who are conscious of their religion do not participate nor encourage others in worshipping at the *dargah*.

Islam lays stress upon cleanliness and prescribes certain rules in this respect. The course of conduct enjoined by the Prophet is called *sunnah* and that by God *farāz*. According to *sunnah* it is obligatory on Muslims to bathe on Fridays, Ramzan Id and Bakr Id and according to *farāz* after every sexual intercourse and nocturnal emission. The method of taking these baths also is laid down.

Apart from these baths they should bathe whenever they become unclean but there is no special procedure for such baths. Before prayers they have to wash all the extremities of their body in a set manner and this is called *Wudu* (*wazu*—ritual ablution for prayers). The ceremonial bath is called *gusul*. For women, in addition to the obligatory baths for men, a bath ten days after every menses and forty days after a delivery is compulsory. While bathing one should be careful enough not to use again even a drop of water which has been used already, *e.g.*, while removing water from the pot any water trickling from the hand should not be allowed to fall into the pot.

All Muslims in the district bathe on Fridays and the Id days. Some of them like the Chapperbunds, instead of bathing on Fridays, bathe on Thursdays. As regards the rest, at least the lower classes are not very particular about their baths. After bathing they apply scents to their body or smell incense. For rubbing the teeth they use the root of a plant called *miswak*. Those who pray regularly rub their teeth five times a day. Some married women, especially among the lower classes, apply a black powder to their teeth which leaves a black tinge upon them.

Kazis.

The *kāzi* is the main religious dignitary. His office is a hereditary one. Every town or big village has its own *kāzi*. When Dharwar was under the sway of the Muslim rulers the *kāzis* were appointed by the rulers and, as their name would indicate, they were given the power of a judge. The post also carried certain emoluments. The *kāzis* have no judicial powers now and their present privileges and duties are to lead the Jumma and Id prayers and to officiate at the marriage and funeral ceremonies of Muslims. The *kāzi* also performs the functions of the *khatib*, *i.e.*, preaching in the mosque on Fridays, in the Idgah on Id days, etc., and giving religious instruction. But since the post of the *kāzi* is hereditary some of the *kāzis* themselves know very little about their religion. Apart from the *kāzis* there are others called *mullahs* who are supposed to be religious scholars being authorities on Muslim law. But their position is also hereditary, and as such many of them have neglected their studies as in the case of some *kāzis*. Their main occupation seems to be butchering sheep and cattle according to Islamic rites and reading verses from the Koran in certain mortuary rites. Since not all hereditary *kāzis* and *mullahs* are learned in their religion, Muslims of a particular locality engage a paid person to give religious instruction to their children.

Fakirs.

Originally *fakirs* were those who had renounced the world and lead ascetic lives and evangelised the Islamic faith, *e.g.*, Khwaja Moimiddin Chisti of Ajmer, Shaikh Abdul Kadar Jeelani of Bagdad, Husham Pir of Bijapur, etc., were *fakirs* of great repute. They had their own followers who called themselves Chistias, Kadrias, Hushmias, and so on after the names of their masters. But the present day *fakirs*, while they profess themselves to be followers of the great masters, are little more than beggars, and today *fakir* literally means a beggar, so much so, lest a beggar should feel himself hurt if he is called a *fakir*, he is instead called *shah saheb* or *pir*, which are terms of great respect. It is the general custom among Muslims to call people of inferior occupations by respectable names

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so that they may not feel humiliated by their low occupations, *e.g.*, *hajāms* (*barbers*) are called *caliphs*; *bhangis* (sweepers) are called *mehtars* and so on. The *fakirs* form a class by themselves and they claim it as their right to live on the alms given by the community.

Birth.

Among the Muslims, it is customary for a woman to go to her parents' house for her first delivery. As soon as the child is born, it is washed and some elder male member of the family holds it in his arms and pronounces the call for prayer known as *idhan* (*azan*). The child is generally named at this time. If some member of the family, such as the father who is away from home. has to be consulted with regard to the name, the naming of the child may take place subsequently, but generally before the fortieth day of birth. The afterbirth is cut by the midwife and is buried anywhere. According to the belief of most of the Muslims every child is born Muslim until by training it perverts itself into a non-Muslim. The sixth-day after birth is called *chhati* and it is celebrated as the Hindus do. A feast is given to neighbours and relatives. The mother and child are given presents and the midwife also is presented with cloth, money, etc. The seventh day ceremony is called *lakhikha*. Those who celebrate *chatti* do not celebrate this or combine both the ceremonies in one. On this day the child is shaved. The hair is weighed against silver and this quantity of silver is distributed among the poor. Two sheep or only one according as the child is male or female, is killed and the meat is either distributed or served at a feast. The parents and grand-parents should not partake of this meat. The fortieth day is called *chilla*. On this day the mother takes the ceremonial bath according to Islamic rules. Relatives and friends are invited to a feast. The child is put into a decorated cradle for the first time. After bath on the fortieth day it is obligatory on the woman to say her daily prayers.

Marriage.

As has been pointed out already, Muslims prefer to marry close relatives. But Muslims in category (I) have no objection to intermarriage among themselves. The Muslim communities in categories (II) and (III) are endogamous.

The offer of marriage comes from the bridegroom's side. Among religious Muslims whose women observe *pardah* the boy cannot see the girl until the time of his marriage. In such cases his mother or sister or some close relative approves of the girl. When the preliminaries are settled, some men and women from the bridegroom's side, excepting the bridegroom, go to the bride's place on an appointed day for the betrothal ceremony. They take with them some ornaments, a *sāri* and a blouse as presents to the bride along with sugar, copra, dates, plaintain, betel, flowers, scents, etc. Two elderly male members from either party are appointed as leaders who declare the engagement. They put sugar in each other's mouth and distribute it to all present. The *sāri*, blouse and ornaments are presented to the bride who dresses in them and sits with the women. Then the ceremony called *udithumbudu* is performed : in the upper end of her *sāri* they tie copra, dates, plaintains, betel, etc.

Subsequently on a different day, the day for the wedding is fixed. At present they also fix the *mahr*, *i.e.*, dowry, on the same day.

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Formerly, the dowry used to be fixed on the wedding day itself, and there were instances when marriages could not take place and had to be cancelled at the last moment because they could not come to a decision mutually satisfactory. The *mahr* is paid to the wife by the husband, and it is fixed according to the status of the bride's family and the means of the bridegroom. In some cases, the payment is deferred and is claimed only in the eventuality of a divorce.

In Dharwar and Hubli, Muslim marriages are celebrated in two ways : one mainly according to Islamic rites eschewing many of the Hindu customs; and the other with most of the Hindu practices, in addition to the Islamic rites. The former they call *shara* marriage and the latter *haldi-mendi* marriage. But in either case the tying of the *mangalasūtra* to the bride is an important ceremony.

The *haldi-mendi* type of marriage commences about four days in advance of the actual wedding called *nikāh, i.e.*, the nuptial ceremony. The bride and the bridegroom do not meet each other until the day of *nikāh*.

On the first day commencing the marriage ceremony, the bride's party goes to the bridegroom's house. The bridegroom is rubbed with turmeric, first by men and next by women, in the women's quarters. The assembled guests also rub one another with turmeric in sheer merriment. The bridegroom is given a public bath. The guests are treated to a feast.

The second day a similar ceremony is performed at the bride's place where the bridegroom's party also meet. Only women rub the bride with turmeric paste; the guests rub one another. These ceremonies are repeated for the next two days, one day at the bridegroom's place and the other at the bride's.

On the fifth day the actual wedding ceremony takes place. In the early morning, gifts are exchanged. The bridegroom sends a trousseau of dress to the bride and the bridegroom's dress is presented by the bride's father. The gifts are accompanied with sugar, sugarcandy, almonds, dry dates, copra, plantains, turmeric, asafœtida, betel, etc.

The bridegroom wears a necklace and holds in his hand a sword with a sour lime pierced in its point. A bit of copra is tied in a cloth round his waist. He is completely enwrapped in a covering of flower strings called *shera*. He goes in procession to the bride's place accompanied by men, the women following separately. The procession is taken with all pomp and grandeur with local bands playing and singing girls dancing. They also have fireworks. On their way they drop into a mosque for prayers.

On the wedding day, the bride is dressed up in a *sāri* and covered with a white cloth called *odhni*. She is also bedecked with ornaments and flowers.

When the bridegroom reaches the threshold of the bride's house the bride is brought near to him, a curtain is held between the bridal pair and rice smeared with turmeric is thrown on them by

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everyone present. Next the bride is taken inside and the bridegroom is seated on a platform specially erected for the occasion. If the amount of *mahr* was not settled previously it has to be settled at this time. If no amicable settlement is arrived at, the ceremony may end abruptly with no marriage taking place. The amount of the *mahr* having been decided, the bride's maternal-uncle who is the *wali* or *vakil* (one who gives over the bride) and two witnesses called *gavah* go the bride, her uncle entering into her room, and tell her that it has been decided to give her in marriage to so and so, the son of so and so, for such and such an amount as *mahr* and ask her consent. This is repeated thrice and she answers in the affirmative thrice. After obtaining her consent, the *kāzi* recites some verses from the Koran and tells the bridegroom that in the presence of the *vakil* and the *gavah* so and so, the daughter of so and so, has agreed to marry him for such and such an amount of *mahr* and asks for his consent to marry. He repeats this thrice and the bridegroom answers him thrice in the affirmative. Then some prayers are offered and sugarcandy and dates are waved round the bridegroom's head and thrown among the guests, who eat them. Sweets are distributed among the non-Muslim guests and the Muslim guests are treated to a feast. Among the richer class the main dishes for the feast are *biryani, jarda*, or *shira*. The poorer classes serve *pulao* and *dal curry*. Two persons eat from each plate. After dinner the guests depart, the close relative remaining behind.

The same night or early in the following morning, a ceremony is held in which the bride and bridegroom decked with flowers are seated together and songs are sung by women. This is known as *jilwā*. It is now that the bridegroom sees the face of his bride for the first time. Five women whose husbands are alive tie the *lachchā* (*mangalsūtra*) round the bride's neck. The couple are also presented with gifts. After this ceremony, early in the morning the bridal pair is accompanied to the bridegroom's house. The bride's grandmother, maternal-aunt or sister accompanies her. On the same occasion, *jhaze, i.e.*, presents to the bride by her father, is also taken. The *jhaze* generally consists of useful household articles such as furniture, cooking utensils, and so on.

Subsequently, either on the same day or a day or two later, the bridegroom's party gives the *valima* feast, which is mainly intended for the bride's party. This feast after marriage is in accordance with the Prophet's course of conduct and is observed by Muslims all over. Guests on either party are invited. The feast is celebrated on a grand scale. The bridegroom is seated outside, garlanded and presented with gifts, beginning with his father-in-law. The bride is decorated in the women's quarters and she is also presented with gifts by the women-folk. Next the bridal couple is seated together in the women's quarter and songs are sung by women. There is no objection to any woman showing her face to the bridegroom on the occasion.

The first five Fridays after the marriage are celebrated in a special manner. These celebrations are known as *jumāgi*. Early in the morning, the bride and the bridegroom are bathed, seated together

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and rubbed with sandalwood paste and turmeric by the neighbouring women. Guests are invited to a feast. Out of the five Fridays, the first and the last are celebrated in the bridegroom's house and the middle three in the bride's house.

Muslims who are educated and are conscious of their religious traditions are not in favour of the *haldi-mendi* type of wedding celebrations. The essentials of a Muslim marriage are: (1) Consent of the bride and the bridegroom. The bride has to be given over by her guardian to the bridegroom. The guardian, known as *wali,* is generally her father and, in his absence, some other relative as laid down by different schools of Muslim Law. In Dharwar, the bride's maternal uncle acts as her *wali* even in the presence of her father. (2) *Mahr, i.e.,* the bride price or dowry, which the bridegroom has to pay to the bride and over which the latter has full control. Among certain Muslims the *mahr* is a fixed amount, but in Dharwar it varies according to the circumstances of either party. (3) The wedding ceremony has to be performed by the *kāzi.* (4) According to the Prophet's example, the bridegroom's party has to give a dinner called *valima* feast to the bride's party after the wedding.

Now, marriages as above without other ceremonies are becoming increasingly common especially among the orthodox Muslims. But the tying of *mangalsūtra* or *karamani* is important in all marriages.

Divorce.

A man may divorce his wife at his own will and no justification for divorcing his wife is demanded from the husband by the *Kurān.* However, while divorcing his wife the husband has to pay her *mahr* if it has not already been paid. But in Dharwar divorces are few and far between. The poor economic condition of the people is no doubt a deterrent factor. A woman can claim divorce on the grounds of ill-treatment, insufficiency of maintenance and sterility on the part of the husband. Cases where women have asked for divorce are also rare. If a man wishes to divorce his wife he has only to say thrice that he divorces her. The divorce given by a man is called *talāk.* The woman has to apply to the *kāzi* for the divorce and the divorce claimed by her is called *khalā.* No social disgrace is attached to a divorced man or woman, and they find no difficulty in securing their new partners. Widow remarriage is practised and young widows always remarry. Generally, a man, if marrying for the first time, does not marry a widow. There is, however, no objection to girls marrying widowers even when the former are marrying for the first time. Whereas the general tendency is to marry from among one's own sub-community, so far as a widow is concerned, she can be married to a man from any Muslim community. If child marriage takes place the girl, if she so desires, can declare the marriage void when she comes of age, provided she has not lived with her husband until then. If a widow with children marries for the second time, her children by the first husband are looked after by the deceased husband's relatives without any encumbrance upon the new husband.

Coming of age.

When a girl comes of age, she is made to sit in a corner of the house for ten days. On the tenth day she is bathed and a feast

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is given to relatives. For all practical purposes, she is not considered to be impure during her subsequent menses, but every time she is in her monthly course, she cannot say her ordinary daily prayers and touch religious books for ten days. The lower classes of Muslims believe that a condition of menses in a woman conduces to various evil effects.

Pregnancy.

The pregnancy of a woman is detected from the signs of giddiness, vomiting, excessive sleep, laziness, etc. The months are counted from the time of stoppage of the normal menses. After the fourth month, sexual intercourses are generally eliminated. If the woman is pregnant for the first time, in the seventh month, a ceremony called *sātvas* is performed in the husband's house. A feast is given and the parents of the woman present her with a *sāri* and jacket. She is taken to her parent's place at a convenient time for her first delivery; subsequent pregnancies and deliveries may take place in either place, without special ceremonies.

Death and Funeral.

When a person is on the verge of death he calls near him his relatives and friends and craves their forgiveness for whatever offences or faults he may have committed against them. If he owes any debt, arrangements are made to repay it and if unable to repay he begs forgiveness of the creditors. On his death arrangements are made for the disposal of the dead body as early as possible, the Muslims considering it as their grave responsibility to "dispose of" a grown up girl or a dead body at the earliest opportunity. The body of the dead is bathed by the nearest relatives, the sons washing it first. The corpse is placed with its right side facing towards *qibla* (*i.e.*, the holy mosque in Mecca). If the dead is a man, the corpse is covered with three pieces of white sheets of cloth, one covering from the neck to the feet and the other two covering the whole body from head to foot. For a woman in addition to the above three sheets, two other pieces are used, one covering the bosom and the other as an *odhni*. Before shrouding the body is rubbed with scents, camphor, incense, etc. The corpse is laid in a coffin (*janaza*) which is available in the mosque for the common use. The coffin is covered with a cloth and decorated with flowers. If a married man dies without having paid the *mahr* to his wife, it is paid to her from his belongings. If he is not worth that amount a devoted wife generally forgives him.

Next the coffin is carried to the cemetery, only men taking part in the funeral cortege and every one present giving his shoulder to the coffin at least once. The *kāzi* also accompanies, and *mullahs* and *fakirs* read verses from the Kurān. In the cemetery first the usual prayers are said. The tomb is dug north-south, and the body is laid in it with the head tilted towards the right so as to face Mecca. Some verses from the Kurān are read over solid pieces of mud and they are kept near the head. Big stones are kept above the body without touching it and so as to prevent mud falling on it and mud is put over the stones. Every man has to put into the grave three handfuls of mud. When the grave is completely filled in, two stones are kept over it on either ends and two plants or branches of trees are planted. Then the *fātiha*, *i.e.*, the opening chapter of the Kurān, is read. Charity consisting of salt, wheat, cloth, or coins are distributed among the poor.

Returning home, the mourners are consoled. Food is not cooked at home but neighbours bring cooked food to the house of mourning and eat with the bereaved members. Only vegetarian food consisting of rice, *dāl*, curds, etc., is taken on such occasions. On the third day known as *ziārat* (visiting), friends and relatives go to visit the house of mourning and read verses from the Koran. They are given sugarcandy, dates, sweetmeats called *batāsā*, parched rice, gram, *betel*, etc. Some go to the cemetery and place wreaths on the grave, offer prayers for the dead and distribute alms to the poor. In some families, especially among the lower classes a lamp is kept burning night and day for ten days on the spot where the person had breathed his last.

On the tenth day which is known as *dasaumvā*, a feast is given to relatives and the poor, and the *fātiha* is read. The 20th day is called *bisvā*. *Halva* and wheat *capāties* are distributed among the poor on this day. The death ceremonies end on the 40th day called *chālisavā* on which day a feast is given to the poor. Some observe the death anniversaries every year which are known as *barsim*.

Salutation.

When two or more Muslims meet they salute each other. The form of salutation is : "*assalāmn alayakum*" (may God protect you). It is returned as "*va-alaykum-u-ssalām*" (may God protect you also). Salutation is obligatory according to the Prophet's course of conduct, *i.e.*, *sunnah*, but returning the salutation is obligatory according to God's instructions, *i.e.*, *farāz*. If one person meets two others the former should greet the latter first; the younger should greet the older; those who stand should salute those who sit; one who walks should greet one who is stationary; one who walks fast should greet one who walks slowly; those who ride on vehicles should salute those who walk. While entering a house or going out of it those who do so should salute those who are at home. These are the common modes of salutation. But if the one who is expected to salute first does not do so then the other should greet first. In fine all Muslims whether acquaintances or strangers are enjoined to greet each other so as to foster the spirit of brotherhood. It is to be noted that in this mode of greeting social prestige does not arise. But in Dharwar generally it is the inferior who greets first the superior no matter under what circumstances they meet.

Etiquettes.

As familiarity with outside women is taboo and no Muslim male can look at the faces of women other than those of his wife and those women who come under the prohibited degree for the purpose of marriage, strict convention must be observed while going to a house not one's own. While entering a house one should tap at the door even if the house is one's own so that should there be any outside women at home they may cover their faces. When a stranger or an outsider wants to enter inside a house he should stand by the side of the entrance and tap the door thrice. If the male members are at home they will receive him. If there are no male members at home then the women will send some children to tell the man that the man of the house is not in. If he is a guest come to stay they will make arrangements for him to stay through

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the children and in the meantime send for the host. If no children are available then the woman herself will go near the entrance and without showing herself tell the outsider in a coarse voice that the man of the house is not at home and that he could find him in such and such a place. The woman should behave in such a manner that the men other than her husband should not feel attracted towards her. The poorer and the lower classes do not observe *pardah* and they do not follow the above procedure.

If two persons fall out with each other, they should reconcile immediately. The one who takes the initiative first in this direction gains more merit. The guests are treated with great attention and no stranger who visits a Muslim house goes back without taking at least a cup of tea.

Muslims should never remain in enmity with one another. Friendly relations must always be maintained with neighbours. The sick should be visited and tended after if need be, feelings of others should not be hurt, *i.e.*, if one knows that by calling a person of low occupation by his occupational name he is likely to be hurt, one should not call him by that name. Old men and learned people must be respected. The ignorant and lower classes of Muslims do not pay much heed to these precepts

When in company of other people one should so conduct oneself that one's behaviour does not annoy or embarrass the rest. The young should bow their heads in the presence of elders as a mark of respect. The orders of the superiors should be carried out in so far as they do not lead them into committing sin. The mother should be specially respected and the father comes next in importance.

Education and Literacy.

Most Muslims especially among the lower classes are illiterate. At present more and more Muslims are sending their children to school. They however attach more importance to religious education and many of the localities engage instructors to impart religious instruction to their children.

Their main calling is business and various trades. As they do not aspire to be employed in Government service, they are not keen on sending their children for higher education. The Muslims known by the various occupational names are generally engaged in the corresponding occupations. But the Muslims in the general category, *i.e.*, Shaikhs, Syeds and Pathans, especially Shaikhs who form the large bulk of the Muslim population, are to be found engaged in almost every profession, business, trade or employment and they do not derive their names from the type of work they are engaged in.

Almost all Muslims in Dharwar and Hubli speak a sort of Urdu called *Deccan Hindustāni*. But the dialects of different classes vary both in the degree of the mixture of words drawn from languages like Kannaḍa, Marāṭhi, etc., and their accents.

PART IV—ECONOMIC ORGANIZATION.

CHAPTER 4—GENERAL ECONOMIC SURVEY.

CHAPTER 4.

General Economic Survey.

INTRODUCTION.

IT IS INTENDED TO DEVOTE THIS PART to a fairly detailed account of the main features of economic life in Dharwar District. The following chapters, therefore, deal at some length with subjects like agriculture, industry, trade and commerce, other occupations, finance, and transport and communications in the region. An attempt is also made to give a broad idea of the standard of life of the people both in rural and in urban areas and to indicate the potentialities of economic progress in the future by drawing particular attention to those natural resources and peculiarities of the district in which it enjoys a position of advantage. The brief survey of economic conditions contained in this chapter would serve as an introduction to the more detailed study which follows in subsequent chapters.

POPULATION.

The population of the Dharwar district was 8,82,479 in 1881, and 15,75,386 in 1951. As, however, the 1951 population included approximately 1,72,750 persons belonging to the State areas merged into the district in 1949, the population of the pre-merger areas in 1951 must be taken to be not more than 14,02,636. On this basis, the percentage increase in population over the period of 70 years (1881-1951) is 57·8. The process of urbanization has not gone on very rapidly and the district continues even to-day to be predominantly agricultural, as much as 69 per cent. of the population having agriculture as their principal means of livelihood and over 14 per cent. having it as a subsidiary or secondary means. In many of the towns in the district population has not increased to a greater extent than in the district as a whole. It is only in six towns, viz., Gadag, Hubli, Haveri, Byadgi, Dharwar and Ranebennur that the number of residents has more than doubled during the course of the last seventy years. Gadag, Hubli and Ranebennur owe their growth mainly to industrial and commercial development; Dharwar and Haveri to their being centres of administration; and Byadgi to its being a centre of the chillie trade.

Of the total population of 15,75,386 in 1951, 4,63,007 were self-supporting persons, 2,26,398 earning dependants, and 8,85,981 non-earning dependants. The agricultural class (i.e., those depending on agriculture as the principal means of livelihood) numbered 10,88,312.

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Among these, the self-supporting persons were 3,20,938, earning dependants 1,84,934, and non-earning dependants 5,82,440. Following another method of classification, among the agricultural classes—(i) cultivators of land wholly or mainly owned and their dependants numbered 6,05,698; (ii) cultivators of land wholly or mainly unowned and their dependants, 1,42,308; (iii) cultivating labourers and their dependants, 2,85,227; (iv) non-cultivating owners of land, agricultural rent-receivers, and their dependants, 55,081. The non-agricultural class (i.e., those whose principal means of livelihood were pursuits other than agriculture) numbered 4,87,074, and were composed of 1,42,069 self-suporting persons, 41,464 earning dependants, and 3,03,541 non-earning dependants. This class was also distributed as under: (i) production other than cultivation, 1,82,893; (ii) commerce 1,13,885; (iii) transport, 25,019; and (iv) other services and miscellaneous sources, 1,65,277. There were several among the population who, in addition to their principal means of livelihood, had a secondary occupation. Agriculture provided such occupation to 226,738 persons, and non-agricultural pursuits to 70,960 persons.*

CULTIVATED AREA.

Of the total area of nearly 34 lakhs of acres the cultivated area covers 80·2 per cent. and forests 8 per cent. Cultivable waste is only about 86,000 acres and permanent pastures and grazing ground cover about 1,00,000 acres. The forests are situated in the west. The average rainfall is 27·2", but rainfall varies from 18" near Mundargi in the east to over 36" in the hills area of the west. Agriculture in the district depends mainly on rainfall. In 1950-51, the total cropped area was nearly 27 lakhs of acres, of which only 4·2 per cent. were under irrigation. Most of the irrigation is by tanks in the *malnad* area or western belt and by wells in the *gadinad* or the central belt of the district. There is only one Government canal (the Dharma Canal) which commands an area of about 13,500 acres and waters a part of the Hangal taluka. The major perennial rivers that run through the district are the Malaprabha and the Tungabhadra, but these have not yet been harnessed for purposes of irrigation.

Nearly 23,50,000 acres of the district (70 per cent. of the total area) is composed of black soils, which are well suited for the cultivation of cotton. Its brown soils, which cover between 6,00,000 and 6,50,000 acres (i.e., 19 per cent. of the total area) are suited for groundnut and chillies In the sandy soils, covering nearly 1,00,000 acres and mainly located in the eastern and north-eastern corners, groundnut thrives well.

FOOD-CROPS.

The main food crops are jowar, rice and wheat among cereals; *kulthi* (horse gram), gram and *tur* among pulses, and fruits and vegetables. Cotton, groundnut, chillies and safflower are the chief non-food crops. Food crops cover 63 per cent. of the total cropped area. In normal years Dharwar produces cereals not only enough to meet its own requirements but also to export a small surplus. Jowar covers 7,25,000 acres (i.e., 27 per cent. of the total cropped area),

*Census of India, 1951, Vol. IV, Bombay, Saurashtra and Kutch, Part II.

wheat 2,60,000 acres (i.e., 10 per cent.), and rice 1,72,000 acres (i.e., 6·3 per cent.).

NON-FOOD CROPS.

Dharwar is fortunate in regard to its non-food crops. In 1950-51 cotton covered an area of about 5,30,000 acres, i.e., 20 per cent. of the total cropped area of the district; groundnut about 2,00,000 acres (7·3 per cent.); chillies 90,000 acres (3·3 per cent.); and safflower 35,000 acres. Experiments have been going on since 1829 for the improvement of the varieties of cotton grown in the district. Bombay Karnatak was the first cotton-growing region in India to produce American cotton in bulk, and the variety known as Dharwar-American has been known to the trade now for a long time. The local variety of Kumpta has also received the attention of the research station at Dharwar. The result of researches has been the evolution of superior varieties of cotton. Two varieties, viz., Jayadhar and Laxmi, recently evolved by the Agricultural Department and spreading over the district, are stated to be popular among mills which require cotton of long staple. Hardly 5 per cent. of the cotton produced in the district is consumed within the district; all the rest is exported to markets inside the Bombay State and also outside. Yearly exports of cotton from the district amount to 1,20,000 bales of 400 lbs., and exports of groundnut are estimated to exceed 8,40,000 Bombay maunds of shelled groundnut seed. Dharwar is an important supplier of chillies not only to districts in the Bombay State but also to the whole of India. The annual exports of this commodity is estimated to be more than 1,00,000 Bombay maunds.

FORESTS.

Except some sandalwood, very little is exported from Dharwar forests. Their major products are sandalwood, timber, firewood, and charcoal, and minor products are negligible. The revenue of the forests in 1952-53 amounted only to Rs. 8,38,214, Rs. 3,56,482 of which was contributed by sandalwood.

PRESSURE OF POPULATION.

Compared with 1900-01, the pressure of population on land has increased slightly in 1950-50. The total area available for cultivation in 1900-01 was 24,12,487 acres (including 3,40,077 under current fallows and 68,868 acres under cultivated area available for cultivation), working out at 2·17 acres per head of the population (11,13,298), and the actual area cultivated was 20,03,542 acres or 1·8 acres per head. In 1949, the merged States brought to the district a total area of nearly 4,20,000 acres, a cultivable area of 3,88,000 acres and a population of nearly 1,72,000. In 1950-51, while the actual area available for cultivation was 28,69,476 acres (including 1,44,904 acres under current and other fallows and 86,153 acres under "uncultivated cultivable waste") or 1·82 acres per head of the population (15,75,386), the net area shown was 26,38,418 acres or 1·67 acres per head.

DISTRIBUTION OF LAND.

Statistics of distribution of land are available only for 19,61,243 acres (both *khalsa* and *inam*) for the year 1947-48. More than 60 per cent. of this area, viz., 11,82,848 acres, was distributed among 1,53,641 holders holding less than 15 acres each, giving an average of 7·7 acres per holder; 5,40,970 acres, or nearly 28 per cent., among 11,700 holders holding over 25 and up to 100 acres each, giving

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an average of 46 acres per holder. The rest, viz., 2,37,425 acres, forming 12 per cent. of the total acreage, was distributed among 880 holders holding over 100 acres each, giving an average of nearly 270 acres each. Between 1882-83 and 1947-48, the number of holders increased from 77,478 to 1,66,231, although the area for which statistics are given in 1947-48 was less by nearly two lakhs of acres than the figure for 1882-83. The rise in the percentage of the number of small holders (i.e., holders of five acres and less) was phenomenal, from 9·9 to 43·2, but the percentage of medium holders (i.e., holders of 25 acres and less) rose from 44·5 to only 49·2. The percentage of bigger holders fell from 42·7 to 7. While the average size of a holding in 1882-83 was 27·9 acres, in 1947-48 it worked out at 11·4 acres. The fragmentation of each holding makes the holding in many cases uneconomic. A recent sample survey of holdings in the Karnatak districts shows that the average size of holdings in the Dharwar district is 13·36 acres and that the number of fragments per holding is 2·41. The average size of a fragment, therefore, comes to 5·54 acres. The Bombay Prevention of Fragmentation and Consolidation of Holdings Act, 1947, is being implemented to consolidate uneconomic fragments and improve the present position.

TENANCY LEGISLATION

The Bombay Tenancy and Agricultural Lands Act of 1948 has been enacted to give security of tenure to tenants. The Act has fixed the maximum rate of rent at one-third and one-fourth of the total crop in the case of non-irrigated lands and irrigated lands respectively. It also gives powers to Government to fix rent at a rate lower than the maximum laid down by the Act. In November 1952 Government issued a notification fixing, in the case of all lands, whether irrigated or not, one-sixth of the crops as the maximum rent payable by tenants of lands situated in the Dharwar district. A valuable right in favour of the tenant has been conferred in the form of the privilege of purchasing his holding from the landlord under certain conditions. This law is expected to bring about a more even distribution of land among cultivating owners.

AGRICULTURAL TOOLS.

The field tools and implements used generally by agriculturists continue to be of the old and indigenous type, though some modern improved implements have been introduced. Iron ploughs are slowly replacing the indigenous wooden ones. Government maintain 12 tractors in the district for hire, and 30 to 35 tractors are owned by individual cultivators. Recently pumps worked by electric motors and oil engines have been coming into use in certain parts of the district. The high cost and the limited use of improved implements make the progress of their introduction very slow.

Mechanization of agricultural operations has not proceeded to such extent as to diminish the importance of livestock in those operations. Livestock continues to be a valuable possession of every farmer. In rural areas, a farmer's status and efficiency are judged by the number of cattle that he keeps. In 1948-49, there were 3,17,000 bullocks, 1,99,000 cows, 46,000 he-buffaloes, 1,68,000 she-buffaloes and 2,58,000 sheep and goats in the district, showing a small increase over the figures of 1882. Efforts are being made to improve the breed of cattle and sheep.

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WAGES.

Agricultural wages in rural areas are paid both in kind and in cash. The average wage rate for a male labourer in agriculture is about Re. 1 per day in the district, but wages vary between towns and rural areas. In certain rural areas, a wage rate as low as 14 annas is found, and in industrial areas it is as much as Rs. 2-8-0. Female labourers get only half these rates and children get from annas 8 to Rs. 1-4-0. Skilled operations command high wages even in rural areas.

Although failure of the monsoon causes frequent famines and scarcity conditions in several talukas of the district, especially in the eastern talukas, improved transport and State help have in recent years blunted the edge of these famines.

INDUSTRIES.

Industrially Dharwar is backward. It has no coal, iron or other mineral deposits which can be mined commercially. Hydro-electric power has not yet been developed, although recently the Bombay State has entered into an agreement with the Mysore State for the supply of electric power from the Jog Scheme, and part of this supply is for distribution in the Dharwar District. The Census Report for 1951 returns only 48,705 persons as engaged in industries (i.e., "processing and manufacture," and "construction and utilities"). Mechanized industries are confined to cotton ginning and pressing; cotton spinning and weaving; general engineering (represented mainly by the Railway Workshop at Hubli); a small factory engaged in the manufacture of fertilisers; a single factory manufacturing ply-wood and tea-chests; a few rice mills; printing presses; two small saw mills; two small mills, one engaged in the production of hosiery and the other in the production of twisted art silk yarn; and oil-crushing factories. Of these, cotton ginning and pressing and cotton textiles is the largest group, and in this group more than 30 per cent. of the total number engaged in industries were employed. In 1952, there were 114 cotton ginning and pressing factories registered under section 2(*m*)(*i*) of the Factories Act, 1948 (i.e., factories employ-ing ten or more workers and using power). Cotton spinning and weaving mills were, however, only seven, of which four were small power-loom factories and only three were large units.

Among the small-scale industries carried on without the aid of power, handloom weaving of cotton and woollen goods is the most important. This is in keeping with the position of Dharwar as a large cotton-producing district. According to the census of small-scale industries carried out in 1951, this industry alone employed nearly 17,800 persons. A census of handlooms carried out in the Bombay State in 1946 revealed that Dharwar was the third biggest district in the State in respect of numbers of handlooms, containing as many as 12,965 looms. This industry is estimated to consume annually 20,000 bales of yarn valued at two crores of rupees on the basis of the prices prevailing in 1952-53. The products of this industry are mainly *khans* and *saries*, which are sold both inside and outside the district. Other small-scale industries carried on without the aid of power are those which have been in existence for a long time and are carried on in the traditional way, i.e., carpentry, smithy, leather industries, tanning, oil pressing, manufacture of copper and

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brass ware, lime manufacture, etc. Bidi manufacture has developed to a large size keeping pace with the growing demand for bidis. In 1951 as many as 26 establishments coming under the Factories Act were engaged in manufacture of bidis and employed about 1,800 workers. These factories were located mainly in Dharwar, Hubli, Gadag, Ranebennur and Gajendragad.

TRADE.

According to the census of 1951, the various trades in the district, wholesale and retail, money-lending, banking and other financial business, real estate, and insurance, provided the principal means of livelihood to 1,13,885 persons or 7·2 per cent. of the population and a subsidiary means of livelihood to 6,448 persons. Excluding dependants, the self-supporting persons engaged in these trades numbered 30,960. Of these 8,586 were in rural areas, and 22,374 in urban areas. Retail trade employed 26,627 persons; money-lending, banking, etc., 2,786 persons; and wholesale trade 1,484; leaving 62 persons in insurance, and a lone individual in real estate.

Dharwar being an inland district, its traders do not generally engage themselves in direct foreign imports or exports. Its trade is patterned to the needs of its own population, and is generally confined to goods locally produced or imported for consumption in the district. There is only a small volume of re-export trade in timber and cardamom imported from the adjoining district of Kanara.

The export trade is mostly in cotton, groundnut and chillies. Out of the 120,000 bales of cotton exports, about half goes to Bombay, and the rest in small quantities to Ahmedabad, Sholapur, Gokak, Madras, Coimbatore, Kanpur, Ujjain, Bangalore, Davangere, Barsi, etc. Important centres of wholesale trade in cotton are Hubli, Gadag, Dharwar, Ranebennur, Nargund and Annegiri. The chief centres of groundnut trade are Hubli, Dharwar, Gadag, Haveri, Ranebennur, Nargund, Kundgol, Savanur and Hole Alur. Byadgi is the chief centre of the chilli trade.

Retail and wholesale trade in foodstuffs alone (in 1951) gives employment to 16,714 persons, i.e., 54 per cent. of the total of 30,960 self-supporting persons employed in all trades. Wholesale trade in commodities other than foodstuffs gives employment only to 414 persons. Retail trade in textile and leather goods engages 3,194 persons (8 per cent.); retail trade in fuel (including petrol) 1,123 persons (2·8 per cent.), money-lending, banking, etc., 2,786 persons (7 per cent.), retail trade otherwise unclassified 6,666 persons (16·5 per cent.). This pattern of trade reflects the predominantly agricultural character of the district.

Retail traders are well distributed over the villages of the district, although the bulk of their number work in towns. Almost every village has one or more of retail shops, and the average for the whole district works out at 7 shops for a village. There are more than 130 centres in the district where periodical markets are held. These centres also help in assembling and distributing goods. A large number of fairs are held in places of religious importance, and at these fairs considerable quantities of agricultural and other

commodities are brought for sale. In the year 1948-49, 128 fairs were held in the district as a whole. The pedlars too form a connecting link between the rural consumers and the traders in the towns. Although the establishment of a large number of shops in rural areas and the growth of periodical markets and fairs tend to discourage peddling as a profession, pedlars have not entirely disappeared from any of the talukas of the district. Like the pedlars in rural areas, hawkers in towns play an important part in the retail trade. These hawkers, however, are to be found only in the towns of Gadag, Dharwar, Hubli, Gudgeri, Laxmeshwar and Ranebennur, and their number is estimated at about 350.

The sales tax returns for the three months ending 31st March 1951 show that there were 1,587 dealers (i.e., as defined in the Sales Tax Act) and their turnover came to Rs. 7·6 crores. This turnover does not represent the turnover of all traders, because "dealers" under the Sales Tax Act are fairly big traders—generally speaking, having a turnover of more than Rs. 30,000 a year—and a large number of petty traders are excluded from the returns.

The traders and merchants in the district have formed several organizations of their own to bring about close co-operation amongst their members and to formulate common policies to promote their business. In many cases disputes among the merchants are referred to these organisations for amicable settlement.

FINANCE.

The seventy years that have elapsed after the publication of the old Gazetteer have seen many changes in the field of finance. As stated in the old Gazetteer in 1880, except a few money-lenders and the Hubli Branch of the Bombay Bank (opened in 1870), there were few bankers in the district, and Hubli was the only place where banking operations were carried on to any large extent. The chief business of the Bank of Bombay in Hubli was the buying of bills drawn on Bombay by the purchasers of Dharwar cotton. It had few depositors and the yearly dealings of the bank averaged not more than Rs. 60 lakhs. Most of the funds invested in the trade of Hubli belonged to Bombay; the share of the Hubli traders was small. Two or three merchants at Dharwar, about a ten at Hubli, and a few traders of Bombay working in Dharwar dealt in bills of exchange. No kind of insurance business was carried on in any of the Dharwar centres. Savings of any bulk were confined to traders, large land-holders, money-lenders, pleaders, high Government officials and shopkeepers. Small savings made by shepherds, shoe-makers and others were often buried in secret places and not invested. No investment in Government securities had been made by the people of Dharwar. There were only a few joint stock companies in Hubli and Dharwar and a solitary cotton mill in Hubli, in which a few traders and other classes had invested money. Savings bank deposits did not total even a lakh of rupees. Money-lending did not form the sole business of anyone; it was combined with other forms of business. Anyone who had spare cash, even a few annas to spare, was anxious to lend to some neighbour. Money-lending in Dharwar is, however, stated to have been free from the remorseless exactions current in other parts of the Deccan.

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During the last seventy years the volume of trade in Dharwar has grown, and radical changes have taken place in the agencies employed in financial operation. Co-operative societies now take the pride of place in Dharwar's financial organization. In Bombay State, it was in the Dharwar District that the first co-operative society under the Act of 1904 was registered, and during all the subsequent years the district has nurtured the co-operative movement very well indeed. There are now five types of these societies working in the district. The activities of three of them, viz., (1) agricultural co-operative credit societies, (2) multi-purpose societies, and (3) land mortgage banks, are confined to agriculturists. The fourth, non-agricultural co-operative credit societies, are mostly urban societies supplying credit to members who are generally traders, artisans, factory workers, salary earners, etc. residing in towns. The fifth is the central financing agency, the Karnatak Central Co-operative Bank Ltd.

In 1950-51 agricultural credit societies and land mortgage banks, which work mainly in the field of agriculture, were 720 in number, had a share capital of over Rs. 16 lakhs and working capital of over Rs. 91 lakhs. They had deposits from members and non-members to the tune of Rs. 11 lakhs and had advanced loans to members to the extent of Rs. 65 lakhs. The non-agricultural societies numbered 81, had a membership of 29,287, share capital of Rs. 16 lakhs and working capital of Rs. 73 lakhs. Their deposits from members and non-members were to the tune of Rs. 39 lakhs, and their loans to the members were to the extent of Rs. 45 lakhs. The four land mortgage banks had a membership of 2,899 and Rs. 22,000 as share capital and Rs. 4 lakhs as working capital. The Karnatak Central Co-operative Bank had a membership of 2,511 individuals and 727 societies, share capital of Rs. 14 lakhs and working capital of Rs. 1,77 lakhs. Loans due to it from members amounted to Rs. 24 lakhs and from societies to Rs. 65 lakhs. Deposits made with it and its borrowings from various sources amounted to Rs 1,54 lakhs.

In spite of this phenomenal advance in the field of co-operation, money-lenders still continue to perform an important function in the finance of the district. Licensed money-lenders, as on 31st July 1951, numbered 245 and the amount of loans advanced by them stood at Rs. 1,60 lakhs. Money-lending can now be done only by money-lenders registered under the Bombay Money-lenders Act (XXXI of 1946) and their operations are regulated and controlled under the Act.

Joint stock banks come next. They are 17 in number. They operate in fifteen centres of the district, mostly taluka headquarters, and have 11 branches in these centres. Fifteen are banks registered outside the district and only two are registered in the district. The assets of the two banks registered in the district totalled Rs. 27 lakhs in 1951. Deposit figures were obtained for twelve of the banks and their branches, and they totalled on 31st March 1950 Rs. 1,34 lakhs.

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Of late Government have liberalized their policy of advancing loans to agriculturists in the form of tagai. In 1949-50 the amount outstanding as tagai was nearly Rs. 18 lakhs. There is a scheme worked by the Department of Industrial Co-operatives and Village Industries for giving loans to small industries, individual artisans, educated unemployed, etc., but the amount advanced so far is negligible.

As already stated, the habit of depositing savings with co-operative societies and joint stock banks has grown to a large extent. Whereas in the year 1881 deposits in the postal savings banks amounted only to Rs. 62,220, in 1950 these deposits stood at Rs. 49 lakhs. In addition, an amount of nearly Rs. 7 lakhs was invested in National Savings Certificates. Apart from the deposits of Rs. 1,34 lakhs in joint stock banks, a good deal of people's money is invested in joint stock companies. What amount of money is invested by the people of Dharwar in Government securities is not known. In the year 1951, the share capital of joint stock companies registered in the district was nearly Rs. 58 lakhs, and a sum of Rs. 2·5 lakhs was deposited with these companies. It is not possible to compute the amount invested by the people of Dharwar in companies registered outside the district. The amount of money actually invested in the form of insurance, either life or general, is not available, but looking to the number of insurance workers in the district, viz., 62 in 1951, it may be inferred that a good amount of money is being saved in this form.

TRANSPORT.

Vast improvements have taken place in the transport system of the district during the last seventy years, both as regards roads and railways. Railway construction was begun in the district only at the end of 1882, and the system of railway now running through the district was completed by the beginning of 1887. The whole district has now 197 miles of meter gauge railway with thirty stations. During 1950-51, more than 52 million outward passengers and 4 million tons of goods were booked from these stations. According to the census of 1951, the railway gave employment to 3,025 persons in the district.

The road system has also developed a great deal and the district has now a network of several well built roads. The Poona-Bangalore National Highway runs through the entire length of the district, covering 108 miles. There are in all 1,123 miles of metalled roads and 577 miles of unmetalled roads. This works out at one mile of road to 926 persons of the population and to an area of 3·11 square miles on the average. These roads connect the district with all the neighbouring districts. There are 12 major bridges or causeways over the roads, and 30 ferries to take passengers and vehicles over rivers where bridges are not in existence. In important centres are to be found resting places like district bungalows, travellers' bungalows, rest houses, *dharamshalas*, etc.

In the matter of posts and telegraphs, the district is well served. Besides the chief receiving and distributing head office at Dharwar,

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there are 32 sub-post offices and 142 branch offices spread over the talukas of the district. There are 28 telegraph offices and 6 telephone exchanges.

The latest development in the transport system is the advent of the Bombay State Road Transport Corporation. It was in pursuance of the general policy of nationalisation of road transport that the Corporation was formed. Hubli has become an independent division of the State Transport organization. The jurisdiction of this division covers the whole of the Dharwar district (except for a small portion of its territory in the north-west) and a major portion of the Kanara district. The Corporation has a number of workshops, repair sheds, and garages in the district. The working of the Corporation provides safe and comfortable travel to the public.

Dharwar also possesses an All-India Radio station established in January 1950. The radio frequency of this station is one kilowatt. The broadcasts are primarily in Kannada.

CHAPTER 5–AGRICULTURE.

Agriculture.
AGRICULTURAL POPULATION.

AGRICULTURE IS THE PREDOMINANT OCCUPATION in Dharwar district, and the census figures of 1951 show that it provides means of livelihood to 69·08 per cent. of the total population. The decennial census figures for the past seventy years, owing to changes in the methods of enumeration and classification, do not provide a consistent record, from decade to decade, of the changes in the structure of the population actually engaged in agriculture. These changes have to be gauged from the figures of population given in the census reports under the head "Rural", which include not only persons engaged in agriculture and allied occupations but also those engaged in definitely non-agricultural occupations. These figures show that, during the progression of the past seven decades, the increase in the rural population has not kept pace with that in the urban population. This is illustrated by the following table :—

TABLE No. 1.

DHARWAR POPULATION : RURAL AND URBAN : 1881-1951.

Year.	Total Population.	Rural.		Urban.	
		Number.	Percentage of the total population.	Number.	Percentage of the total population.
1881 ...	8,82,907	7,35,170	83·2	1,47,737	10·8
1891 ...	10,51,314	8,15,569	77·5	2,35,745	22·5
1901 ...	11,13,298	8,87,697	79·7	2,25,601	20·3
1911 ...	10,26,005	8,23,750	80·2	2,02,255	10·8
1921 ...	10,36,324	7,97,120	76·0	2,39,804	23·1
1931 ...	11,02,677	8,20,314	74·3	2,82,363	25·7
1941 ...	12,01,016	9,07,228	75·5	2,93,788	24·5
1951 ...	15,75,386	10,82,582	68·7	4,92,804	31·3

During the period 1881-1951, the total population increased from 8,82,907 to 15,75,386, which means an addition of 6,82,479 during seventy years. This addition, however, is partly due to the merger in the district of areas of certain Indian States in 1949. According to an estimate prepared by the Bureau of Economics and

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Statistics, these merged areas had a population of about 1,50,000 on the basis of the 1941 census. Therefore, the population in 1941 of the areas for which figures of population are given in 1951 census must be taken to be 12,01,016 *plus* 1,50,000, i.e., 13,51,016. The increase from 1941 to 1951 has been only 2,24,370, i.e., by a percentage of 16·6. Adding this percentage to the population of the merged areas in 1941 (i.e., 1,50,000) we may estimate the population of the merged areas in 1951 as 1,72,750. Therefore, the population in the pre-merged areas of the Dharwar district in 1951 must be taken to be only 14,02,636, or an increase of 5,10,729 over a period of seventy years. This gives a percentage of 57·8 of the total population in 1881.

Going by the census figures alone, the rise in urban population in the district as a whole has been from 1,47,737 in 1881 to 4,92,804 in 1951, i.e., a rise of 233·5 per cent. But this is more apparent than real. The merger of the State areas has created a complication in the figures. The towns in merged areas are 8 in number, and they contained in 1951 a population of 59,522. In calculating the rate of urbanization, this figure has to be deducted from the urban figure for 1951. This gives for 1951 an urban population only of 4,33,282, giving a percentage increase of 193·3 from 1881. Even this percentage is not a real indication of all-round urbanization. In fact, urbanization in the district has been confined to a few old villages and the new town of Gajendragad. Leaving out the eight merged area towns, according to the census of 1951, there are in Dharwar 21 towns, with a population of over 5,000. Of these, seven are towns grown out of old villages by natural increase in population. It is not possible to estimate the degree of urbanization these towns have achieved, as figures of population for them are not available for all the years from 1881. Except Gajendragad, the other six of these towns (Alnavar, Hulkeri, Kalghatgi, Annegiri, Ron and Shiggaon) had in 1951 an average population of only 7,009.

The following table* gives a list of (A) the old towns, and (B) two merged towns (for which alone of the merged towns comparative figures are available in 1881), their population in 1881 and 1951, and the percentage increase in population between those years :—

TABLE No. 2.

POPULATION OF TOWNS, DHARWAR, 1881 AND 1951.

Town	Population 1881.	Population 1951.	Percentage increase.
(A)			
Hubli	36,677	1,29,609	253·4
Dharwar	26,520	66,571	151·0
Gadag	17,001	65,509	285·3

*See also p. 109 in "People and Their Culture" for population figures from 1901-51.

Town.	Population. 1881.	Population. 1951.	Percentage increase.
(*A*)—contd.			
Ranebennur	10,202	25,282	147·8
Haveri	5,652	16,470	101·4
Byadgi	4,116	11,625	182·4
Nargund	7,874	9,573	21·5
Naregal	6,071	8,847	45·7
Hangal	5,272	8,846	67·7
Bankapur	6,037	8,214	36·0
Navalgund	7,810	8,171	4·6
Mulgund	5,386	7,924	47·1
Mundargi	3,826	6,564	71·5
Tuminkatti	4,622	5,688	23·0
(*B*)			
Savanur	7,640	14,784	93·5
Lakshmeshwar	10,274	13,339	29·8

In group "A", Navalgund has remained stationary and five others, viz., Nargund, Tuminkatti, Bankapur, Naregal, and Mulgund have fallen below the increase for the district as a whole (57·8 per cent.). The highest percentage increase has been in Gadag, followed by Hubli, Haveri, Byadgi, Dharwar, Ranebennur, Mundargi and Hangal. The total population of the old towns in 1881 was 1,47,737, and they had in 1951 a population of 3,78,893, showing an increase of 156·5 per cent. over seventy years. The increase in Gadag must be attributed to its rise as a centre of cotton trade and manufacture. Hubli owes its importance not only to its cotton trade and manufacture but also to its being the headquarters of a regional division of the Southern Railway, which has also a large railway workshop in Hubli. Dharwar is the headquarters of the district administration and its growth is but natural. Haveri has become the headquarters of a taluka whose centre was previously Kod. Ranebennur has also developed into an industrial centre. Byadgi has developed recently as a trade centre and is one of the largest markets for chillies in the Bombay State.

Of the merged towns (Group "B") only Savanur and Lakshmeshwar have populations exceeding 10,000. Savanur having been the headquarters of the old Savanur State must have attracted to itself a large urban population during the passage of time ; hence it shows an increase in its population by 93·8 per cent. The population of Lakshmeshwar has not increased more than 29·8 per cent.

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All the talukas in Dharwar, barring Hubli and Gadag, are rural in nature. According to the census of 1951, the rural population of the district has been divided among various talukas as follows :—

TABLE No. 3.

RURAL POPULATION, DHARWAR (TALUKAWISE) (1951).

Taluka.	Males.	Females.	Total.	Percentage of the total population of the taluka.
Byadgi ..	24,107	23,031	47,228	80·2
Dharwar ..	45,013	43,329	88,342	54·8
Gadag ..	35,606	35,221	70,827	49·1
Hangal ..	42,224	38,557	80,781	90·1
Haveri ...	55,512	52,216	1,07,728	86·7
Hirekerur ...	47,594	43,494	91,088	94·3
Hubli ...	33,244	32,679	65,923	33·7
Kalghatgi .	23,519	22,131	45,650	89·7
Kundgol .	24,689	24,121	48,810	70·9
Mundargi ..	21,417	20,982	42,399	86·5
Nargund .	11,861	11,879	23,740	71·2
Navalgund ..	28,761	29,382	58,143	77·2
Ranebennur ..	45,814	44,029	89,843	74·3
Ron ..	48,107	49,611	97,718	76·4
Shiggaon ..	34,875	32,701	67,646	69·0
Shirhatti ..	28,884	27,832	56,716	69·6
District Total ...	5,51,297	5,31,285	10,82,582	68·7

The taluka of Hubli is urban and the percentage of its rural population is only 33·7; in Gadag the rural population is a little less than half (49·1 per cent.) of its total population. These two talukas are noted for their commercial and industrial activities. The rest of the talukas are predominantly rural, the percentage of rural population to the total population varying from 54.8 in Dharwar to as high as 94·3 in Hirekerur.

As already stated, in the absence of comparable data, changes in the population actively engaged in agriculture for their livelihood cannot be presented from decade to decade. However, the 1951 census gives the following figures in regard to the number of people engaged in agriculture and in various allied occupations :—

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TABLE No. 4.

PERSONS ENGAGED IN AGRICULTURE IN DHARWAR DISTRICT (1951).

Categories.	Agriculture as main source of livelihood.								Agriculture as secondary means of livelihood.		
	Self-supporting persons.		Non-earning dependents.		Earning dependents.		Total.				
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Total.
1. Cultivators of land wholly or mainly owned.	1,38,534	26,157	1,37,651	2,01,367	31,269	70,720	3,07,454	2,98,244	30,348	49,774	80,122
2. Cultivators of land wholly or mainly unowned.	31,551	4,566	32,330	46,544	10,177	17,138	74,058	68,248	18,129	15,252	33,381
3. Cultivating labourers.	70,939	34,497	55,746	73,946	14,934	35,111	1,41,673	1,43,554	34,011	65,701	99,712
4. Non-cultivating owners of land and agricultural rent receivers.	10,068	4,572	13,856	21,000	1,831	3,754	25,755	29,326	10,273	3,250	13,523
All Classes ...	2,51,146	69,792	2,39,583	3,42,857	58,211	1,26,723	5,48,940	5,39,372	92,761	1,33,977	2,26,738

TABLE No. 5.

PERSONS ENGAGED IN ALLIED AGRICULTURAL OCCUPATIONS IN DHARWAR DISTRICT (1951).

Categories.	Employers.		Employees.		Independent Workers.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1. Stock Raising ..	47	5	318	8	1,718	257	2,083	270
2. Rearing of small animals and insects	..	..	1	.....	11	......	12	......
3. Plantation Industries		....	16	.....	9	1	25	1
4. Forestry and collection of products not elsewhere specified.	9	1	303	11	510	63	822	75

Agriculture is the main source of livelihood to 10,88,312 persons, including self-supporting persons and their dependents, both earning and non-earning, besides providing subsidiary occupation to a fairly large number of other persons. In the tables given above are included persons engaged in agricultural cultivation; landowners—cultivating and non-cultivating; garden cultivators; labourers working in forests; and persons engaged in breeding, rearing, and dealing in livestock. The majority of the 10,88,312 persons are cultivating owners who work on their own farms and their dependants (6,05,698). The agricultural labourers who work on other people's farms for wages in cash or kind and their dependants (2,85,227) are the next most numerous class. Tenant cultivators and their dependants, (1,42,306) come third. The non-cultivating owners of land and their dependants (55,181) usually give out their lands to tenant cultivators on rent. Those engaged in allied agricultural operations include 26 engaged in plantation, 897 forest labourers who collect wood fuel and burn firewood for charcoal, and lastly, breeders of and dealers in livestock and small animals, numbering 2,365. Persons engaged in livestock business usually keep good quality cattle, buffaloes and transport animals. They also keep sheep, goats and poultry.

RAINFALL.

RAINFALL: The year may broadly be divided as follows. The hot season from the middle of February to end of May, with harsh east winds till the middle of April and thunder-showers during the rest of the period; the south-west monsoon season from June to September, when the climate is cool and damp; post-monsoon season with the north-east rains in October and November; and the cold season consisting of December, January and the first half of February.

By the middle of May, the west wind begins to freshen and lasts through the day. After the west breeze has set in, short sharp thunder-storms with rain and hail are common. These early showers are very useful. They fill the ponds, cover the country with fresh grass and soften the soil so that the rice lands are ploughed and sown. Towards the end of May the west wind begins to blow stronger, banks of cloud gather in the south-west, and in the west early in June, about a week after it has broken on the coast, the regular south-west rains set in. The first heavy showers come from the east.

The annual average rainfall of the district is 27·2" and the rainfall varies from about 18" near Mundargi in the east to over 36" to the west of a line going through Kalghatgi and Hangal. There is a small area in the north near Nargund with a rainfall of about 20" to 22". The increase in the west is rapid after a line running through Hubli and Bankapur. It is likely that a small area near the western border of the district may have a rainfall of over 40".

The main rainy months are May to October. Rainfall over 1" is also received in April and November. April and May are the months of thunder-showers. The south-west monsoon sets in in this

CHAPTER 5.

Agriculture.

RAINFALL.

district, in the first week of June and is replaced by the north-east monsoon in October and November. The western part receives 60 to 70 per cent. of the total rainfall of the year in the south-west monsoon months June to September, and the rest of the district between 50 to 60 per cent. About 15 to 25 per cent. of the rainfall is received during October and November. This is least in the western part, rising to about 25 per cent. in the eastern part of the district.

There is a primary maximum in July and a secondary maximum in October in the western half of the district while in the eastern half September and October are the rainiest months during the year. As one goes west, the secondary maximum is less significant and most of the rainfall occurs during the south-west monsoon period June to September.

AGRICULTURAL SEASONS.

AGRICULTURAL SEASONS: The Dharwar district shares both in the south-west and in the north-east rains but in the latter to a greater degree than in any other district of the State. All cultivable lands come under one of the three main categories, namely, *jirayat* (dry crop land), *bagayat* (watered or garden land) and *bhattade bhumi* (rice land). Dry crop lands, because of their dependence on monsoon, are further divided into *mungari* (*kharif* or early monsoon) and *hingari* (*rabi* or late monsoon) lands.

The south-west rains occur most in the hilly and woody west, the north-east rains in the open east and north, and both about equally in the two southern divisions of Hirekerur and Ranebennur. Hirekerur and part of Ranebennur, which as stated above share equally in both the monsoons, have both *mungari* and *hingari* crops, and entire failure of crops in this region from drought is unknown, though it often happens that one monsoon is more favourable to the crops than the other. The *mungari* season, which commences by the middle of June and terminates by the middle of October, draws its rainfall chiefly from the south-west monsoon and from the occasional ante-monsoon showers in April, May and first half of June. An average rainfall of 17·19 inches is received during this season. The main *mungari* crops of the district are bajri, rice, *nachni*, maize, *vari*, *rala*, *tur*, *kulthi*, *matki*, *udid*, *chavli*, groundnut, niger, *til*, castor, cotton, *ambadi*, tobacco, sugarcane, chillies, potatoes, brinjals, *bhendi*, cucurbits and leafy vegetables.

The sowing operations of these *mungari* crops start from the middle of June and last up to the middle of July. Cotton and tobacco are generally sown in August while sugarcane is planted from January to April. The *mungari* crops generally are reaped between October and November but *tur*, cotton and tobacco are reaped from January to March, while sugarcane, which is a twelve-month crop, is harvested from January to April.

In the eastern side of the district, where the south-west monsoon rains are scanty and uncertain, the *hingari* crops are more important. The *hingari* season commences by the middle of October and terminates by the middle of February. The rainfall it receives is chiefly

from the north-east monsoon. On an average, a rainfall of about 4·54 inches is received during the season. The main crops grown during the *hingari* season are jowar, wheat, barley, gram, *mug*, *wal*, peas, safflower, linseed, castor, garlic, sweet potato, onion, carrot and brinjals etc. Jowar, although a *hingari* crop, is sown in August-September and reaping of early varieties of it is done in December and of later ones in February. The sowing of all other *hingari* crops is done in the months of October and November. The crops come to maturity by the end of January and harvesting is completed by February and March.

The hot season (March-April) is practically neglected by cultivators, and hence is unimportant. Only preparation of land is done towards the latter part of it.

SOILS.

SOILS: The soils of the Dharwar district are formed from the mixture of decomposed rocks of all types and are found distributed all over the district. They are generally grouped as follows:—

1. Black Soil—*Yeri bhūmi.*
2. Brown Soil—*Hulakeri bhūmi.*
3. Red Soil—*Kenga bhūmi.*
4. Paddy Soil—*Bhattade bhūmi.*
5. Sandy Soil—*Malalu bhūmi.*
6. Alluvial Soil—*Ondu bhūmi.*

The soil that occupies the greatest part of the district is the black soil, which has an acreage of about 23,50,000. The other soils that comprise a large portion of areas not composed of black soil are the brown soil, occupying 6,50,000 acres and the red soil occupying about 3,40,000 acres.

The following table shows the chemical analysis of these three soils:—

TABLE No. 6.

SOILS OF DHARWAR DISTRICT.

In per cent

—	Area in acres.	Clay.	Sand.	Lime.	Potash.	Phosphoric acid.	Nitrogen.
1. Black Soils—*Yeri bhūmi.*	23,50,000	45	12	4 to 6	0·1 to 0·2	0·02 to 0·03	0·04 to 0·05
2. Brown Soils—*Hulakeri bhūmi.*	6,50,000	25	30	0·4	0·4	0·1	0·1
3. Red Soils—*Kenga bhūmi.*	3,40,000	30	52	0·6 to 1·6	0·2 to 0·6	0·03 to 0·08	0·03 to 0·08

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Agriculture.
SOILS.
Black Soil.

Yeri bhūmi (black soil) covers the largest area in the district. By far the greater part of the open country comprising Navalgund, Ron, Gadag, eastern portions of Hubli, western parts of Shirhatti, eastern portions of Kundgol, northern portions of Mundargi and the whole of Nargund peta, is under the black soil. It covers an area of 23,50,000 acres of land in the Dharwar district. Its qualities are admirably suited to the dry climate of the table-land. Its great power of holding moisture enables its crops to bear unharmed seasons of drought which would prove fatal to any crops on the red soil. In the black soil, nature to a great extent does what in other soils is left to the plough. In the hot weather, as the soil shrinks, it becomes fissured with cracks two or three inches wide and about eighteen inches deep, which divide the surface into blocks two to three feet square. The first heavy rainfall washes the surface soil into these cracks, and fills them, removing the surface soil and exposing a fresh under layer. Except sometime in fields intended for cotton instead of the plough people use the heavy hoe or *kunti*, drawn by two or four bullocks. This loosens the surface three or four inches deep and uproots what weeds there are, though weeds are few in cleanly kept fields. Rain loosens the soil to a considerable depth and this scraping is enough in ordinary years. Once in a few years the plough is used to uproot heavy weeds and to disturb the sub-soil. When it gets covered with matted grass and *babhul* scrub, the surface becomes cut in deep water runs and pitted with holes and cracks. It is also covered with minute lime nodules which, as they show through the grass, make the soil look white and glary. The crops chiefly grown in black soils are cotton, wheat, gram, oilseeds, and *rabi* jowar. The estimated yield per acre for cotton is from 200 to 300 lb., for wheat from 500 to 800 lb.; for *rabi* jowar from 800 to 1,000 lb., and for *kharif* jowar 800 to 1,200 lb.

Brown Soil.

Hulakeri bhūmi (brown soil) is estimated to cover in this district an area between 6,00,000 and 6,50,000 acres. This soil is chiefly distributed in what is called the transition belt, comprising the eastern parts of Dharwar, western part of Hubli, eastern part of Shiggaon, southern and eastern parts of Hirekerur and almost the whole of Haveri and Ranebennur talukas. This soil is not so porous as the red and sandy ones and has some retentive power. Among the crops grown on these soils, the chief ones are jowar—both *rabi* and *kharif* — chillies, cotton, wheat, oilseeds and pulses. The *bagayat* (garden) lands of the district are mainly confined to this soil. Crops like onion, garlic, potato, brinjals, tomato, chillies etc., which are generally grown as irrigated crops elsewhere are raised as rain-fed crops in this transition tract. In the brown soil groundnut yields per acre between 1,200 lb. and 1,500 lb.; *kharif* jowar between 800 lb. and 1,600 lb., wheat between 500 lb. and 600 lb.; chillies between 500 lb. and 600 lb.; and cotton between 200 lb. and 300 lb.

Red Soil.

Kenga bhūmi or *Masari bhūmi* (red soil) is found over hill slopes and ridges in all parts of the district except in the north; and covers an area of 3,40,000 acres. They have originated from laterite rocks. At some places they contain a greater proportion of red loose

Soils.
Red Soil.

gravel; while at other places they contain a red mould of fine iron-bearing gravel mixed with quartz pebbles and clay slates. The latter type is locally known as "kagadali" soil and is the best type of soil. The red soil is comparatively shallow and in many cases gravelly. It is also porous with little retentive power. This soil is particularly suited for the *kharif* crops, such as *kharif* jowar, bajri, kulthi, ragi, sava, matki, castor and chillies. Groundnut is also grown in this soil. In the red soil groundnut yields per acre from 800 lb. to 1,200 lb.; bajri from 500 lb. to 600 lb., *kharif* jowar from 600 lb. to 800 lb.; and chillies from 350 lb. to 400 lb.

Paddy Soil.

Bhattade bhūmi (paddy soil).—This soil is mainly found in the damp western part of the district, known as *malnad*. It covers an area of 1,80,000 acres and is located mainly in the talukas of Dharwar, Kalghatgi, Hangal, Hirekerur and Shiggaon. The paddy soil is red towards the extreme west, and further east it is a light coloured clayey mould. This clayey soil, by the action of water, tillage and weather, becomes stiff, compact and retentive of moisture. This kind of soil is poor, middling, or good according to its situation. In high and exposed sites, it is poor and shallow, even with care and manure able to bear only one crop of poor rice; in middle situations neither very high nor very low it is middling, of some depth, and where there is moisture enough, yields two crops, one of rice and the other of pulse; and in low lands or valleys it is of superior richness, of a rich dark brown, and yields excellent after-crops.

Sandy Soil.

Malalu Bhūmi (sandy soil) covers an area of 1,00,000 acres in the district and is mainly located in the eastern part and the north-eastern corner of the district, namely the talukas of Ron, Gadag and Shirhatti and Mundargi peta. This soil is highly porous and has little retentive power. Among the crops grown on this soil, groundnut occupies by far the largest area. Bajri, hill millets and *kulthi* are the other main crops grown on this soil. The estimated yield per acre of groundnut is 1,600 lbs. to 2,000 lbs. while of bajri is 500 lbs.

Alluvial Soil.

Ondu bhūmi (alluvial soil) is found only in the valleys of water-courses and are formed by the deposition of material brought down by the water current. They are found along the southern bank of the Malaprabha in the Nargund peta and the Ron taluka; on the banks of the Varada in the talukas of Hangal, Bankapur and Haveri; on the banks of the Dharma in the Hangal taluka; on the banks of the Kumudvati in the Hirekerur and Ranebennur talukas; and on the left bank of the Tungabhadra in the talukas of Hirekerur, Ranebennur and Haveri and the Mundargi Peta. Vegetables and other garden crops are raised in this soil.

Soil Erosion and Silting.

Though soil erosion takes place in all the lands of the district to a greater or less extent, it is heavier and more marked in the black soil areas. In spite of heavy rains in the *malnad* area, the paddy lands there are not eroded much as they are well protected by terraces.

Soil silting is observed in paddy lands and in alluvial lands.

CHAPTER 5. — Agriculture. LAND UTILISATION.

LAND UTILISATION: There has been an increase in the total area of the Dharwar district since the compilation of the last Gazetteer, mainly because of the merger of Savanur State and several villages of the Patvardhan States in the year 1949. The total area of the district was 29,53,037 acres in 1881-82; 29,52,797 in 1947-48; 34,09,100 in 1949-50 and 34,03,219 in 1950-51. The district of Dharwar, as reconstituted after the merger, covers, according to the Census of 1951, 5,284·5 square miles as against 4,612 square miles in 1881-82. It consists of 1,333 villages and 29 towns. For purposes of administration the district has been divided into 12 talukas, namely, Dharwar, Navalgund, Gadag, Kalghatgi, Ron, Bankapur, Hirekerur, Shirhatti, Haveri, Hubli, Ranebennur and Hangal; and 4 petas, viz., Mundargi, Byadgi, Kundgol and Nargund.

The western margin of the district belongs to the Sahyadris and is, therefore, hilly. From the point of view of general topography, the district can be divided into three main parts: (i) the western hilly tract which is locally called *malnad*; (ii) the transition region known as *gadinad*; and, (iii) the eastern region known as *yerinad*.

The *malnad* tract gets heavy rainfall, varying between 35 and 40 inches and has a moist, damp and hot climate which is particularly suitable for the cultivation of rice and sugarcane. The *malnad* tract covers the talukas of Hangal and Kalghatgi, the western portion of Dharwar, parts of Shiggaon, the major part of Hirekerur and a few villages of Haveri. The *gadinad* is the transition region, receiving a rainfall varying from 25" to 30" and has a moist hot climate. It covers parts of Dharwar, Hubli, Shiggaon, and Haveri, the Ranebennur taluka and the Byadgi peta. Both dry and irrigated crops are grown in this transition belt. The *yerinad* or *desh* tract is the third belt which includes the eastern portion of the district, namely, the talukas of Navalgund Gadag, Ron and Shirhati, and the Mundargi and Nargund petas. The rainfall is below 25" in this tract and mostly *rabi* crops are raised, chiefly *rabi* jowar, cotton, wheat and various pulses.

Cultivated and Uncultivated Area.

The table below gives a statement of the cultivated and the uncultivated areas in the district during the year 1950-51 :—

TABLE No. 7.

FIGURES OF LAND UTILISATION IN ACRES AND GUNTHAS IN DHARWAR DISTRICT (1950-51).

Taluka or Petha.	Number of Villages.	Area of the Taluka.	Cultivated Area.					
			Gross cropped area.	Area sown more than once.	Net area sown.	Current fallows.	Other fallows.	Total Cultivated area.
1	2	3	4	5	6	7	8	9
Dharwar ...	163	2,76,736 0	1,97,036 0	14,428 0	1,82,610 0	661 0	22,997 0	4,06,268 0
Navalgund ...	60	2,67,412 0	2,58,450 36	2,810 23	2,55,640 13	1,464 19	71 31	2,57,176 23
Gadag ...	61	2,71,169 0	2,44,403 0	2,053 0	2,42,350 0	4,581 0	2,890 0	2,49,821 0
Kalghatgi ...	127	1,69,891 0	80,218 0	2,471 0	77,747 0	423 0	331 0	78,500 0
Ron ...	93	3,14,415 29	2,91,816 19	5,267 22	2,86,548 37	6,403 22	1,540 10	2,94,492 29
Bankapur ...	161	2,20,016 0	1,56,547 0	1,425 0	1,55,122 0	1,070 0	16,629 0	1,72,821 0
Kundgol ...	63	1,60,226 0	1,54,324 0	3,054 0	1,51,270 0	287 0	666 0	1,52,223 0
Hirekerur ...	145	1,99,445 0	1,44,817 0	4,221 0	1,40,596 0	1,571 0	345 0	2,42,512 0
Nargund ...	39	1,09,508 21	1,01,993 1	276 5	1,01,716 36	......	2,652 30	1,04,369 26
Shirhatti ...	92	2,34,873 26	1,81,486 20	3,916 17	1,77,570 3	1,419 23	12,016 33	1,91,006 19
Haveri ...	125	2,56,590 0	2,10,730 0	3,142 0	2,07,588 0	177 0	8,742 0	6,16,507 0

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Agriculture.
LAND UTILISATION
Cultivated and Uncultivated Area.

Taluka or Petha.	Number of Villages.	Area of the Taluka.		Cultivated Area. Gross cropped area.		Area sown more than once.		Net area sown.		Current fallows.		Other fallows.		Total Cultivated area	
1	2	3		4		5		6		7		8		9	
Hubli	84	1,91,520	26	1,58,045	17	4,357	9	1,53,688	8	523	35	282	28	2,64,494	31
Byadgi ...	68	1,07,874	0	78,208	0	1,454	0	76,754	0	2,143	0	2,735	0	81,632	0
Ranebennur ...	112	2,20,766	0	1,68,343	0	3,374	0	1,64,969	0	1,105	0	2,370	0	1,68,644	0
Hangal ..	200	1,91,657	0	1,22,132	0	3,551	0	1,18,581	0	19,562	0	1,237	0	1,30,380	0
Mundargi ..	53	2,18,319	0	1,48,024	0	2,357	0	1,45,667	0	17,239	0	10,568	0	1,62,906	0
District Total ...	1,646	34,03,219	22	26,96,576	13	58,157	36	26,38,418	17	58,630	19	86,274	12	27,83,323	8

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Agriculture.
LAND UTILISATION.
Cultivated and Uncultivated Area.

Taluka or Petha.	Number of Villages.	Area of the Taluka.	Uncultivated Area. Forest.	Cultivable wastes.	Permanent pastures and grazing grounds.	Lands under miscellaneous trees and groves not included in C. A.	Land put to non-agricultural use.	Total uncultivated area.
1	2	3	10	11	12	13	14	15
Dharwar ...	163	2,76,736 0	34,709 0	10,264 0	4,638 0	......	20,857 0	70,468 0
Navalgund ...	60	2,67,412 0	......	......	......	......	10,236 17	10,236 17
Gadag ...	61	2,71,169 0	6,491 0	3,027 0	5,859 0	5,470 0	501 0	21,348 0
Kalghatgi ...	127	1,69,891 0	47,555 0	29,586 0	......	14,209 0	40 0	91,390 0
Ron ...	93	3,14,415 29	1,178 31	15 11	53 24	......	18,675 14	19,921 0
Bankapur ...	161	2,20,016 0	22,881 0	3,227 0	......	......	21,087 0	47,195 0
Kundgol ...	63	1,60,226 0	......	1,278 0	......	......	6,725 0	8,003 0
Hirekerur ...	145	1,99,445 0	21,566 0	12,299 0	......	23,068 0	......	56,933 0
Nargund ...	39	1,09,508 21	......	61 23	......	......	5,077 12	5,138 35
Shirhatti ...	92	2,34,873 26	21,845 4	2,372 2	2,308 4	8,687 2	8,654 35	43,867 7
Haveri ...	125	2,56,590 0	11,265 0	2,009 0	26,414 0	223 0	172 0	40,083 0
Hubli ...	84	1,81,520 26	4,566 2	8,172 15	14,009 2	278 16	......	27,025 35
Byadgi ..	68	1,07,874 0	10,249 0	1,085 0	4,000 0	5,966 0	4,942 0	26,242 0

CHAPTER 5.
Agriculture.
LAND UTILISATION.
Cultivated and Uncultivated Area.

Taluka or Petha.	Number of Villages.	Area of the Taluka.		Uncultivated Area. Forest.		Cultivable wastes.		Permanent pastures and grazing grounds.		Lands under miscellaneous trees and groves not included in C. A.		Land put to non-agricultural use.		Total uncultivated area.	
1	2	3		10		11		12		13		14		15	
Ranebennur ...	112	2,23,566	0	24,825	0	2,173	0	23,669	0	4,074	0	181	0	54,922	0
Hangal ...	200	1,91,657	0	19,859	0	9,583	0	18,267	0	2,266	0	2,302	0	52,277	0
Mundargi ...	53	2,18,310	0	42,272	0	1,001	0	530	0	......		1,042	0	44,845	0
District Total ...	1,646	34,03,219	22	2,69,261	37	86,153	11	99,747	30	64,241	18	1,00,491	38	6,19,[illegible]9	14

Agriculture.
LAND UTILISATION
Cultivated and Uncultivated Area.

During the year 1950-51, the district had an area of 34,03,219 acres of land, as entered in the village records. Of this 27,83,323 acres were under cultivation; 2,69,261 acres forests; 86,153 acres waste lands; 99,747 acres pastures and grazing grounds and 1,00,491 acres land put to non-agricultural use. The percentage of cultivated to total area in the district as a whole comes to 81·8, but it varies from taluka to taluka, the highest percentage being 96·1 in Navalgund and the lowest 46·2 in Kalghatgi.

The cultivated area in Dharwar falls under two major heads, namely, *jirayat* and *bagayat*. The *bagayat* lands form 4·1 per cent. of the total cultivated area and the rest (95·9 per cent.) are *jirayat* lands, which depend solely on the monsoons.

The taluka of Ron ranks first in the district with 2,94,492 acres under cultivation, while Kalghatgi has only 78,501 acres. The talukas of Ron, Navalgund, Gadag, Haveri and Dharwar account for 43·9 per cent. of the total cultivated area of the district, each having more than two lakhs of acres under cultivation. Similarly in the case of the uncultivated area of the district, 52·5 per cent. is located in five talukas, viz., Kalghatgi, Dharwar, Ranebennur, Hirekerur and Hangal. The uncultivated area in Kalghatgi taluka has been estimated at 91,390 acres, which is the highest for the district, while the lowest is in the Mundargi peta which has only 4,485 acres.

Out of forest land under cultivated area, the three talukas of Kalghatgi, Dharwar and Ranebennur, and Mundargi peta together account for as much as 55·5 per cent. The two talukas of Kalghatgi and Dharwar and the Mundargi peta have each more than 30,000 acres of forest, Kalghatgi having the highest in the district, namely, 47,555 acres.

There are no 'protected' forests in the Dharwar district. The 'reserved' forests of the district cover an area of 370·82 square miles in all, of which 288·01 square miles are in charge of the Forest Department and the rest 82·81 square miles in charge of the Revenue Department. Most of the lands in charge of the Revenue Department are given out for cultivation by that Department and the remaining area produce nothing but grass of inferior quality. Major forest products mainly comprise wood, i.e., timber and fuel. The Dharwar forests contain sandalwood trees also. Minor forest products are *tumri* leaves, *kakki, tarwad, hulgal* seed, gum, honey, wax, etc.

Out of cultivable waste lands, a single taluka alone, namely, Kalghatgi, accounts for as much as 29,586 acres and the three talukas of Kalghatgi, Dharwar and Hirekerur together account for 60·5 per cent. The uncultivated area on account of roads, rivers and building sites is comparatively larger in Shiggaon, Dharwar, Ron and Navalgund which together account for 70·5 per cent. of the total area under that head. Most of the land under pastures and grazing grounds have been located in Ranebennur, Haveri, Hangal and Hubli, and these four talukas together account for 82·5 per cent. of the total of such area for the district.

CHAPTER 5.

Agriculture.

LAND UTILISATION.

Cropped Area.

The gross cropped area of the district in 1950-51 has been recorded as 26,96,576 acres, of which 58,157 acres are cropped more than once and 26,38,419 acres are the net cropped area.

The following table shows the talukawise distribution of gross cropped area in Dharwar district in 1950-51 :—

TABLE No. 8.

DISTRIBUTION OF CROPPED AREA IN ACRES AND GUNTHAS IN DHARWAR DISTRICT (1950-51).

Talukas.	Area under Food Crops.		Area under Non-Food Crops.		Total.	
Dharwar ...	1,88,373	0	8,665	0	1,97,038	0
Navalgund ...	1,69,769	13	88,681	23	2,58,450	36
Gadag ..	1,52,279	0	92,124	0	2,44,403	0
Kalghatgi .	63,114	0	17,114	28	80,228	28
Ron	1,59,690	0	1,32,115	31	2,91,805	31
Bankapur .	1,09,260	0	47,287	0	1,56,547	0
Kundgol	87,058	0	67,266	0	1,54,324	0
Hirekerur .	82,323	0	62,494	0	1,44,817	0
Nargund .	65,327	30	36,665	11	1,01,993	1
Shirhatti	98,427	16	83,059	5	1,81,486	20
Haveri ..	1,30,432	0	80,298	0	2,10,730	0
Hubli .	1,04,895	31	53,149	26	1,58,045	17
Byadgi .	50,692	0	27,516	0	78,208	0
Ranebennur ..	1,05,096	0	63,247	0	1,68,343	0
Hangal .	91,595	0	30,537	0	1,22,132	0
Mundargi ..	89,517	0	58,507	0	1,48,024	0
District Total ..	16,97,849	9	9,98,727	4	26,96,576	13

Food crops occupy 62·9 per cent. of the total cropped area, while non-food crops account for the remaining 37·1 per cent. The main food crops are jowar, rice and wheat, among cereals; *kulthi*, gram and *tur*, among pulses; fruits and vegetables, and chillies. Cotton and groundnuts are the chief non-food crops. The talukas of Navalgund, Gadag, Ron, Dharwar and Haveri have larger acreages under

food crops than other talukas, while the talukas of Ron, Shirhatti, Navalgund and Haveri have larger acreages under non-food crops. Under food crops, Navalgund, with 1,69,679 acres, has the lead over other talukas, while under non-food crops the lead is taken by Ron with 1,32,115 acres.

CHAPTER 5.
Agriculture.
LAND UTILISATION.
Cropped Area.

The following table gives the figures of acreage under different crops in Dharwar, 1881-82 and 1950-51 :—

Acreage under different crops.

TABLE No. 9.

AREA IN ACRES UNDER VARIOUS CROPS IN DHARWAR DISTRICT, 1881-82 AND 1950-51.

—	1881-82.	1950-51.
Cereals—		
Jowar	3,89,411	7,25,129
Wheat	1,74,827	2,59,724
Rice	85,117	1,71,199
Navani	47,830	66,551
Ragi	28,859	29,660
Vari and Sava	17,911	26,290
Bajri	4,099	12,675
Maize	1	310
Other grains	7,977	......
All Cereals ...	*7,56,034*	*13,17,620*
Pulses—		
Gram	33,035	73,283
Tur	25,575	58,931
Kulthi	24,200	1,44,196
Mug	14,760	45,408
Udid	426	3,315
Other Pulses	3,201	26,618
All Pulses ...	*1,01,197*	*3,51,756*

CHAPTER 5.

Agriculture.
LAND UTILISATION.
Acreage under different crops.

	1881-82.	1950-51.
Oilseeds—		
Linseed	14,734	11,960
Sesamum	3,694	22,542
Mustard	41	245
Groundnuts	......	1,97,933
Other Oilseeds	48,957	46,312
All Oilseeds ...	*70,426*	*2,78,994*
Fibres—		
Cotton	3,57,701	5,30,421
Brown Hemp	1,222	3,535
Ambadi	287	38
Other Fibres	.....	2,856
All Fibres .	*3,59,210*	*5,36,852*
Sugarcane	3,742	2,796
Spices and Condiments	28,748	96,771
Drugs and Narcotics ..	1,251	4,823
Fruits and Vegetables	4,[illegible]12	16,208
Fodder	......	81,285

CHAPTER 5.

Agriculture.
HOLDINGS.

The following is the quinquennial statement of holdings in the Dharwar district issued in 1947-48 :—

TABLE No. 10.

QUINQUENNIAL STATEMENT OF HOLDINGS IN DHARWAR DISTRICT (1947-48).

Magnitude groups	Class "A".			Class "B".			Class "C".			Total.	
	Number of persons.	Area held in acres.		Number of persons.	Area held in acres		Number of persons	Area held in acres.		Number of persons	Area held in acres.
		Khalsa.	Inam.		Khalsa.	Inam.		Khalsa.	Inam.		
Up to 5 acres ...	47,481	1,22,579	56,372	3,738	11,341	2,468	20,816	46,519	21,163	72,035	2,60,442
Over 5 and up to 15 acres ...	39,103	3,59,378	65,801	3,459	23,390	8,005	17,927	11,302	61,682	60,489	5,29,558
Over 15 and up to 25 acres ...	13,422	2,11,003	47,340	1,263	16,660	7,528	6,432	69,225	40,992	21,117	3,92,748
Over 25 and up to 100 acres .	7,192	2,50,641	78,937	780	22,308	13,106	3,728	84,968	91,010	11,700	5,40,970
Over 100 and up to 500 acres .	402	52,438	24,395	77	8,983	4,754	323	22,671	34,148	802	1,47,380
Over 500 acres and above ...	3	381	1,378	4	1,168	2,595	21	3,510	22,004	28	3 ,036
Total for all groups ...	1,07,603	9,96,420	2,74,223	9,321	83,850	38,456	49,247	2,38,195	2,70,999	1,66,17[illegible]	19,02,143

Class "*A*" :—Those persons who cultivate land themselves with or without the help of hired labour.
Class "*B*" :—Those persons who do not cultivate land themselves, but supervise and direct cultivation by labourers or farm servants.
Class "*C*" :—Those who receive rent but do not directly or indirectly take part in cultivation.

CHAPTER 5.

Agriculture.
HOLDINGS.
Size and Number.

In 1947-48, 19,02,143 acres of *khalsa* and *inam* lands together were held by 1,66,171 persons divided into three classes. There were 1,07,603 cultivating holders who held 12,70,643 acres of land; 9,321 persons holding 1,22,306 acres of land cultivated under their guidance and supervision; and 49,247 persons holding 5,09,194 acres of land who rented out their land to tenants. The first two classes of holders can be styled as 'agriculturists', and the third category as 'non-agriculturists.' The persons in the last category constituted 29·6 per cent. of the total number of persons holding land and held 26·8 per cent of the total area of holdings. Most of the holdings were below 15 acres. Seventy-two thousand and thirty-five holders (72,035), i.e., 43·3 per cent. owned land up to five acres and held 13·7 per cent of the land, and this class was followed by 60,489 persons, i.e., 36·4 per cent. owning lands between 5 and 15 acres and holding 27·9 per cent. of the land, and the rest 20·3 per cent. formed holders with more than fifteen acres who held 58·4 per cent. of the land. The average size of a holding for the Dharwar District in 1947-48 works out at 11·4 acres.

The following table gives comparative figures of holders in various size groups for the years 1882-83 and 1947-48 :—

TABLE No. 11.

HOLDERS IN DHARWAR DISTRICT (1882-83 AND 1947-48).

Class of holders	1882-83 (Total number of acres held = 21,76,886).		1947-48 (Total number of acres held = 19,61,243).	
	Number.	Per cent of total.	Number.	Per cent. of total.
Small (up to 5 acres) ..	7,675	9·9	72,035	43·3
Medium (1882-83—6 to 20 acres, 1947-48—5 to 25 acres)	34,512	44·5	81,606	49·1
Big (1882-83—20 to 100 acres, 1947-48—25 to 100 acres).	33,121	42·7	11,700	7·0
Very big (above 100 acres) ..	2,170	2·9	890	0·6
Total number of holders ...	77,478	100·0	1,66,231	100·0

The number of holders in 1882-83 was 77,478 and it increased to 1,66,171 in 1947-48, although the area covered by the statistics declined from 21,56,889 in 1882-83 to 19,02,143 in 1947-48. The average size of a holding in 1882-83 was 27·9 acres and in 1947-48 it stood at 11·4 acres. The number of holders has increased in the small and medium groups, and declined in the big and the very big groups. This indicates how increased population and its pressure on land have brought about a decrease in the size of the holdings since 1882-83.

The following table gives the quinquennial statement of holdings in various talukas of the district (1947-48) :—

TABLE No. 12.

QUINQUENNIAL STATEMENT OF HOLDINGS IN DHARWAR DISTRICT (TALUKAWISE) (1947-48).

Taluka.	Acregroup.	Number of persons.	Area in acres and gunthas.			
			Khalsa.		Inam.	
Gadag ...	Up to 5 acres ...	5,131	14,956	1	2,339	14
	Over 5 acres and up to 15 acres.	5,522	4 ,692	4	8,078	20
	Over 15 and up to 25 acres.	2,100	28,776	27	8,300	27
	Over 25 and up to 100 acres.	1,753	52,715	7	17,019	38
	Over 100 and up to 500 acres.	194	26,197	10	9,130	20
	Over 500 acres ..	8	2,808	23	2,720	0
	Total for all groups ...	*14,708*	*168,145*	*32*	*48,189*	*5*
Ron ...	Up to 5 acres ...	8,770	22,865	22	7,332	7
	Over 5 and up to 15 acres.	7,029	46,080	19	17,706	19
	Over 15 and up to 25 acres.	2,664	33,801	26	14,560	23
	Over 25 and up to 100 acres.	1,805	43,953	6	27, 48	11
	Over 100 and up to 500 acres.	173	16,869	10	11,491	30
	Over 500 acres ...	13	1,199	22	17,589	22
	Total for all groups ...	*20,454*	*165,669*	*25*	*96,229*	*1*

CHAPTER 5.

Agriculture.
HOLDINGS.
Size and Number.

Taluka.	Acre group.	Number of persons.	Area in acres and gunthas. Khalsa.		Inam.	
Dharwar ..	Up to 5 acres ...	5,519	14,648	0	6,973	0
	Over 5 acres and up to 15 acres.	6,416	26,848	0	7,197	0
	Over 15 and up to 25 acres	1,714	22,912	0	12,255	0
	Over 25 and up to 100 acres.	950	40,013	0	9,868	0
	Over 100 and up to 500 acres.	103	7,990	0	4,774	0
	Over 500 acres ...	15	4,677	0	1,872	0
	Total for all groups ..	*14,717*	*1,17,088*	*0*	*42,939*	*0*
Hubli ...	Up to 5 acres ..	2,790	3,526	14	2,669	27
	Over 5 acres and up to 15 acres.	5,918	41,508	18	14,343	23
	Over 15 and up to 25 acres.	2,287	34,387	27	12,570	20
	Over 25 and up to 100 acres.	1,185	39,957	26	13,485	14
	Over 100 and up to 500 acres.	47	6,340	10	1,509	18
	Over 500 acres ...	...	......		......	
	Total for all groups ..	*12,227*	*1,25,720*	*15*	*44,478*	*22*
Kalghatgi ..	Up to 5 acres .	3,771	9,365	12	1,286	6
	Over 5 acres and up to 15 acres ..	3,075	22,925	13	3,820	34
	Over 15 acres and up to 25 acres ...	777	11,196	15	2,024	28
	Over 25 and up to 100 acres ...	317	8,448	31	3,875	1
	Over 100 and up to 500 acres	9	470	34	521	21
	Over 500 acres ...	...	......		......	
	Total for all groups ...	*7,949*	*52,406*	*25*	*11,528*	*10*

Taluka.	Acre group.	Number of persons.	Area in acres and gunthas.			
			Khalsa.		Inam.	
Navalgund...	Up to 5 acres ...	6,206	18,093	11	3,851	7
	Over 5 acres and up to 15 acres ...	7,368	58,174	36	15,050	35
	Over 15 and up to 25 acres ...	3,283	42,456	27	14,362	1
	Over 25 and up to 100 acres ...	1,811	50,315	35	25,471	18
	Over 100 and up to 500 acres ...	81	8,445	38	6,382	9
	Over 500 acres ...	4	867	4	2,403	27
	Total for all groups ...	*18,753*	*1,77,353*	*31*	*76,521*	*17*
Ranebennur.	Up to 5 acres ...	8,633	18,133	0	5,683	0
	Over 5 and up to 15 acres ...	7,193	51,795	0	13,220	0
	Over 15 and up to 25 acres ...	1,982	30,285	0	6,611	0
	Over 25 and up to 100 acres ...	1,287	38,950	0	11,800	0
	Over 100 and up to 500 acres ...	48	6,187	0	2,171	0
	Over 500 acres ...	...	......		......	
	Total for all groups ...	*19,143*	*1,45,350*	*0*	*39,485*	*0*
Haveri ...	Up to 5 acres ...	7,778	23,588	20	7,999	10
	Over 5 and up to 15 acres ...	6,649	46,317	22	19,220	33
	Over 15 and up to 25 acres ...	2,354	31,734	39	11,819	4
	Over 25 and up to 100 acres ...	1,566	38,710	23	25,133	14
	Over 100 and up to 500 acres ...	76	6,578	14	3,139	13
	Over 500 acres ...	...	......		......	
	Total for all groups ...	*18,423*	*1,46,929*	*38*	*67,311*	*34*

CHAPTER 5.

Agriculture.
HOLDINGS.
Size and Number.

Taluka	Acre groups.	Number of persons	Area in acres and gunthas. Khalsa.		Inam.	
Bankapur ...	Up to 5 acres ...	6,233	13,530	32	4,508	31
	Over 5 and up to 15 acres.	4,708	32,058	6	11,831	35
	Over 15 and up to 25 acres	1,183	14,877	27	6,998	17
	Over 25 and up to 100 acres.	758	7,407	10	13,170	19
	Over 100 and up to 500 acres.	20	1,348	4	2,802	24
	Over 500 acres ...	1	148	23	715	33
	Total for all groups ...	*12,912*	*68,770*	*22*	*40,027*	*39*
Hirekerur ...	Up to 5 acres ...	7,996	23,603	0	3,488	0
	Over 5 and up to 15 acres	6,023	40,918	0	13,753	0
	Over 15 and up to 25 acres	2,118	34,829	0	8,170	0
	Over 25 and up to 100 acres	703	29,749	0	8,819	0
	Over 100 and up to 500 acres.	43	13,061	0	7,797	0
	Over 500 acres ...	...	......		......	
	Total for all groups ...	*16,881*	*142,250*	*0*	*42,427*	*0*
Hangal ...	Up to 5 acres ...	6,274	11,295	0	4,413	0
	Over 5 and up to 15 acres.	1,129	8,572	0	6,920	0
	Over 15 and up to 25 acres.	794	13,673	0	3,887	0
	Over 25 and up to 100 acres	330	14,601	0	4,465	0
	Over 100 and up to 500 acres	6	523	0	211	0
	Over 500 acres ...	...	......		......	
	Total for all groups ...	*8,533*	*48,664*	*0*	*19,926*	*0*

CHAPTER 5. — Agriculture. HOLDINGS. Size and Number.

The size of the holdings varies from taluka to taluka according to the conditions of the monsoon, soil, crop pattern, pressure of population, financial condition of the ryots and the extent of absentee landlordism prevailing. In all talukas the greater portion of the land is generally held by persons having holdings between one and fifteen acres. In the following talukas the number in the acre group below five acres is greater than in the group between five and fifteen :—Ron, Kalghatgi, Ranebennur, Haveri, Bankapur (now Shiggaon), Hirekerur and Hangal. In other talukas, however, the position is reversed. These are Gadag, Dharwar, Hubli and Nàvalgund. In Hubli, significantly, out of a total of 12,227 holders, 5,918 were those in the group between five and fifteen acres.

Holdings in most of the talukas are small and they are so divided among the members of the family and in some cases scattered in fragments over the village and the taluka and even different talukas, and in rare cases also over adjoining districts, that the size of a holding does not give an accurate guide to the average size of the unit of cultivation.

As has been stated already, the average size of a holding for the district as a whole works out at 11·4 acres. A recent sample survey of the holdings in the Karnatak districts conducted by Government shows that the average size of a holding in the Dharwar district came to 13·36 acres.* The average number of fragments per holding was estimated at 2·41, the size of each fragment coming to 5·54 acres.†

Prevention of Fragmentation and Consolidation of Holdings.

In 1947, the Government of Bombay enacted a law called the Bombay Prevention of Fragmentation and Consolidation of Holdings Act (LXII), with a view to starting the process of consolidation of holdings.

The first part of the law deals with prevention of further fragmentation of land. Government has been empowered to fix the "standard area" (*i.e.* the minimum area necessary for profitable cultivation as a separate plot) for any class of land in any local area. The "standard area," as contemplated by the Act, is such as is expected to keep the cultivator fully employed on the field, and the yield from it is expected to be sufficient to cover the cost of cultivation and Government revenue assessment and yield a reasonable profit. On account of difference in quality of soil, climate, standard of husbandry and other factors, the standard areas for different types of land vary from district to district. The range of acreage of the standard areas applicable to various types of land is as follows :—

Dry Crop, from one to four acres ; *Rice*, from one guntha to one acre ; *Garden*, from five gunthas to one acre ; and *Varkas*, from two acres to six acres.

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*Bulletin of the Bureau of Economics and Statistics, Government of Bombay, Vol. II, Nos. I and II (July-October, 1948), 1949—p. 30—Table

†"Holding" is the area of land (may be consisting of scattered fragments located in different areas) registered in the name of a "holder". "Fragment" is a single piece of land located in any place and forming a holding or part of a holding of a single holder.

CHAPTER 5.
—
Agriculture.
HOLDINGS.
Prevention of Fragmentation and Consolidation of Holdings.

Under the law, the standard areas are fixed by the Collector in consultation with the District Advisory Committee and after consideration of any objection from the public to his provisional figures which have to be published for general information inviting objections. All existing holdings which are smaller than the standard area are declared as fragments and entered in the record of rights as such and the fact notified to the fragment holders. The fragment holder and his heir can cultivate and inherit the fragment, but if at any time he wants to sell or lease the fragment, it must be sold or leased to a contiguous holder who can merge it with his field. In case the contiguous holder is unwilling to take it or purposely makes a low bid, Government purchases the fragment in question at the market value according to the provisions of the Land Acquisition Act, 1894, and leases it out to any of the neighbouring holders. In this process tenants of the fragments are protected, they cannot be ejected. Creation of fragments in future is prohibited. It cannot be done either by transfer or partition. Transfer or partition contrary to the provisions of the Act is void and persons guilty of the breach of the law are liable to pay a fine up to Rs. 250.

Side by side the Act also provides for the consolidation of holdings into compact blocks. This involves valuation of all holdings in a village and then their redistribution in such a manner as to secure to each cultivator the same return from land which he had got previous to the consolidation. Every effort is made to ensure that exchange is made only of lands of equal fertility and outturn. Where such exchange is not possible, compensation is paid to the owner who is allotted a holding of less market value than his original holding and this compensation is recovered from the owner who is allotted the holding which has greater value than his original holding. This amount of compensation is fixed according to the provisions of the Land Acquisition Act. After the process of consolidation is over, the tenure of the original holding is transferred to the new consolidated holding. Similarly, leases, debts and encumbrances, if any, are also transferred, adjusted and fixed up. The interests of tenants are safeguarded, as far as possible, and tenancies are usually transferred to the exchanged land. If there is any difference in value between the original holdings and the exchanged ones, adjustments in rents are made.

The first part of the Act, preventing the creation of new fragments and laying some restrictions on the further sub-division and disposal of the already existing fragments, has been applied to the whole of the Dharwar district. The final standard areas, determined for this district have been published by the Government in the *Bombay Government Gazette*, Part IV-B Extraordinary, dated 18th May 1950.

The second part of the Act regarding consolidation of holdings, has been applied only to the Dharwar taluka by a notification published in the *Bombay Government Gazette*, Part IV-B Extraordinary, dated 15th March 1950. The work of consolidation of holdings is in progress and up to April 1953, 61 out of 163 villages had been tackled.

The following table shows the acreage under different crops in various talukas and petas of the Dharwar district for the year 1950-51 :—

TABLE No. 13.

ACREAGE UNDER DIFFERENT CROPS IN DHARWAR DISTRICT (1950-51).

—	Dharwar.	Navalgund.	Gadag.	Kalghatgi.	Ron.	Bankapur.	Kundgol.	Hirekerur.
Cereals ...	98,316	1.37,450	1,23,936	52,342	1,31,425	83,089	65,465	62,545
Pulses ...	35,375	31,631	27,311	10,302	27,591	25,476	19,195	18,745
Oil seeds ...	14,696	15,078	20,515	2,078	34,688	15,046	9,697	6,273
Drugs and Narcotics ..	97	22	145	......	57	690	196	147
Spices and Condiments ..	2,087	1,064	578	983	384	1,898	1,723	34,611
Fibres ...	18,227	72,514	62,078	3,242	96,782	22,316	54,651	11,508
Fruits and Vegetable ...	4,344	688	903	85	653	381	1,384	338
Sugarcane ...	338	......	129	385	19	314	14	695
Fodder ...	23,558	1	8,088	10,811	203	7,337	999	9,955
Dyes ...	......	......	......	......	......	......	......	......

CHAPTER 5.
Agriculture.
ACREAGE UNDER DIFFERENT CROPS.

	Nargund	Shirhatti.	Haveri	Hubli.	Byadgi.	Ranebennur.	Hangal	Mundargi	District Total.
Cereals ..	57,372	68,575	94,427	77,424	37,930	80,243	73,673	70,406	13,17,620
Pulses	7,849	29,314	34,525	20,820	12,366	18,347	14,948	17,955	3,51,753
Oilseeds	8,365	41,766	26,123	11,303	7,130	26,378	8,307	31,586	2,78,994
Drugs and Narcotics ..		934	482	106	167	1,070	635	74	4,823
Spices and Condiments	60	4,180	13,660	2,531	14,126	12,695	5,099	550	96,771
Fibres ..	28,266	55,685	32,260	30,408	4,485	22,949	14,884	25,872	5,36,952
Fruit and Vegetables ..	100	494	1,142	3,273	156	1,142	576	548	16,208
Sugarcane ..	5	13	132	39	210	27	398	8	2,796
Fodder ...	...	350	8,373	8,708	1,608	155	712	425	81,285
Dyes ...	.....	..	....	......	.	...	....	...	......

CHAPTER 5.

Agriculture.
CEREALS.
Acreage (taluka-wise).

The following table shows the area under various cereals grown in the Dharwar district for the year 1950-51 :—

TABLE No. 14.

AREA IN ACRES AND GUNTHAS UNDER CEREALS IN DHARWAR DISTRICT (1950-51).

Taluka.	Rice.		Wheat.		Jowar. Rabi.		Jowar. Kharif.		Jowar. Total.		Bajri.		Ragi.		Italian millets.	
1	2		3		4		5		6		7		8		9	
Dharwar ...	22,769	0	14,223	0	443	0	53,850	0	54,293	0	213	0	543	0	3,762	0
Navalgund ...	312	28	67,304	2	30,880	29	36,439	10	67,319	39	415	39	......		2,096	11
Gadag ...	502	0	32,282	2	25,162	0	57,501	0	82,663	0	2,710	0	243	0	4,256	0
Kalghatgi ..	36,282	0	6	0	12,042	0	......		12,042	0	21	0	1,785	0	558	0
Ron .	639	22	43,373	0	55,787	9	23,141	11	78,928	20	4,473	32	43	31	2,902	35
Bankapur ...	19,260	0	3,429	0	68	0	44,056	0	44,124	0	191	0	4,272	0	6,211	0
Kundgol ...	1,292	0	21,035	0	1,762	0	37,868	0	39,630	0	19	0	917	0	2,575	0
Hirekerur ...	18,946	0	18	0	351	0	24,174	0	24,525	0	41	0	8,889	0	2,765	0
Nargund ...	19	21	31,170	12	22,172	20	2,234	30	24,407	10	397	4	......		1,378	5
Shirhatti ...	793	21	8,124	27	1,137	19	48,449	38	49,587	17	331	19	210	9	7,783	10

CHAPTER 5.
Agriculture.
CEREALS.
Acreage (taluka-wise).

Taluka.	Rice.	Wheat.	Jowar. Rabi.	Jowar. Kharif	Jowar. Total.	Bajri.	Ragi.	Italian millets.
1	2	3	4	5	6	7	8	9
Haveri ..	3,831 0	991 0	2,240 0	68,885 0	71,125 0	...	1,742 0	10,068 0
Hubli ..	37,343 38	22,994 4	3,243 39	41,953 20	45,197 19	97 1	533 16	2,224 0
Byadgi ..	9,991 0	46 0	1,164 0	16,991 0	18,155 0	20 0	3,452 0	1,683 0
Ranebennur ..	1,010 0	219 0	2,545 0	54,174 0	56,719 0	331 0	700 0	8,442 0
Hangal ..	51,302 0	100 0	12,000 0	935 0	12,935 0	11 0	6,283 0	1,582 0
Mundargi ...	505 0	14,409 0	3,071 0	40,407 0	43,478 0	3,403 0	47 0	8,265 0
District Total ..	1,71,199 10	2,39,724 34	1,74,069 36	5,51,059 29	7,25,129 25	12,075 15	29,660 16	66,551 21

CHAPTER 5.

Agriculture.
CEREALS.
Acreage
(taluka-wise).

Taluka.	Maize.	Barley.	Kodra.	Little millets.	Common millets.	Vari.	Sava.	Other Cereals.	Total Cereals.
1	10	11	12	13	14	15	16	17	18
Dharwar ...	6 0	...	104 0	......	......	......	2,403 0	......	98,316 0
Nave'gund ...	......	..	1 4	......	......	......	......	......	1,37,450 3
Gadag ...	......	..	20 0	450 0	474 0	322 0	......	......	1,23,036 0
Kalghatgi ...	2 0	...	......	......	......	......	......	1,646 0	52,342 0
Ron ...	......	...	......	......	......	......	1,063 14	......	1,31,425 23
Bankapur ...	......	...	......	......	......	......	5,602 0	......	83,089 0
Kundgol ...	......	...	......	......	......	......	997 0	......	66,465 0
Hirekerur ...	......	...	......	......	......	......	......	7,361 0	62,545 0
Nargund ...	......	...	......	......	......	......	......	......	57,372 12
Shirhatti ...	......	...	......	37 23	......	......	1,707 4	......	68,575 10
Haveri ...	......	..	40 0	......	......	......	6,630 0	......	94,427 0
Hubli ...	308 32	...	......	......	......	......	2,326 4	......	77,424 34
Byadgi ...	......	...	......	......	......	......	......	4,583 0	37,930 0
Ranebennur .	......	...	85 0	9,041 0	1,181 0	2,515 0	......	......	80,243 0

CHAPTER 5.

Agriculture.
CEREALS.
Acreage
(taluka-wise).

Taluka.	Maize.		Barley.		Kodra.		Little millets.		Common millets.		Vari.		Sava.		Other Cereals.		Total Cereals.	
1	10		11		12		13		14		15		16		17		18	
Hangal ..	.....				...		400	0	275	0	....		2,725	0	.....		75,673	0
Mundargi ..	...		117	0	...		179	0	...		.		.....		5	0	70,406	0
District Total ..	316	32	117	0	259	4	10,167	23	1,930	0	2,837	0	23,453	22	13,595	0	13,17,620	2

CHAPTER 5.

Agriculture.
CEREALS.

The Dharwar district grows a variety of cereals on 13,17,620 acres of land. The important ones are *bhatta* (rice), *jola* (jowar), *godhi* (wheat), *sejji* (bajri), *ragi*, *savi* and *navani* (Italian millet). Other varieties are grown only on a small scale.

Bhatta.

Bhatta (rice) is the chief agricultural produce of the woody west lands locally called "malnad." In 1950-51, it covered an area of 1,71,199 acres, the chief areas being the talukas of Hangal, Hubli, Kalghatgi and Dharwar. Rice requires much and constant moisture. Rice lands are generally independent of simple rainfall for their water supply. The low-lying lands are watered from ponds and a large area also by drainage from neighbouring high grounds guided by water courses or *kāluve*. Pond water is also supplemented by water from wells or more commonly from holes fed by underground soakage from ponds. As already described under "soils," the rice lands vary in their yield according to their situation, high, middle or low. Regular rice fields are divided into level compartments a few feet to fifteen or twenty yards broad and varying in length according to the position of the ground or the landholder's pleasure. The slope of the ground or hill-side is generally built up into a series of terraces, each one or two feet higher than the one immediately below it, and the front of each is guarded or raised by a foot high embankment forming part of the descending step. After harvest the poor soil seldom holds enough moisture to allow of its being ploughed; middle class soil, even when not moist enough to yield an after-crop, is always damp enough to be ploughed, and the ploughing is a gain as it makes the land more ready to receive the occasional dry-season showers. The upturned grass and stubble roots die and rot, and the stiff clods crumble in the heat and air. At the end of March manure is laid in heaps at the rate of 5 cart-loads of farm-yard manure per acre. In early April the clods are broken by the leveller or *koradu*, or, if still very hard, by labourers with clubs. In fields which have not been ploughed after harvest nothing, except the laying of manure, can be done till the first rains of late April or May, when the field is ploughed and the clods are broken by the mallet. The manure is then scattered broadcast from a basket, the surface is turned by the heavy hoe or *kunti* and the leveller or *koradu* follows. Nothing further is done till the occurrence of the monsoon in June when enough rain falls to admit of sowing. Sowing is done generally with the help of a small seed-drill (*kurgi*). The seed rate varies from 60 to 80 lbs. per acre. The drill is closely followed by the *balle-sal-kunti* (light hoe) to cover the seed, and the *koradu* follows to level the surface. In about eight days the seed sprouts, and in eight days more weeding begins with the *yadi kunti* (grubber) and is repeated generally once in ten or twelve days. In two months the seed-drill is used for weeding, as the crop is too high and the fields are too full of water for the grubber. The weeds are always left to rot where they grow and this constant supply of vegetable matter is one chief cause of the peculiar richness of the soil.

The rice harvest begins about the 15th of November in the drier land, but many hollows where water lies deep are seldom ready

CHAPTER 5. Agriculture. CEREALS. Bhatta.

for reaping before the end of December. An unusually dry or wet season may hasten or delay the harvest a fortnight either way.

In a fair proportion of rice fields sugarcane is grown once every third year. Where the soil has good natural moisure sugarcane is grown without watering, and, where the water-supply is plentiful, with as much watering as may be necessary.

Dharwar grows a number of varieties of rice, coarse and medium. The local variety, *dodga*, is a coarse variety and is grown on very poor soils. *Ambemohor* is a variety which is known for its quality. This is grown on small patches. *Mugud* and *antarsal* are grown on large areas. The Agricultural Department has evolved a few improved strains of rice and are trying to propagate them. These are *Dodga-6-2-2-2*; *Mugad-Early-161*; *Mugad-Intermediate-81249*; *Mugad Late-141*; *Antarsal-Early-67*; *Antarsal-Intermediate-90*; and *Antarsal-Late-200*. These improved varieties have covered most of the rice areas of the district and have given extra yields of 10 per cent to 15 per cent over the local varieties. The average yield of paddy per acre varies between 1,400 lbs. and 1,800 lbs. All paddy lands, except the poorest quality, are ploughed just after the cutting of the paddy crop, and pulse is grown in low-lying lands as a *rabi* crop. This is done mainly with a view to taking advantage of the moisture in the soil to open up the land. Paddy is grown year after year.

Godhi.

Godhi (wheat) is one of the main cereal crops and covers an area of 2,59,725 acres of land. Wheat is chiefly grown in Navalgund, Ron, Gadag, and Nargund, and to a lesser extent in Hubli, Kundgol and Dharwar. It is the last sown of the cold weather crops. It is not sown till the October rains are over and there is no chance of more rain. It is reaped in February. Wheat is generally grown in good soft black soil which has been thoroughly broken by the large plough followed by the heavy and light hoe. Thirty to forty pounds of seed are sown over an acre by means of the seed-drill and the soil is again worked with the light hoe. After this it wants no weeding or other care. Wheat is grown in alternate years, and it is rotated by *jola* (Indian millet). In some places, wheat alternates with gram. Occasionally safflower is raised between the rows of wheat two to six feet apart. Safflower does not ripen till a month after the wheat and does not interfere with its growth. The wheat crop takes three to three and a half months to ripen. The acre outturn in this district is 500 lbs. for wheat (dry) and 1,500 lbs. for wheat (irrigated). The chief varieties of wheat grown in the district are the local hard wheat (red in colour) and the *khapli* (irrigated varieties). The Agricultural Department is trying to propagate some improved varieties, viz., Jaya, Niphad-4 and Kenphad.

Govin-jola.

Govin-jola (maize) occupies only a small area of 317 acres, out of which as much as 309 acres is in the Hubli taluka. It is generally sown in the months of June-July and is harvested in the months of October-November. It is a fodder crop.

Jave godhi.

Jave godhi (barley) is grown only in Mundargi peta where it occupies 115 acres. Barley is grown as a *rabi* crop and is often a second crop in garden lands. It is sown generally in October-November and matures by February. It is generally used as horse-food.

Jola.

Jola (Indian millet, *jowar*) is the most widely grown crop in the district, the grain forming the cultivator's food and the straw supplying the best cattle fodder. It covers an area of 7,25,129 acres of land, the talukas of Gadag, Ron, Haveri and Navalgund having larger areas under cultivation than other talukas. Jowar is grown in both the *mungari* (*kharif*) and *hingari* (*rabi*) seasons. The *mungari jowar*, known as *kenjola*, covers an area of 5,51,059 acres and is sown in the month of July and reaped in December. The *hingari jowar*, known as *bilijola*, covers an area of 1,74,069 acres. Sown in October it is harvested in February. When jowar is grown in good black soils free from weeds the land is treated in the same way as for cotton. Red soils growing jowar must be manured and ploughed before the leveller or *koradu* is used.

The chief *mungari* varieties of jowar in the district are *kanavi*, *basavanpad*, *kodmurak* and *sanbija*. The chief *hingari* varieties are *yanigar* and *handimasadi*. It has been noticed that though *rabi* jowar occupies a relatively smaller area, its grain is finer than that of *kharif* jowar. The Agricultural Department is introducing a number of improved selections in the district. Among them *Nandiyal*, *Fulgar Yellow*, *Fulgar White* and *Bilichigan* are *kharif* varieties, and *Maldandi-47-3* and *Maldandi-35-1* are *rabi* varieties. *Bilichigan* has been found to resist *striga*. An acre yields 1,000 lb. of *kharif* jowar and 400 lb. of *rabi* jowar.

Navani.

Navani (Italian millet) occupies 66,552 acres of land in this district, and areas under this crop are to be found mainly in the talukas of Haveri, Ranebennur, Mundargi and Shirhatti. This is a quick growing cereal and a suitable crop to grow after a period of famine and scarcity. The straw makes good fodder. It thrives best in medium light soils and even with deficient rainfall does better than other millets. The crop is sown usually in June and ripens in October.

Ragi.

Ragi (ragi), which covers 29,660 acres of land, is grown both in red and black soils, but generally in the red soils of the hilly west. The talukas of Hirekerur, Hangal and Shiggaon have comparatively larger areas under this crop. There are two kinds of *ragi*. Both are sown in June after the first shower of the south-west monsoon, but one is reaped in October and the other in November. An acre under ragi yields 1,200 lb. of grain. For ragi the ground is ploughed with the *negalu* (heavier plough) and is afterwards broken and levelled. Manure is laid in heaps at equal distances and the seed is thoroughly mixed in the manure. Furrows are cut with the *ranti* (the lighter plough), the sower following the plough with a basket full of mixed manure and seed which he drops in the furrow.

CHAPTER 5. — Agriculture. CEREALS. Save.

Save occupies 23,454 acres of land and is grown in the same way as *ragi*. Most of the area under *save* are located in the talukas of Haveri, Shiggaon, Hangal, Dharwar and Hubli. . *Save* is a hill millet and is generally grown on light red soils and on hill-sides. It is sown in the month of June and harvested in September.

Sajji.

Sajji (bajri) is another crop of the district and covers an area of 12,675 acres, of which Ron, Mundargi and Gadag account for 4,474, 3,403, and 2,710 acres respectively. Bajri compares well with jowar as a food, but its straw makes poor fodder.

It is a crop supplementary to jowar in the dry parts of the district. It is mostly raised in those areas of inferior soils where jowar is not usually grown. It is sown in June-July and ripens towards the beginning of November. The crop is seldom watered or manured. It does best when the climate is moderately dry and when the monsoon rain comes in light showers and there is plenty of sunshine between the showers. It is practically always a mixed crop sown with pulses. The average yield of bajri per acre comes to 450 lb.

Besides these cereals and millets, the district grows a number of minor cereals and millets which together account for 37,989 acres. These include *kodra*, *banti*, *bhadli*, *rajgira*, etc.

PULSES.

The Dharwar district grows various kinds of pulses, chief among them being gram, green gram, *tur*, horse-gram and *math*. The total area covered by all pulses is 3,51,753 acres.

The following table shows the area in acres under various pulses grown in the Dharwar district :—

CHAPTER 5.
Agriculture.
PULSES.
Acreage
(taluka-wise).

TABLE No. 15.

AREA IN ACRES AND GUNTHAS UNDER PULSES IN DHARWAR DISTRICT (1950-51).

— 1	Gram. 2		Green gram. 3		Tur. 4		Black gram. 5		Horse gram. 6		Math. 7	
Dharwar	11,145	0	3,655	0	4,998	0	1,595	0	11,158	0	738	0
Navalgund ...	16,035	37	3,426	16	5,352	19	40	31	4,887	32	......	
Gadag	8,414	0	4,107	0	5,990	0	29	0	6,546	0	......	
Kalghatgi	442	0	1,671	0	1,385	0	188	0	5,960	0	5	0
Ron	11,471	5	2,715	35	3,382	7	11	19	7,946	11	589	13
Bankapur	974	0	4,129	0	4,947	0	60	0	13,939	0	851	0
Kundgol	2,713	0	3,838	0	4,959	0	22	0	6,020	0	1,206	0
Hirekerur	1,112	0	1,959	0	1,835	0	428	0	12,890	0	......	
Nargund	5,163	31	327	35	596	4	......		1,492	15	88	5
Shirhatti	3,050	33	2,915	15	4,022	2	57	10	15,900	7	3,220	13
Haveri	1,422	0	5,542	0	5,589	0	113	0	18,929	0	2,344	0
Hubli	5,786	21	3,961	12	4.748	5	318	34	4,762	14	927	16
Byadgi	232	0	865	0	1,692	0	5	0	9,401	0	......	
Ranebennur ...	563	0	1,114	0	4,913	0	23	0	9,695	0	1,181	0
Hangal	449	0	1,994	0	1,978	0	424	0	9,764	0	330	0
Mundargi	4,309	0	3,188	0	2,543	0	......		4,906	0	......	
District Total ...	73,283	7	45,408	33	58,931	17	3,315	14	1,44,196	39	11,480	9

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Agriculture.
PULSES.
Acreage
(taluka-wise).

	Val	Chavli.	Masur	Vatana.	Other Pulses.	Total Pulses.	Total Cereals and Pulses.
1	8	9	10	11	12	13	14
Dharwar	412 0	1,604 0	35	35	......	35,375 0	133,691 0
Navalgund .. .	......	252 32	......	......	1 634 37	31,631 4	160,081 7
Gadag	......	97 0	2,128	......	......	27,311 0	151,247 0
Kalghatgi	465 0	......	84	11	91 0	10,302 0	62,644 0
Ron	858 20	616 10	......	......	......	27,591 26	150,017 9
Bankapur .. .	379 0	197 0		......	......	25,476 0	108,585 0
Kundgol	60 0	......		......	377 0	19,195 0	85,600 0
Hirekerur	......	......	......	......	521 0	18,745 0	81,290 0
Nargund	118 19	62 34		......	......	7,849 33	65,222 5
Shirhatti	71 3	77 14	......	......	......	20,314 27	97,880 37
Haveri	229 0	357 0	......	......	......	34,525 0	128,052 0
Hubli	229 36	47 4	......	......	38 27	20,820 31	98,245 25
Byadgi	......	......	......	......	171 0	12,366 0	50,296 0
Ranebennur ...	......	38 0	......	......	820 0	18,347 0	98,590 0
Hangal	9 0	......	......	......	......	14,948 0	90,621 0
Mundargi	......	......	......	......	3,009 0	17,955 0	88,361 0
District Total ...	2,832 04	3,349 14	2,247	46	6,662 24	551,753 1	1,669,373 3

CHAPTER 5.

Agriculture.

PULSES.

Hesaru.

Hesaru (green gram) occupies 45,408 acres, of which relatively larger areas are in Haveri, Shiggaon, Gadag, Hubli and Kundgol. In respect of the cultivation of this pulse, Dharwar occupies the pride of place in Bombay State. Green gram is grown both as a *kharif* and as a *rabi* crop. The *kharif* crop is sown in July and harvested in October and the *rabi* crop in December and March respectively. Green gram does best on deep good soil of fairly heavy character or on ordinary black soil. The seed rate is 1·5 lb. to 2 lb. per acre, and the outturn in a mixed crop comes to about 150 to 200 lb. of grain per acre. When grown alone, the yield is reported to be about 400 lb. of grain and 1,200 lb. of fodder. As a result of the Agricultural Department's activities the China *mug* (green gram) has also begun to be grown.

Hurali.

Hurali (horse-gram) is the most important pulse crop of the Dharwar district and it covers an area of as much as 1,44,197 acres. The chief areas of cultivation are in the talukas of Haveri, Shirhatti, Hirekerur and Shiggaon. Horse-gram is essentially a light soil crop and is extensively grown on light red stony soils. It does also well on poor sandy soils. It requires moderate rainfall. It is sown in June-July as a row in a mixed crop subordinate to cotton. It is harvested in September-October.

Kadli.

Kadli (gram) is a pulse crop next in importance only to *hurali*. It covers an area of 73,283 acres, the talukas of Navalgund, Ron, Dharwar and Gadag having relatively larger areas under this crop. Gram is everywhere recognised as a valuable rotation crop. A good gram crop is dense and shades the ground and, therefore, suppresses weeds. On black soils, it is a fallow crop. The ripe gram is the commonest food of horses and is an excellent food for fattening sheep.

Gram is always a *rabi* crop. It is sown on black soils as a dry crop in the month of October and is harvested in the month of January. The average yield per acre has been estimated at 500 lb. The Department of Agriculture has been trying to replace the local varieties by an improved one called *chafla*. Within the course of five years, one-third of the gram area of the district has been covered by this variety, and the Department expects to spread this variety throughout the district within the next three or four years.

Madaki.

Madaki (math) covers an area of 11,480 acres. Dharwar is one of the most important *math* growing districts of the Bombay State. The talukas of Shirhatti, Haveri, Kundgol and Ranebennur have comparatively larger areas under this crop and together account for more than half of the district's total area under math. Math is only grown as a rain crop. It is sown in June-July and harvested during January-February. It is essentially a light soil crop and gives the best outturn on deep alluvial sands or sandy loams.

Togari.

Togari (tur) is extensively grown throughout the district and covers an area of 58,931 acres. Gadag, Haveri and Navalgund have each more than 5,000 acres under *tur*. Kundgol, Hubli, Ranebennur, Shiggaon, Dharwar and Shirhatti follow with areas

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—
Agriculture.
PULSES.
Tugari.

of more than 4,000 acres each. *Tur* is almost always grown mixed with other crops. The soils on which it is grown vary with the requirements of the crop with which it is mixed. But it prefers a medium moist soil which allows its roots to penetrate deep. It is seldom irrigated on its own account. It is generally sown in July and is ripe for harvest in February. The average yield per acre has been estimated at 1,200 lb.

Minor pulses.

Minor pulses: Besides these important pulses, the district also grows a number of minor pulses, chief among them being *alasandi* (chavli), *avare* (val), *batgadle* (green peas), *channangi* (masur) and *karihesur* or *uddu* (udid) (black gram). Except *alasandi*, all other pulses are grown in October and harvested in February. *Alasandi* is sown in June-July and reaped in October-November. It covers an area of 3,349 acres, out of which 1,604 acres are located in the Dharwar taluka alone. *Avare* is a *rabi* crop and covers an area of 2,832 acres. The Ron taluka has 855 acres under this crop. *Batgadle* is grown on a very insignificant scale and its cultivation is confined to the two talukas of Dharwar and Kalghatgi with 35 and 11 acres respectively. *Channangi* is grown chiefly in the Gadag taluka, which accounts for 2,129 out of the district total of 2,247 acres. *Karihesur* covers 3,315 acres, out of which 1,595 are located in Dharwar taluka.

SUGARCANE.

The following table shows the area in acres under sugarcane in Dharwar district :—

TABLE No. 16.

AREA UNDER SUGARCANE IN DHARWAR DISTRICT (1950-51).

Taluka.	Area in acres.	Taluka.	Area in acres.
Dharwar ...	338	Nargund ...	5
Navalgund ...	...	Shirhatti ...	43
Gadag ...	129	Haveri ...	142
Kalghatgi ...	385	Hubli ...	30
Ron ...	10	Byadgi ...	240
Shiggaon ...	314	Ranebennur ...	27
Kundgol ...	14	Hangal ...	308
Hirekerur ...	695	Mundargi ...	8
		District Total ...	2,796

Kabbu (Sugarcane) covers an area of 2,796 acres and is chiefly grown in the damp west or *malnad* and occasionally in gardens in the dry east. Hirekerur, Hangal, Kalghatgi and Dharwar, all in the *malnad* tract, have larger areas under sugarcane than other talukas.

The sugarcane sets are planted in the month of January and are ready for harvest in December-January.

Two local varieties of sugarcane, one known as *pundya* and another a thick cane known as *bet kabbu*, are grown throughout the district. Recently, the Agricultural Department has introduced two improved varieties namely CO-419 and J-213. The latter is grown in the *malnad* tract. CO-419 is becoming popular on account of its high sucrose content. The outturn of *gur* in the Dharwar district comes to about 700 lb. per acre. Sugarcane takes more out of the land than any other crop. In fields sugarcane is followed by rice and in gardens by pot herbs.

DRUGS AND NARCOTICS.

DRUGS AND NARCOTICS: The Dharwar district grows some drugs and narcotics, chief among them being tobacco, betel leaves, betelnuts and Indian hemp. Drugs and narcotics together occupy 4,824 acres. Details for talukas are shown in the statement below :—

TABLE No. 17.

AREA IN ACRES AND GUNTHAS UNDER DRUGS AND NARCOTICS IN DHARWAR DISTRICT (1950-51).

----	Tobacco.		Betel leaves		Indian Hemp.		Other Drugs and Narcotics.		Total Drugs and Narcotics.	
Dharwar ..	97	0	......		...		......		97	0
Navalgund ...	22	7	.. ...		..		.. ..		22	7
Gadag ...	25	0	120	0	...		......		145	0
Kalghatgi ...	......		......		...		......		......	
Ron ...	11	0	46	30	...		......		57	30
Bankapur ...	134	0	556	0	...		......		690	0
Kundgol ...	187	0	9	0	...		......		196	0
Hirekerur ...	16	0	110	0	...		21	0	147	0
Nargund ...	......		.. ...		...		......		......	
Shirhatti ...	907	38	26	2	...		......		934	0
Haveri ...	70	0	412	0	...		......		48[illegible]	0
Hubli ...	106	31	......		...		......		106	31
Byadgi ...	39	0	128	0	...		......		167	0
Ranebennur ...	693	0	249	0	128	0	......		1,070	0
Hangal ...	185	0	250	0	200	0	......		635	0
Mundargi ...	70	0	4	0	......		......		74	0
District Total ...	2,563	36	1,910	32	328	0	21	0	4,823	28

CHAPTER 5.

Agriculture.
DRUGS AND NARCOTICS.
Tambaku.

Tambaku (tobacco) occupies 2,564 acres and the chief areas of cultivation are in the talukas of Shirhatti, Ranebennur, Kundgol and Hangal. Tobacco is seldom grown near the western forests, as the red gravelly soil does not suit it. It is chiefly raised in the east light-black soil. Rich alluvial soil is preferred though, when watered, a mixture of red and black soil is found very suitable. In June the seed is sown carefully in prepared seed beds. If the season is early, the seedlings are ready for planting in August; if it is late they are ready in September. The field must be richly dressed with farm-yard manure. The leaves are ready for cutting in February or March. As a rule, whole plants are cut, stem as well as leaves. In most cases a poor second growth comes from the roots and this crop is allowed to flower and its seed is preserved. The quality of the tobacco grown in this district is not very good and it mainly belongs to the *bidi* tobacco variety. Tobacco is cured in three slightly varying ways. The stems, when cut, are split and for four to seven days are left in the field to dry. If there is dew, they are left alone; if there is no dew they are sprinkled with water, or, in some cases, with a decoction of *Karasihullu* grass, catechu and *gur*. The stems are buried for four or five days, taken out during the cooler parts of the day, dried, sorted and tied for final disposal. The same plan is adopted if the leaves are plucked from the stem. In some places, after the plants are cut they are left in the field for eight days tied in bundles of twenty to twenty-eight and carried home. They are piled in heaps with the leaves inward, and covered with matting to keep off wind and rain. After about a fortnight the mats are taken away, the tobacco is aired for a day, and heaped again as before. This process is repeated four times, when the tobacco is considered cured and is sorted and tied into bundles. According to the third process, after the leaves have been cut, they are exposed to dew for ten or fifteen days, and if there is no dew the leaves are watered. The leaves are then fairly dried and buried with two layers of leaves and one layer of earth. After three days they are taken in the cooler parts of the day and spread outside the house. Two days later they are tied into bundles which are turned every eight days. At the end of a month the tobacco is cured. If tobacco is cut before it is ripe or if it has been over-fermented in curing, it is apt to be attacked by insects.

Experiments are being carried out at an experimental farm at Nipani, a town in the Belgaum district, to evolve better strains of *bidi* tobacco and also to grow *virginia* tobacco for cigarettes, cigars and cheroots.

Adike.

Adike (betelnut) occupies 278 acres, of which Hangal alone contains 176 acres. The betelnut palm is grown in cocoanut gardens. It grows almost on any soil provided it is well manured. The young trees are watered regularly. The betelnut palm begins to bear fruit when it is five to seven years old and continues to be productive for 20 to 40 years. Before they are brought to market the nuts are subjected to different methods of treatment for the different trade varieties.

CHAPTER 5.
Agriculture.
DRUGS AND NARCOTICS
Bhang.

Bhang (Indian hemp) occupies 328 acres of land in the talukas of Ranebennur and Hangal only. This plant yields narcotic drugs like *bhang*, *ganja* and *charas*. The stem contains a useful fibre and the seeds are used as food for cage birds in Europe and also yields a useful oil. Its cultivation is strictly controlled by Government as it is only grown for the sake of its drugs. The hemp plant requires a good soil and careful tillage. It does well on fairly deep, friable and well drained soil. The seed is drilled into the soil in June-July and the crop is harvested in December by cutting all flower-bearing branches along with about one foot of the branch stalk.

Villedele.

Villedele (betel vine) is one of the chief garden crops. It covers an area of 1,911 acres of which 556 acres are in Shiggaon and 416 acres in Haveri. Dharwar is one of the most important betel-leaf growing districts of the State.

OILSEEDS.

The following table shows the area in acres and gunthas under various oilseeds grown in the Dharwar district :—

CHAPTER 5.

Agriculture.
OILSEEDS.
Acreage
(taluka-wise).

TABLE No. 19.

AREA IN ACRES AND GUNTHAS UNDER VARIOUS OILSEEDS IN DHARWAR DISTRICT (1950-51).

—	Groundnut.	Coco-nut.	Sesamum.	Rape-seed	Mus-tard.	Linseed.	Castor.	Other Edible Oilseeds.	Other Non-edible Oilseeds.	Total Oilseeds.
Dharwar ...	13,620 0	...	213 0	...	2 0	161 0	172 0	......	528	14,696 0
Navalgund ...	2,896 20	...	304 21	232 1	16 26	1,168 29	339 11	10,120 27	......	15,078 15
Gadag ...	17,147 0	5	859 0	815 0	...	1,493 0	191 0	......	5	20,515 0
Kalghatgi ...	1,799 0	4	43 0	...	...	......	1 0	5 0	226	2,078 0
Ron ...	22,479 24	...	515 2	...		4,057 9	72 25	7,563 34	......	34,688 14
Bankapur ...	11,232 0	15	2,853 0	...	25 0	294 0	76 0	551 0	......	15,046 0
Kundgol ...	3,948 0	...	757 0	...	15 0	654 0	629 0	3,100 0	594	9,697 0
Hirekerur ...	4,946 0	80	88 0	...	45 0	38 0	641 0	......	435	6,273 0
Nargund ...	192 36	...	42 29	57 10	76 5	2,667 1	4 0	5,264 39	......	8,305 0
Shirhatti ...	31,208 11	...	8,212 5	417 32	17 19	175 7	354 6	1,315 9	......	41,700 9
Haveri ...	21,234 0	310	2,798 0	...	10 0	112 0	564 0	......	1,094	26,123 0
Hubli ...	6,048 16	...	277 38	476 3	37 11	560 10	525 4	3,468 17	......	11,303 19
Byadgi ...	6,294 0	41	159 0	221 0	...	32 0	369 0	......	14	7,130 0
Ranebennur	25,094 0	47	466 0	202 0	...	17 0	509 0	43 0	......	26,378 0
Hangal ...	6,950 0	130	135 0	130 0	...	350 0	252 0	40 0	310	8,307 0
Mundargi ...	22,844 0	3	4,819 0	...	...	118 0	511 0	3,228 0	......	31,686 0
District Total	197,933 27	635	22,542 15	2,551 6	245 21	11,960 16	5,210 6	34,710 6	3,206	278,994 17

CHAPTER 5.

Agriculture.
OILSEEDS.

Various oilseeds are grown in the Dharwar district. From 70,426 acres in 1882-83, the acreage in oilseeds went up to 2,78,994 acres in 1950-51. The main increases are in groundnuts and sesamum. Groundnut, which did not receive any mention in the old Gazetteer, now occupies nearly two-thirds of the total area of the district under oilseeds.

Agashi.

Agashi (linseed) covers an area of 11,960 acres. Comparatively larger areas are in Ron, Hirekerur, Gadag and Navalgund. Linseed is a *rabi* crop grown in deep moisture-holding lands. It is generally cultivated alone. The seed is usually sown in October and the crop is harvested in February. The average yield per acre is about 360 lb. Linseed is used in condiments. Linseed oil is used in cookery and in paints and varnishes. Linseed oilcake is a good manure and one of the best known cattle foods.

Kushibi.

Kushibi (safflower) covers an area of 34,710 acres (*i.e.* the entire area under the head "Other oil-seeds", in the table). The chief areas of cultivation are in Navalgund, Ron and Nargund. Safflower is usually grown as a hedge to rabi jowar fields. This serves the purpose of fencing, as stray cattle cannot trespass through its thorny leaves. It is also grown with wheat as a mixed crop. It is sown in October and is harvested in February. The oil content of the seed is 20 per cent. Safflower oil is extensively used in cookery. The oilcake is used as a cattle food and is also found to be a very useful concentrated manure for sugarcane on the Deccan Canals.

Shenga.

Shenga (groundnut) is the most important oilseed crop of the district and covers an area of 1,97,934 acres. Groundnut is cultivated extensively in almost all talukas. Shirhatti, Ranebennur, Mundargi, Ron and Haveri, each of which have more than 20,000 acres under this crop, account for 1,02,860 acres out of the total acreage of 1,97,934 in the district. It is a *kharif* crop in this district and is sown in June and harvested in September-October. It is grown on the medium type of soil, and after it is harvested, a second crop of gram is grown if the soil is medium black. It is also grown in the red types of soil. It is cultivated either with or without manure. The rate of manuring is 5 cart-loads of farm-yard manure per acre. Groundnut is also grown as a mixed crop, two rows of groundnuts alternating with two rows of cotton, the space between the rows being 12". Groundnut in this case is harvested in September and interculturings are given for the cotton crop. As a single crop, the average yield per acre varies between 1,200 lb. and 1,500 lb. The yield per acre when it is grown as a mixed crop comes to about 800 lb.

The local variety called "jawari" is grown throughout the tract. The Department has introduced better varieties giving greater yield and higher percentage of oil than the local varieties. These are: Pondicherry 8, a late spreading strain; Spanish 5, an early erect strain; and Spanish Improved. About 40 per cent. of the area under groundnut in this district has already been covered by these new varieties and it is expected that the entire area will be under them within the next three or four years.

CHAPTER 5. — Agriculture. OILSEEDS. Shenga.

Groundnut oil is used in cookery, for adulteration of *ghee* and manufacture of hydrogenated vegetable oils and also for lighting and lubrication. Groundnut kernel is eaten in a variety of ways. Groundnut cake is a very highly concentrated nitrogenous food and in moderate quantity is excellent food for milch cattle. It is also a very useful manure, particularly for sugarcane fields.

Yellu.

Yellu (sesamum) covers an area of 22,542 acres, the chief areas of cultivation being in the talukas of Shirhatti, Shiggaon and Haveri. It is a *kharif* crop, sown in June and harvested in September. Sesamum grows best on black soils or on such soils as are retentive of moisture. The variety grown in the district is a local non-descript one and yields 300 lb. per acre. Sesamum oil is used in cookery and the cake makes very good food for cattle.

Other Oilseeds

Besides these, there are some other oilseeds grown. *Gurellu* (nigerseed) covers an area of 3,206 acres (*i.e.*, the entire area shown under the head "Other oil-seeds" in the table), of which 1,094 acres are in Haveri. It is sown in August and harvested in November-December. *Ondula* (castor seed) covers an area of 5,210 acres and its cultivation is common in almost all talukas. It is a *kharif* crop, sown in June-July and harvested in October-November. The yield per acre is about 400 lb. Rape and mustard (*sasive*) cover an area of 2,797 acres and their cultivation is concentrated in the central and eastern belts of the district. They are *rabi* crops, sown in November-December and harvested in March. The oil is used in cookery, medicine and lubrication. *Tengu* (coconut) covers an area of 635 acres. The tree is planted in large groves watered well and manured.

SPICES AND CONDIMENTS.

SPICES AND CONDIMENTS, comprising chiefly, chillies, onions, garlic, turmeric, ginger, fennel, etc., cover an area of 96,772 acres as shown in the table below :—

CHAPTER 5.

Agriculture.
SPICES AND CONDIMENTS.
Acreage (taluka-wise).

TABLE No. 19.

AREA IN ACRES AND GUNTHAS UNDER CONDIMENTS AND SPICES IN DHARWAR DISTRICT (1950-51).

—	Chillies.	Coriander.	Garlic.	Betelnut.	Turmeric.	Fennel.	Fenugreek.	Other Condiments and Spices.	Total Condiments and Spices.
Dharwar ...	1,830 0	210 0	45 0	......	......	2	......	......	2,087 0
Navalgund ...	158 6	906 18	......	......	......	......	......	......	1,064 24
Gadag ...	536 0	28 0	7 0	......	......	......	7 0	......	578 0
Kalghatgi ...	983 0	......	......	......	......	......	......	......	983 0
Ron ...	332 7	34 0	10 0	......	......	......	......	8 16	384 23
Bankapur ...	1,707 0	106 0	68 0	17	......	......	......	......	1,898 0
Kundgol ...	1,010 0	54 0	659 0	......	......	......	......	......	1,723 0
Hirekerur ...	34,379 0	5 0	221 0	......	3	......	3 0	......	34,611 0
Nargund ...	83 34	5 13	......	......	......	......	1 31	......	90 38
Shirhatti ...	4,025 24	211 17	152 28	......	......	......	......	......	4,389 29
Haveri ...	12,854 0	6 0	104 0	51	26	12	7 0	......	13,060 0
Hubli ...	2,079 11	269 0	178 12	......	......	......	5 8	......	2,531 31
Byadgi ...	13,518 0	25 0	569 0	14	......	......	......	......	14,126 0
Ranebennur ...	10,557 0	113 0	2,025 0	......	......	......	......	......	12,695 0
Hangal ...	5,500 0	172 0	101 0	196	30	......	......	......	5,999 0
Mundargi ...	548 0	......	......	......	2	......	......	......	550 0
District Total...	96,101 2	2,145 8	4,140 0	278	61	14	23 39	8 16	96,771 25

This is a large increase from the acreage under similar crops in 1882-83, which was not more than 32,000 acres. The largest increase is under chillies from 28,748 acres to 90,101 acres between the two periods.

Balloli.

Balloli (garlic) is an important crop of Ranebennur which accounts for 2,025 acres out of the total of 4,140 acres for the district. Dharwar is an important district in the Bombay State from the point of view of this crop. Garlic is sown in June-July and harvested in September. It is extensively used in preparing relishes (chutneys), and in flavouring vegetables and curries. It is also used for medicinal purposes.

Kothambari.

Kothambari (coriander) has an area of 2,145 acres. Though it is cultivated in all talukas, Navalgund has the largest area of all talukas. Coriander is sown in June and harvested in August. The ripened seeds, *dhane*, pounded fine, are used in most of the dishes of Indian diet. Coriander is an excellent pot-herb used in chutneys and curries. As a pot-herb it is raised in all seasons in gardens attached to houses.

Menasinakai.

Menasinakai (chillies) is one of the most important cash crops of the district, yielding in rank only to cotton and groundnut. Dharwar is also the largest chilly-growing district in Bombay State, having 90,101 acres under the crop. It is grown mainly in the transition belt, and on soils varying from deep red to medium black. Hirekerur has 34,379 acres; Byadgi 13,518 acres; Haveri 12,854 acres and Ranebennur 10,557 acres. The climate and the rich soil of Hirekerur are particularly suited to the growth of chillies. Chilly is sown in May or early June in small carefully prepared seed beds and is well-watered. In July, when of some little height, the plants are moved to the fields, and are there set in rows of two feet apart. Chilly lands are manured at the rate of five to ten cart-loads of farm-yard manure per acre. After the field has been planted, a handful of well-rotten manure is applied to each plant, which comes to about 3 cart-loads per acre, and at intervals of eight to ten days, a small bullock plough is carefully passed between the rows of plants, first lengthwise and afterwards across, by which the field is kept free of weeds, and to keep the roots cool, earth is heaped round each plant. This earth-heaping is repeated for about three months until the branches of neighbouring plants begin to touch and fruits appear. In December and January the crop is picked by hand generally in two pickings. The yield in the first picking is better both in quality and quantity. The yield varies from 500 to 800 lbs. of dry chillies according to the fertility of the soil. Chilly is also grown as a garden crop, in which case it is frequently mixed with early garlic or onion.

Other Spices and Condiments.

Among other spices and condiments, *arshina* (turmeric) is of some importance. It is grown on 61 acres in Hirekerur, Haveri, Hangal, and Mundargi. Turmeric does best on medium black soils. It is planted in June and harvested in January. *Mente* (fenugreek) is grown only in 24 acres in the district. It is sown

SPICES AND CONDIMENTS.

Other Spices and Condiments.

any time during the year. The tender plants which are ready in the third week after planting are good and delicious vegetable; and the ripe seeds are used for flavouring food and also for medicinal purposes. *Sabbasige* (fennel) is grown on 14 acres in Dharwar. The seed of this is eaten with betel leaves and used in curries and also for medicinal purposes. Oil is extracted from the seed and used in the manufacture of cordials.

FIBRES.

Fibre crops cover an area of 5,36,852 acres of which almost all is taken by cotton. Dharwar has been famous for its cotton from the earliest times and even now it is one of the most important cotton-growing districts in the Indian Union. The other fibres, namely, hemp, jute, sann-hemp and *ambadi* are grown only on very small areas.

Acreage (taluka-wise).

The following table shows the area under various fibres grown in the Dharwar district:

TABLE No. 20.

AREA IN ACRES AND GUNTHAS UNDER FIBRES IN DHARWAR DISTRICT (1950-51).

—	Cotton		Hemp.		Jute	Sann Hemp		Ambadi.		Other Fibres.		Total Fibres.	
Dharwar ..	17,328	0	878	0		1	0	..		..		18,227	0
Navalgund ..	72,214	35	290	34	..	..		..		..		72,514	29
Gadag ..	62,356	0	12	0		5	0	..		..		62,708	0
Kalghatgi ..	2,902	0	350	0	..	..		..		..		3,242	0
Ron ..	96,655	7	126	[illegible]		..		..		..		96,782	2
Bankapur ..	21,866	0	..		450	..				..		22,316	0
Kundgol ..	[illegible]4,128	0	..			523	0			..		54,651	0
Hirekerur ..	11,180	0	328	0		..		..		..		11,508	0
Nargund ..	27,[illegible]21	24	..		..	741	20	..		..		28,260	19
Shirhatti ..	[illegible],647	1			..	..		38	3	..		35,085	7
Haveri ..	[illegible]1,837	0	327	0	[illegible]	..		..		..		32,260	0
Hubli ..	29,512	28	..		..	..		..		596	5	30,108	33
Byadgi ..	4,284	0	201	0	..	..		..		..		4,485	0
Ranebennur ..	22,072	0	128	0	149	..		..		..		22,049	0
Hangal ..	14,724	0	150	0	..	..		..		10	0	14,884	0
Mundargi ..	25,400	0	308	0	164	..		..		..		25,872	0
District Total ..	530,421	18	3,553	29	859	1,001	20	38	3	906	5	536,852	4

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Agriculture.
Fibres.
Cotton.
Area under cotton.

Hatti (cotton) in 1950-51 covered an area of 5,30,421 acres. The average annual acreage based on figures for fifteen years prior to the promulgation of the Bombay Growth of Food Crops Act of 1944, was 5,92,520. As a result of loss of markets caused by World War II and also by the operation of the Bombay Growth of Food Crops Act, in 1944, the area under cotton declined, and the average area during the period 1944-45 to 1948-49 fell to 3,22,820 acres. Thus the area under cotton was reduced by about 46 per cent. In 1949-50, a large area from the neighbouring cotton producing Indian States was merged in the district, thus raising the acreage of cotton in the district. India faced a serious cotton shortage in the years 1948-51, because of the continued operation of the Bombay Growth of Food Crops Act, loss of imports from Egypt and America and also due to the separation of Pakistan from India. The Act was, therefore, repealed in 1950-51 and this contributed to a further rise in the area under cotton in the Dharwar district. In 1949-50, the area under cotton was 4,72,130 acres and in 1950-51 it was 5,30,421 acres. The increase in acreage was also helped by favourable rains, by official propaganda for growth of more cotton and the high prices available for the crop.

Navalgund, Gadag, Ron and Kundgol together account for 53·7 per cent. of the district's area under cotton. Ron, which accounts for 18·2 per cent of the district's total, has the highest percentage Navalgund, Gadag and Kundgol follow with 13·6 per cent. 11·7 per cent. and 10·2 per cent. respectively. The remaining 46·3 per cent. is distributed in other talukas of the district, chief among them being Shirhatti, Haveri, Hubli, Nargund, Mundargi and Ranebennur. Cotton is chiefly grown in *Yerinad* and *Gadinad*, *i.e.*, the eastern dry belt and the transition belt. Very little cotton is grown in the *malnad* region.

Varieties of cotton grown

There are six varieties of cotton grown in this district. Their names and the acreage under each, as in 1950-51, are given below :—

I. Kumpta-Dharwar variety (commercial name)—

Laxmi (*rabi*)	32,517
Gadag No. 1 (*rabi*)	40,358
Upland (*rabi*)	64,234

II. Dharwar-American (commercial name)—

Deshi (*kharif*)	68,365
Javawant (*rabi*)	2,70,931
Jayadhar (*rabi*)	54,016

The name "kumpta" is derived from the harbour Kumpta in the Kanara district from which the cotton used to be exported by sea to the Bombay market in pre-railway days. The Dharwar-American is concentrated in Gadag and Ron and it is also found scattered in Ranebennur and Haveri. The Kumpta is grown in other parts of the district.

Soils.

The soils of this district are mainly derived from a mixture of shales, sandstones, granites, schiests, etc. From their experience

CHAPTER 5. Agriculture. FIBRES. Cotton. Soils.

the cultivators of the district restrict the Kumpta to deep to medium black soils and the Dharwar-American to the medium to lighter types of soils. The Kumpta has been found to suffer in yield and ginning percentage if grown on shallow or lighter soils.

Rainfall.

The transition belt in the district, where the average rainfall is between 25 any 35 inches, is the most favourable area for the Kumpta cotton. The eastern belt where the annual rainfall varies from 18 to 25 inches, grows extensively both the Kumpta and the Dharwar-American cottons. This area, however, is liable to scanty rainfall every now and then and the yield and quality of cotton suffer in such times.

Temperature.

The transition belt is known for its uniformly temperate climate, and the eastern one for its hot climate during the months of April and May. The average minimum temperature in both the regions for the whole year is a little above 60 degrees F. The cold weather, therefore, does not do any harm to the cotton crop and in fact the Kumpta cotton grows throughout the coldest part of the year in this tract.

Methods of Cultivation.

Land is prepared for cotton by ploughing with a wooden or iron plough which generally goes 3 to 5 inches deep or a little more. The first ploughing is done after the fall of one or two ante-monsoon showers in April or May. During the early part of the rains, the land is simply harrowed once or twice and the stubbles of the previous jowar crop are removed. In the case of *rabi* cotton, in the transition belt, the usual sowing time is the second half of August while in the eastern dry belt it is September. The rain-fed *kharif* cotton is generally sown in the month of June. The usual method of sowing is to drop the seed in the furrows of the drill through bamboo tubes attached to tines. This method, however, is now being abandoned in favour of drilling. The distance between the rows varies from 18 to 22 inches. The distance between the plants is very irregular, as no thinning is done to regulate it.

As a rule, cotton is grown as an entire crop, but in some parts of the district, particularly in the transition belt, it is also grown as a row crop, with *rala* or groundnut. A sprinkling of *ambadi*, *kulthi*, or jowar is also not uncommon when cotton is grown as an entire crop. The rotation used is a two years' course of jowar and cotton, or a three years' course of jowar, cotton and wheat. Whichever rotation is adopted, jowar alone is generally manured with five to six cart-loads of farm-yard manure per acre. Direct manuring with farm-yard manure of cotton crop is generally considered uneconomic, but in recent years some cultivators who grow the Dharwar-American year after year on the same land are giving a dose of 5 to 6 cart-loads of farm-yard manure per acre directly to the cotton crop once in four or five years to maintain the fertility of the soil.

CHAPTER 5. — Agriculture. FIBRES. Cotton. *Methods of Cultivation.*

The cotton sown in August and September, i.e., *rabi* cotton, comes to flowering in the month of December and that sown in June (*kharif*) in September and October. After the boll formation westerly winds are very essential to keep the cotton crop in good condition. The *kharif* crop is ready for picking in November and December and the *rabi* crop in the months of February and March. Generally there are three to five pickings in all, each done at the interval of 10 to 15 days. Belated bolls of the *rabi* crop continue to appear until the end of April or the beginning of May, in case there is moisture in the soil. The average yield of the *kharif* cotton varies between 300 lb. and 350 lb. of seed cotton per acre. The average yield of seed cotton of the Kumpta and upland varieties grown as *rabi* crop varies between 280 lb. and 350 lb. per acre in the transition belt and between 150 lb. and 200 lb. per acre in the eastern belt

Diseases of the Crop.

The most common disease of the Kumpta cotton is wilt (*fusarium vasinfectum*) and of the Dharwar-American types red leaf blight. Root rot (*macrophomina phaseoli*) and small leaf disease also known as "smalling," are two other diseases of the cotton crop.

Attempts towards improvement.

Prior to 1747, England used to import raw cotton from India to the extent of only 4,000 bales per annum. With the rapid industrialisation of England the demand for raw cotton in that country increased enormously, and in 1811 it imported 60,000 bales of cotton from India to supplement the 93,500 bales of cotton which she received from America. As the quality of Indian cotton was found to be very poor, the Government of India was urged by the English manufacturers to secure greater cleanliness of the produce and also to introduce better staple. The improvement in staple was sought to be achieved by the introduction of American cotton in India instead of improving the quality of the local cotton. The first consignment of American seeds reached India in 1818, but regular experiments on these cotton were undertaken only in 1829 in different parts of India under very different circumstances and climates Dr Lush, who had been appointed to supervise the experiments, opened in 1830 an experimental farm at Shigihalli, a village near Belgaum, and tested eight varieties, namely, (i) Georgian, (ii) Sea Island, (iii) Upland Georgian, (iv) New Orleans, (v) Louisians, (vi) Pernambico, (vii) Bourbon and (viii) Egyptian. These experiments were continued up to 1836 and were declared to have failed. In 1838 several manufacturing firms in England sent an urgent appeal to the Government of India praying them to improve the quality and to extend the cultivation of cotton in India. On receipt of this representation, ten planters were brought from America in 1840 of whom three were deputed to Bombay, three to Madras and four to North India and Bengal Seeds of the best kind, especially of the Mexican plant, were also imported.

With the arrival of the American planters and seeds, experiments on the cultivation of the American cotton were undertaken with vigour and zeal throughout India. The American cotton did not

Attempts towards improvement.

do well in most parts of India and the experiments carried on there had to be abandoned. But in the Bombay State, particularly in the Bombay-Karnatak, it proved more hopeful and the New Orleans cotton offered good prospects of success. The area under the New Orleans cotton, which established its superiority over the local Kumpta in respect of yield and ginning percentage increased from 2 acres in 1842 to over 2,46,200 acres in 1878. Thus the Bombay-Karnatak was the first cotton-growing region in India to produce American cotton in bulk. The American varieties spread in other parts of India too at a later date, but even now the name of the Dharwar-American cotton is famous all over India. The spread of these varieties was at first restricted to a limited area of about 2,50,000 acres in Gadag, Ron and Ranebennur. Their cultivation could not be extended to other portions of the Bombay-Karnatak on account of unfavourable soils and weather conditions, with the result that subsequent attempts at cotton improvement were directed towards improving the quality of the local Kumpta cotton which was being grown on an extensive area of over 13 lakhs of acres in Bombay-Karnatak.

Towards the close of the nineteenth century the demand for fine and long-stapled cotton from mills both in India and abroad increased The Government of Bombay established a research station at Dharwar in 1904 for the improvement of the local Kumpta cotton and another station at Gadag in 1908 for the improvement of the Dharwar-American cotton. The first striking success of the research work carried out at Dharwar was the isolation of two pure types known as Dharwar No. 1 and Dharwar No. 2 from the local Kumpta. Dharwar No. 1 was found definitely superior to the local Kumpta in respect of ginning outturn, staple length and spinning value. Hence this type was given out for general distribution in the district in the year 1918.

With a view to enhancing the ginning percentage of Dharwar No. 1, it was crossed with *Gossipium-Arboreum Forma-Indica*, from which two high ginning and long staple segregates were evolved, viz., 15-9-9 and 14-14-3. As however these improved varieties were found to be susceptible to wilt (the soil-borne facultative fungoid parasite *fusarium vasinfectum*), Dharwar No. 1 was crossed with Dharwar No. 2, which was found to resist wilt. In 1926, a segregate was isolated from this cross, combining all the good characters of both the parents and was named Jayawant (victorious). Similarly, as a result of research work carried out at Gadag for the improvement of the Dharwar-American cotton, a superior type known as Gadag No. 1 was evolved in 1914, which was found superior to the Dharwar-American in all respects. Steps were then taken to cover all the Kumpta area with Jayawant and the Dharwar-American area with Gadag No. 1 under a comprehensive seed multiplication and distribution scheme launched by Government.

As a result of further research work carried out at the research stations at Dharwar and Gadag during the last decade, a variety

CHAPTER 5.
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Agriculture.
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known as Jayadhar (a cross between K.F.T. 12-2-5 × 1 A-14-3) distinctly superior to Jayawant in ginning outturn, staple character, spinning performance and resistance to cotton wilf, was evolved in 1942. A new strain, popularly known as Laxmi (a cross between Gadag No. 1 × Cambodia 20), which is superior to Gadag No. 1 in all the characters, was also evolved simultaneously. The comparative agricultural and economic characters of these two improved varieties of cotton as compared to Jayawant and Gadag No. 1 are given in the following table :—

TABLE No. 21.

COMPARATIVE QUALITIES OF JAYAWANT, JAYADHAR, GADAG NO. 1 AND LAXMI COTTONS GROWN IN DHARWAR DISTRICT.

Variety.	Yield per acre in lb. Kapas.	Yield per acre in lb. Lint	Ginning percentage.	Staple length in inches.	Fibre weight in (oz.)	H. S. W. C's.	Cash value per acre.	Additional income per acre.	Remarks.
							Rs. a. p.	Rs. a. p.	
Jayawant ...	436	116	27	0·86	0·178	34 s	88 11 4	......	Resistance to wilt 94 per cent.
Jayadhar ...	484	154	32	0·92	0·178	40 s	122 6 9	33 11 0	100 per cent.
Gadag No. 1 ...	418	138	33·4	0·83	0·150	33 s	87 4 10	......	
Laxmi ...	504	185	36·8	0·94	1·130	42 s	124 6 9	37 1 11	Laxmi is distinctly more resistant to red leaf blight as compared to Gadag No. 1.

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Agriculture.
FIBRES.
Cotton.
Attempts towards improvement.

These two new varieties, namely Jayadhar and Laxmi, are highly appreciated by the textile mills on account of their superior characters. They have been introduced in the Kumpta and Dharwar-American areas respectively under a seed multiplication scheme sponsored by the Government of Bombay in 1950, and it is expected that the whole of the cotton area of the district will be under these two cottons in a couple of years' time. In 1950-51 the Jayadhar and Laxmi varieties of cotton covered 54,016 and 32,517 acres respectively, in the Dharwar district.

Marketing.

Hubli and Gadag are the two premier cotton markets, wherein about 60,000 and 40,000 bales of cotton respectively are assembled every year. Hubli is known for the marketing of the Kumpta variety and Gadag for the upland types. Besides these two important markets, Dharwar, Kundgol, Savanur, Haveri, Ranebennur, Annigeri, Nargund, Ron and Hole-Alur are the other cotton marketing centres in this district.

The Agricultural Department under its improved seed multiplication scheme has introduced a system of grading of *kapas* based on ginning outturn and purity in all the markets. The whole of the produce of the registered seed growers and part of the general area crop is graded by the expert staff appointed for the purpose and the cotton so graded is disposed of by holding auction sales in the premises of the agents appointed by the Department for the storage and distribution of improved cotton seeds. This system of grading of *kapas* of improved cottons has become very popular amongst the trade interests and the growers, as the former are in a position to buy pure and high grade cotton in bulk and the latter receive higher price for their cotton.

With a view to maintaining the purity of the improved cottons evolved by the Agricultural Department from time to time, the Cotton Transport Act, the Cotton Control Act and the Cotton Ginning and Pressing Factories Act have been applied to this district.

Minor Fibres.

The minor fibres grown in the district are *pundi* (hemp), *sanabu* (sann hemp), jute and *ambadi*. Except *pundi*, no other fibre occupies any appreciable area. *Pundi* (hemp) covers 3,536 acres, of which 878 acres are in Dharwar, 139 in Gadag, 308 in Mundargi, and 328 in Hirekerur. It is sown in June-July and harvested in October-November. The variety grown in this district is known as the Madras variety. The fibre is largely used by cultivators for their home requirements. Sann hemp (*sanabu*) is grown on 1,092 acres and is grown only in Nargund, Kundgol, Dharwar and Gadag. It is sown in June and harvested in September. Jute is grown on 859 acres and its cultivation is localised in Bankapur, Haveri, Ranebennur and Mundargi.

FRUITS AND VEGETABLES.

FRUITS AND VEGETABLES: A significant change in the crop structure of the district since the compilation of the old Gazetteer has been a great increase in the area under fruits and vegetables. The area under these crops in 1882-83 was only 4,212 acres, while in 1950-51 it was 16,209 acres, an increase of nearly 300 per cent. This is the

result mainly of the growing demand for fruits and vegetables in cities and towns and also of increased irrigational facilities.

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Agriculture.

FRUITS AND VEGETABLES.

Acreage (talukawise) of Fruits.

The district has an acreage of 3,390 under fruits, of which 968 is in Dharwar, 419 in Kundgol, 374 in Haveri and 322 in Ron. The main crops are plantains, grapes, cashewnuts, lime, mango and guava. Out of the total acreage of 12,819 under vegetables 3,376 is in Dharwar, 3,273 in Hubli and 1,065 in Ranebennur. The cultivation of fruits and vegetables is localised round the urban centres.

The following table shows the area under various kinds of fruits grown in Dharwar district :—

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Agriculture.
FRUITS AND VEGETABLES.
Acreage (taluka-wise) of Fruits.

TABLE No. 22.

AREA IN ACRES AND GUNTHAS UNDER FRUITS AND VEGETABLES IN DHARWAR DISTRICT (1950-51).

Taluka.	Fruits—Fresh. Bananas.	Plantains.	Mangoes.	Lime.	Other Citrus Fruits.	Guava.	Grapes.	Other Fresh Fruits.	Total Fresh Fruits.	Fruits—Dry. Cashew nuts.	Other Dry Fruits.	Total Dry Fruits.	Total Fruits Fresh and Dry.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Dharwar ...	..	11 0	729 0	3 0	.	222 0	.		968 0	.	...	.	968 0
Navalgund ...	..	..		3 6	.		.		3 6	.	..	..	3 6
Gadag ...	...	.	97 0	16 0	...	19 0		.	134 0	..	96 0	96 0	230 0
Kalghatgi ...	..	.	23 0			19 0	.	...	42 0	..	...	...	42 0
Ron ...	16 0	..	32 16	4 28		3 0	..	1 0	57 4	...	265 16	265 16	322 20
Bankapur ...	...	58 0	68 0	2 0	.	.			128 0	...	...	...	128 0
Kundgol ...	5 0	.	70 0	..	.	.		944 0	419 0	...	...	...	419 0
Hirekerur ...	...	..	34 0	.	..		.	58 0	92 0	...	...	...	92 0
Nargund ...	..	...	...	.	..	...	...	11 0	11 0	...	...	...	11 0
Shirhatti ...	4 24	...	20 10	1 30	...	1 16	..	...	28 0	...	...	...	28 0
Haveri ...	38 0	...	50 0	101 0	101 0	34 0	...	50 0	374 0	...	...	...	374 0

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FRUITS AND VEGETABLES.
Acreage (taluka-wise) of Fruits.

Hubli ...	12 5	...	97 27	5 26	...	57 9	0 30	...	173 17	21 39	...	21 39	105 16
Byadgi ...	...	...	3 0	...	...	...	...	38 0	41 0	...	...	...	41 0
Ranebennur ...	47 0	...	6 0	6 0	...	15 0	...	...	74 0	...	3 0	3 0	77 0
Hangal ...	122 0	...	121 0	...	30 0	22 0	...	...	295 0	...	...	...	295 0
Mundargi ...	...	...	102 0	7 0	...	55 0	...	...	164 0	...	...	...	164 0
District Total...	244 29	72 0	1,453 13	150 10	131 0	447 25	0 30	502 0	3 003 27	21 39	364 16	386 15	3,390 2

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Agriculture.
FRUITS AND VEGETABLES.
Fruits.
Bale.

Bale (bananas and plantains) covers 317 acres. The main centres of cultivation are located in Hangal and Bankapur. The fruit is very popular among all classes of the people. *Bale* thrives well in light soils. Among the varieties grown, the *basarai* and the *gujarat* are the chief ones.

Gerubija.

Gerubija (cashewnut) tree is an evergreen tree grown in this district only in 22 acres in the Hubli taluka, which is a continuation of the Konkan tract noted for the cultivation of this nut. It grows to a height of about 30 feet and a girth of about two to three feet; flowers in December to February; and bears fruit usually between March and April. The tree bears a small fruit at the end of which is the nut. The kernel of the nut is eaten roasted and also used in curries.

Limbe.

Limbe (lime) covers an area of 150 acres. The main centre of cultivation is the Haveri taluka, which accounts for 101 acres. Besides some local varieties, improved varieties of *kagadi* and *Italian* limes are grown in the district.

Mavu.

Mavu (mango) covers 1,453 acres of land and is grown throughout the district though Dharwar, Hangal and Mundargi have comparatively larger areas under this crop. Besides the local nondescript varieties, grafted varieties of *alphonso* and *payari* are also grown in the district. The mango fruit is relished by all classes of people.

Perala.

Perala (guava) covers an acreage of 448, out of which 222 are in Dharwar and 57 in Hubli. The tree is spread over all parts of the district. Dharwar is one of the most important guava growing districts of the Bombay State. The guava tree begins to bear fruit when about four to five years old. There are two principal flowering seasons. The fruit of the first season is ripe in August-September and of the second about November-December. Besides the local varieties, *Lucknow-49* is also grown in this district. It is a dwarf variety and is very productive. Its fruit is of large size and contains fewer seeds than the local ones.

Draksha.

Draksha (*grapes*) is grown only on a very small area, three-fourths of an acre, in Hubli.

The following table shows the acreage under various kinds of vegetables grown in Dharwar district.—

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Agriculture.
FRUITS AND VEGETABLES.
Acreage (taluka-wise) of Vegetables.

TABLE No. 23.

AREA IN ACRES AND GUNTHAS UNDER VEGETABLES IN DHARWAR DISTRICT (1950-51).

Taluka.	Potatoes.	Sweet Potatoes.	Onions.	Raddish	Carrot.	Brinjals.	Fenu-greek.	Bhendi	Tapioca	Cabbage.	Tomatoes.	Musk Melon.	Other Vegetables	Total Vegetables.
Dharwar .	686 0	6 0	1,006 0	3 0	33 0	411 0	26 0	50 0	3 0	13 0	19 0	7 0	243 0	3,376 0
Navalgund ..	..	0 10	289 0	0 10	8 20	114 13	1 5	54 26	..	.	..	..	216 30	685 0
Gadag ..	3 0	11 0	100 0	7 0	9 0	387 0	7 0	76 0	..	3 0	..	..	..	673 0
Kalghatgi ..	..	..	15 0	..	..	23 0	2 0	..	..	..	.	..	3 0	43 0
Ron ..	..	47 34	63 7	7 21	21 22	62 35	4 5	21 37	..	..	..	..	99 0	331 1
Bankapur	25 0	1 0	84 0	17 0	5 0	32 0	47 0	42 0	..	..	..	..	..	253 0
Kundgol .	12 0	4 0	865 0	17 0	5 0	41 0	..	..	..	..	..	..	20 0	965 0
Hirekerur .	..	7 0	54 0	6 0	3 0	60 0	..	3 0	.	..	..	..	113 0	246 0
Nargund ..	..	..	12 10	.	.	24 14	.	2 0	..	..	..	..	51 1	89 25
Shirhatti ..	..	29 26	327 11	6 10	25 10	25 39	2 0	7 10	.	..	3 7	.	39 10	466 3
Haveri .	5 0	10 0	253 0	4 0	10 0	144 0	7 0	36 0	.	6 0	..	..	275 0	768 0
Hubli ..	178 28	2 29	1,745 29	75 8	..	520 1[illegible]	.	112 4	.	..	159 5	..	279 35	3,077 37
Byadgi ..	..	..	50 0	1 0	1 0	42 0	.	..	..	.	..	..	21 0	115 0
Ranebennur ..	..	61 0	652 0	1 0	27 0	180 0	1 0	12 0		..	..	..	122 0	1,065 0
Hangal ..	10 0	8 0	85 0	1 0	15 0	150 0		10 0	..	2 0	.	..	.	281 0
Mundargi ..	..	23 0	56 0	6 0	1 0	146 0	..	146 0	..	.	..	6 0	..	284 0
District Total.	854 25	220 19	6,648 23	155 9	173 12	2,391 39	95 10	577 37	3 0	24 0	178 12	13 0	1,482 36	12,618 25

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Agriculture.
FRUITS AND VEGETABLES.
Vegetables.

The chief of the vegetables are described below, grouped under (1) roots and tubers, and (2) greens.

Root and tubers: The following five are the root and tuber vegetables :--

Batati.

Batati (potato) covers 855 acres, of which 626 acres are in Dharwar, 174 in Hubli. Potatoes in this district are grown as a rain-fed crop, planted in July and harvested in October. Potato is essentially a light or free working soil crop, and succeeds well on naturally well-drained, deep, sandy, loams. During World War II, potato cultivation received impetus at the hands of the Government who distributed selected improved seeds among the farmers.

Genasu.

Genasu (sweet potato) covers 220 acres. The chief areas of cultivation are Ranebennur, Ron and Shirhatti. Sweet potatoes are generally grown during the cold season—sown in October-November and harvested in March. The dried tubers are sometimes ground into flour which is baked into cakes and eaten by Hindus on fast days. The green tubers are used as a vegetable and the green vines are used as fodder.

Gajjari.

Gajjari (carrot) covers 173 acres and is grown in large quantities in Dharwar, Ranebennur, Shirhatti and Ron. It thrives well on black soils and requires manuring and irrigation in abundance. It is sown in August and gets ready for use in about three months' time. The root is eaten as a vegetable, both raw and boiled. It is also slit and dried in the sun, when it keeps for five to six months. These dried pieces have to be boiled before eating.

Mulangi.

Mulangi (radish) covers an area of 155 acres, of which 78 acres are in Hubli. Radish is sown in July and is ready for harvesting in October-November. Both the leaf and the root are eaten as a vegetable, both raw and boiled.

Vilegadi.

Vilegadi (onions) covers an area of 6,619 acres. It is grown throughout the district, but especially in Dharwar and Hubli. Onions are sown in seed-beds in June during the rains and are transplanted when about a month old. They are ready for use in two months' time after transplanting but take two months more to come to maturity. The onion crop requires good black soil. The average yield per acre is 40 to 60 maunds. Onion is eaten by almost all classes, except a few orthodox people. It is almost a necessity of life to the poorer classes. The leaves are eaten as a pot-herb.

The following are the green vegetables grown in this district :—

Badnekai.

Badnekai (brinjal) covers an area of 2,392 acres. The chief areas of cultivation are Hubli Dharwar and Gadag. It is sown in August under the transplanting system, and bears fruit from January to March. The fruit is oval egg-like and slightly bitter. Brinjal is eaten boiled and fried. It is also made into pickles or preserved slit and dried.

Bhendi.

Bhendi (lady's finger) covers an area of 578 acres. The chief areas of cultivation are Mundargi and Hubli. *Bhendi* is sown in

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FRUITS AND VEGETABLES.
Vegetables.
Chapparbadnekai.

June-July and the plant bears pods from September to October. The green pods are eaten boiled or fried as a vegetable. The ripe seeds of *bhendi* are used in curries and chutneys.

Chapparbadnekai (tomato) covers an area of 178 acres, of which as much as 156 acres is in Hubli. It requires heavy manuring and irrigation. This was not a favourite vegetable at the time of the compilation of the last Gazetteer, but it has now become one of the most relished vegetables. It is sown in August and bears fruit from January to March. The Agricultural Department has introduced a new variety called Bony Best in this district. Tomato is eaten both raw and cooked.

Besides these, *mentepalla* (fenugreek), tapioca, *kyābija* (cabbage) and *kharbuj* (musk melon) are some of the other vegetables grown on a very small scale.

FODDER CROPS.
Acreage (taluka-wise).

The following table gives the acreage under different fodder crops in Dharwar district :—

TABLE No. 24.

AREA IN ACRES AND GUNTHAS UNDER FODDER CROPS IN DHARWAR DISTRICT (1950-51).

—	Hotweather Jowar.		Safflower.		Grass and Babul.		Others.		Total Fodder.	
Dharwar ...	25	0	3,346	0	20,187	0	......		23,558	0
Navalgund ...	......		......		1	28	......		1	27
Gadag ...	6	0	7,894	0	......		188	0	8,088	0
Kalghatgi ...	10	28	.....		10,801	0	......		10,811	28
Ron ...	......		......		203	2	......		203	2
Bankapur ...	......		......		7,337	0	......		7,337	0
Kundgol ...	......		......		999	0	......		999	0
Hirekerur ...	......		5	0	9,950	0	......		9,955	0
Nargund ...	......		......		......		......		......	
Shirhatti ...	......		......		......		350	0	350	0
Haveri ...	......		......		8,094	0	279	0	8,373	0
Hubli ...	......		3,468	17	5,130	38	109	17	8,708	32
Byadgi ...	......		9	0	1,599	0	......		1,608	0
Ranebennur ...	......		43	0	......		112	0	155	0
Hangal ...	......		63	0	649	0	......		712	0
Mundargi ...	......		......		424	0	1	0	425	0
District Total ...	41	28	14,828	17	65,375	27	1,039	17	81,285	9

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Agriculture.
FODDER CROPS.

The district has 81,285 acres of land under fodder crops. Dharwar with 23,558 acres has the largest area of all talukas. Next follows Kalghatgi with 10,811 acres. Grass and *babul* account for as much as 65,376 acres. Safflower follows next with 14,828 acres. The hot weather jowar is not a very important source of fodder supply in this district.

AGRICULTURAL OPERATIONS.

AGRICULTURAL OPERATIONS vary according to crops, rainfall and the soil of the tract. These operations consist of opening of the land by digging or ploughing; further pulverising the soil; cleaning the fields; spreading the manure and mixing it with the soil; sowing the seed or planting the sets or seedlings, interculturing; weeding; earthing up; irrigating, applying quick-acting manures as top dressings; spraying or dusting of insecticides; watching to protect crops from birds, stray cattle and wild animals; harvesting; threshing and preparing the crops for the market; and storing. In addition to these, occasional operations for permanent improvement of the soil, such as bunding levelling, trenching, draining the excess water from the soil and reclaiming lands for cultivation, are also undertaken by the farmers. Some of the agricultural operations are described in the following pages.

Ploughing.

PLOUGHING: As in other districts there are indifenous as well as improved ploughs used in this district. The indigenous ploughs are of two types the heavy plough (*negilu*), worked with four bullocks, and the light plough (*ranti*) worked with two bullocks. Iron ploughs are also used to some extent. About 10 per cent. of the cultivators make use of the iron ploughs. In addition, tractor ploughing is also in practice for the last four or five years. Ploughing is done by wooden or iron ploughs to open the land to dig out deep-rooted weeds or stubbles, to admit light and air into the soil and to trap and store water for crops. The nature and number of ploughing depend on the nature of the soil and the crop grown. In sandy soils (*malalu bhūmi*) which are highly porous, shallow ploughing with light wooden plough to a depth of 4″ to 6″ is in practice. Generally, two ploughings are given in such soils, one immediately after the harvest and the others at the break of the monsoon. In red soils (*masari bhūmi*) which are shallow, porous, and in many cases gravelly, ploughing is done every year to a depth of 5″ to 7″ by the medium type of wooden ploughs and sometimes even with iron ploughs. Ploughing is done both lengthwise and crosswise, crosswise in order to have a better tilth. In brown soils (*halakeri bhūmi*) less porous than red soil ploughing is deeper to the extent of 6″ to 7″. It is done with wooden or iron ploughs, generally as soon as the ante-monsoon showers are received. Generally two ploughings are done on these soils. Very few cultivators plough lands after the *kharif* crop. In black soil lands (*yeri bhūmi*), which are highly retentive of moisture, ploughing is not done every year, but only once in two or three years. The land is ploughed to a depth of 8″ to 9″ with wooden and iron ploughs after the rains. The alluvial soils (*ondu bhūmi*) are ploughed with wooden ploughs to a depth of 5″ to 6″. Paddy lands are ploughed every year with light wooden ploughs. Ploughing in this case is neither deep nor

shallow. Usually paddy lands are ploughed after the harvest of paddy, where there is enough moisture to allow it. In general, ploughing in all types of soils is done after the receipt of the first ante-monsoon showers. Very few cultivators practise "magi" ploughing, which means ploughing after the rains. The nature and time of ploughing depends also on the crop raised.

Jowar (1) *Kharif*: The land is ploughed in the dry season from the middle of January to end of April. Both kinds of ploughs, light and heavy, are used according to the nature of the soil.

(2) *Rabi*: Generally no ploughing is done, but the land is harrowed during June-August.

Cotton: As cotton is generally grown on heavy black soils, ploughing is done only once in two or three years. The ploughing in this case is deep and is carried out with a heavy plough.

Wheat: Wheat land is not usually ploughed, but only harrowed during June-August.

Gram: Generally ploughing is not done in black soils. Only harrowing is done twice or thrice during June-August to keep up the soil in loose condition. Where gram is taken as a second crop after the harvest of paddy, shallow ploughing is done with a light wooden plough.

Paddy: Ploughing is done twice, once after the harvest, and a second time just after the ante-monsoon showers. The first ploughing in some soils is not possible as they do not retain enough moisture to allow it.

Groundnut: The land is ploughed lightly during April-May with wooden or iron ploughs.

Bajri: Ploughing is done with light ploughs during April-May.

Sugarcane: As this crop is generally raised after the rice harvest, the ploughing is done with a light plough after the rice harvest in November-December.

Chillies: The ploughing is light and is carried out in April-May just after the fall of ante-monsoon showers.

Pulverization.

PULVERIZATION: The big clods left in the field after ploughing have to be crushed and pulverized. This is done either by means of clod-crushers or harrows.

Cleaning the field.

CLEANING THE FIELD: The further operation necessary is cleaning the raked up soil of the remnants of the previous crop, like stubbles, etc., which hinder the working of implements at the time of sowing and interculturing and also give room for the hibernation

CHAPTER 5.

Agriculture.
AGRICULTURAL OPERATIONS.
Manuring.

of insects. This is done by women in batches. Where the stubbles are buried deep harrows are used to rake them up.

MANURING: In the case of crops that are manured, it is usual to heap the manures on the field after ploughing and pulverization and spread them throughout the field before sowing operation begins. In the case of ragi, the seed is also mixed with the manure before sowing. The chilly plants are given manure at the time of their transplantation. Leguminous crops or black sesamum are also raised to act as manure for the main crops which follow in rotation. In some places, after the harvest, sheep and goats are quartered on the fields for a few days, and their excreta serve as good manure for the next crop.

Irrigation.

IRRIGATION: In Dharwar District, irrigation as a whole plays very little part in cultivation, the irrigated area being only 4·3 per cent. of the total cultivated area. The area watered by canals is in Hangal taluka and covers only about 9,500 acres. Well irrigation is mostly confined to a small area in the transition belt, and it is utilized for *pan*, sugarcane, fruits and vegetables, and coconuts. By far the largest irrigated area is watered by tanks, which are situated mostly in the *malnad* area. Paddy and sugarcane are the important crops raised by tank irrigation. Water from the tanks flows by gravitation into canals which lead it to the fields. For sugarcane, the first irrigation begins with the planting of the sets in the field and a second irrigation is given four days after the first one. Sixteen to eighteen waterings are given to this crop during the course of its growth at frequent intervals. More than half of the land under paddy in this district is independent of simple rainfall for its water supply. Paddy crops are watered from tanks especially at the time of *hodata* operations.

Earthing up and top-dressing.

EARTHING UP AND TOP-DRESSING: Crops like sugarcane and chillies, in the course of their growth, require earthing up, i.e., digging the soil from near about the plant and heaping it up at the base of the plant. This is done in order to give support to the plant to prevent lodging, and to keep the roots under the soil. This operation is accompanied by top-dressing, i.e., applying quick-acting manures by mixing them up with the soil.

Crop Protection.

CROP PROTECTION: The farmer has to take precautionary measures to avoid certain pests and diseases. It has been customary in the district to treat jowar seeds with sulphur for control of the smut disease of jowar. Whenever any insects or diseases appear in a crop, the farmers either spray or dust the special insecticides or fungicides recommended for that crop by the Department of Agriculture. The standing grain crops have to be watched during the season lest birds and other animals eat away the grain. The farmers shout and throw stones by slings to scare away birds. Stray cattle are generally caught and impounded in the cattle pound. Wild animals are either shot or hunted, and sometimes fences or trenches are made to keep them off. The most noteworthy point in this connection is the formation of co-operative crop protection societies at some places in the district which have been doing good work.

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Agriculture.
AGRICULTURAL OPERATIONS.
Sowing.

SOWING : Crops like cotton, wheat, gram, paddy and *rabi* jowar are raised by means of seeds drilled into the soil. *Kharif* jowar, groundnut and bajri require only broadcasts of the seeds over the surface of the field. Sugarcane is raised from planting sets in the field. Chilly is raised by the system of transplanting seedlings grown in a prepared seed-bed. Where the seed is drilled into the soil, after drilling it is covered by running a light harrow or a plank over the land. The quantity of seed required per acre would vary from a few ounces to a hundred pounds according to the size and weight of the seed and the optimum number of plants per acre to get the best crop. Sowing operations in Dharwar coincide roughly with the outbreak of the monsoons. The following statement shows the sowing periods of the important crops in the district :—

Month.	Crops.
January	.. Sugarcane.
June	.. Paddy, Ragi, Millet (*Savi*), Italian Millet, Horse-gram, Groundnut.
July	.. *Kharif* Jowar, Bajri, Pigeon pea, Horse-gram, Green gram, Chillies.
August	.. Cotton, Tobacco.
September	.. Cotton.
October	.. *Rabi* Jowar, Wheat, Gram, Linseed, Safflower.
December	.. Green gram.

Interculturing and Weeding.

INTERCULTURING AND WEEDING : Crops like cotton, jowar, groundnut, bajri, sugarcane and chillies need interculturing, i.e., tilling the soil between the lines of a crop. Interculturing is done to remove the weeds that take away large quantities of moisture and plant food, to aerate the soil, to prepare a mulch (a loose layer of dry soil as covering), to conserve soil moisture useful for the crop, to prune the roots so as to encourage a deep root system and to kill the harmful insects hibernating in the soil. This operation is done by an implement called *yadi kunti* (a hoe) and sometimes by *patti kunti* (another type of hoe). Generally two or four hoes are worked by a pair of bullocks and each hoe is handled by one man. The number of interculturing required is the largest in *rabi* jowar, which is given three or four interculturing. Cotton, *kharif* jowar, groundnut, bajri and chillies require two interculturings ; sugarcane needs only one.

The weeds that are in line with the crop escape the hoe and require to be removed by hand with the help of a weeding hook (*khurpe*). Labourers are required to do this job and the area cleared by them per day depends upon the kind of weed and the extent of its growth. Paddy requires frequent weeding, three or four times during the course of its maturing. Cotton, *rabi* jowar, and chillies, require two or three weeding operations ; groundnut, sugarcane, wheat and gram require only one.

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Agriculture.
AGRICULTURAL OPERATIONS.
Reaping.

REAPING: One of the most important agricultural operations, next only to ploughing and sowing, is reaping or harvesting, locally known as *bele koyyu*. The crops are generally harvested only when they are fully ripe.

The period of ripening varies from crop to crop. The following statement gives the harvesting time for some of the crops. :—

Harvesting time.		Crops.
January	..	Gram, Sugarcane, Chillies.
February	..	*Rabi* jowar, Wheat, Pigeon pea, Cotton, Linseed, Safflower, Tobacco.
March	..	Green gram, Cotton, Tobacco.
April	..	Cotton.
August	..	Italian millets.
September	..	Ragi, Millets (*Savi*), Horse-gram, Groundnut.
October	..	Horse-gram, Green gram, Groundnut.
November	..	Paddy, Bajri.
December	..	Paddy, *Kharif* Jowar, Sugarcane, Chillies.

Foodgrain crops such as jowar, bajri, rice, wheat and gram are harvested by cutting plants close to the ground by a sickle (*kudugolu*). The cuttings are then put into swaths and the earheads are removed by cutting or breaking and are carted to the threshing yard. The stems or stalks are dried, bundled and stocked as fodder.

Pulses are mostly cut as whole plants which are removed directly to the threshing floor. Leafy vegetables and some root crops, like onions and radish, are uprooted. Other vegetables and chillies are picked by hand. The spade (*gudali*) is used to dig out groundnut and root crops like potatoes, sweet potatoes, ginger and turmeric. Cotton is usually picked by hand. Sugarcane is harvested by a hatchet.

Threshing and preparing for market.

THRESHING AND PREPARING FOR MARKET: Grain crops such as jowar, rice, wheat, bajri, gram, other cereals and pulses are trampled under bullocks' feet till the material is broken completely into chaff. The grain is separated from the chaff by winnowing against the breeze. Vegetables dug out are cleaned well by running out the soil after drying or washing and sold in the market. Nearly one-third of the cotton crop is ginned by hand by the agriculturists themselves before it is marketed. Chillies are dried in the open sunshine in the threshing yard. Sugarcane is crushed in mills and the juice extracted is made into *gul*.

Storing

STORING: Grains are stored either for purposes of seed or for consumption at a later date. When they are meant for purposes of seed the quantity is usually small, especially when an individual farmer preserves his own seed. On the other hand, when it is meant for

future use, the quantity stored is considerably large. Storage methods, therefore, vary according to the use of the grain.

Seeds are preserved in cylindrical bins called *kanagas* made of bamboo, *tur* stalks or any other suitable material and well plastered on all sides with cow-dung and mud. The seed is kept inside in loose condition. On the top straw is spread and the top is plastered with mud and cow-dung. Sometimes seeds are preserved in underground pits also.

In case the grains are required for future consumption, they are stored in underground pits or in cellars. Before storing, however, the grain is thoroughly dried.

IMPLEMENTS.

IMPLEMENTS : In the Dharwar district, the field tools and implements used by agriculturists are chiefly old and indigenous in type, though some modern improved implements have been introduced. Ploughs, harrows, levellers, clod-crushers, seed-drills and hoes are the main implements used during the various phases of cultivation. Besides these, several hand tools are also used for sundry jobs on the farm. Iron ploughs are, however, replacing the indigenous wooden ones. Tractor-drawn ploughs and disc harrows are gradually being introduced in connection with large-scale farming. Latterly, pumps worked by electric motors or oil engines have been coming into use in certain parts of the district.

Ploughs.

Ploughs: The ploughs used in this district are mainly of the indigenous type and are made of wood. These are usually prepared by the local blacksmith and carpenter out of iron and locally available wood. Usually, the share is the only part which is made of iron, other parts being of wood. The ploughs are of two types, (1) *negalu* (the heavy plough) and (2) *ranti* (the light plough). Except for weight, the constructional designs for both are the same. The *negalu* weighs about 200 lb. while the *ranti* weighs only 84 lb.

The indigenous plough consists of four essential parts, namely, the body, the beam, the plough-share and the stilt. The body is the central part to which all other parts are attached. It gives weight for the penetrating action of the plough-share. The bullocks are hitched to the beam by means of a yoke. The centre of the yoke is tied to the beam by means of a rope. The plough-share penetrates into the soil and opens it by tearing action. The stilt helps in the guiding and handling of the plough. The body-head and shoe are from the same piece of wood, and is elbow-shaped. The head (*kordu*) is thicker and the shoe (*kula*) tapers to a point. The shoe is flat at the top and triangular at the bottom. The share (*kuda*), which is made of steel, is laid on the shoe and fixed to it by means of staples (*balli*). The share projects a little outside the shoe. The stilt (*mali*) is a separate piece which is fixed on the back end of the beam, behind the body-head. A small grip (*hidi*) is fixed on the stilt. The beam (*jesu*) which is about

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9 feet in length is bent, but the bend is not so prominent as in the Deccan ploughs. The light plough is usually driven by one or two pairs of bullocks while the heavy one is driven by three or four pairs of bullocks. For the hindmost pair, a single yoke (*noga*) measuring about 9½ feet in length is used. For the second and subsequent pairs, double yokes (*dabbi noga*) are used. These double yokes (*dabbi noga*) decrease down in length to about 3′-8″ for the frontmost pair.

These ploughs are usually made of *babul* (acacia arabica) and *matti* (terminalia tomentosa) wood. The heavy plough requires about three men to operate and works to a depth of 6″ to 9″. In a day, about 15 to 20 gunthas of land are usually covered with the heavy plough. The light plough, worked by one man and pair of bullocks, opens furrows to a depth of 4″ to 5″, and about an acre can be ploughed in a day.

Most of the cultivators possess light wooden ploughs. There are a few who possess iron ploughs. These iron ploughs are on the models of the foreign imported ploughs and are made of higher grade iron. The plough bottom, which cuts and inverts the soil, consists of a share, a mould board, and a land-side mounted on a central body. The share cuts the furrow, the land-side counteracts the pressure of the furrow slice, and the mould board inverts the furrow slice and drops it in the previous furrow. Other accessories, such as handle, beam, land-wheel, and clavis structure are connected with the plough bottom for proper working and adjustments. The iron plough is usually worked by one pair of bullocks though the heavier ones require three to four pairs. Double yokes are tied to the beam by means of a rope or a chain. The ploughs have a mould board fixed on one side, usually on the right, or with reversible action.

In 1910, steam traction ploughs were tried on the Dharwar farms but due to their prohibitive cost they never gained any popularity. A few rich farmers have purchased tractors and tractor-driven ploughs. In the year 1950, there were 40,000 wooden ploughs, 524 iron ploughs and 4 tractors.

The iron ploughs are supplied in the district by two Indian manufacturers who have their factories in North and South Satara.

The indigenous heavy wooden plough costs between Rs. 25 and Rs. 30, and the light one between Rs. 20 and Rs. 25, and among improved ones the K. No. 9 and No. 11 between Rs. 90 and Rs. 92 and Rs. 63 and Rs. 65 respectively and the N.K. 100 between Rs. 88 and Rs. 90.

Clod-crushers.

Clod-crushers: The local clod-crusher (*doni*) is a plank scooped out from below and is 6′ long, 9½″ broad, and 3″ thick. It weighs about 76 lb. There are two pegs provided for hitching the implement. The implement is hitched to the yoke by means of

a thick rope tied to the yoke and the two pegs. The scooped surface of the plank rubs over the big clods and crushes them. One man and a pair of bullocks are required to work the implement, and an area of 4 acres can be covered in day. At the first operation the work done is not complete; most of the clods are pressed down and escape crushing. The clod-crusher is worked a second time in order to rake up the clods and crush them again. Usually, the work of clod-crushing is finished by harrowing after working the clod-crusher. The Agricultural Department has introduced the Norwegian harrow for the purpose. This harrow consists of two spindles; on each spindle about 12 star-shaped wheels are arranged. The projections of the wheel are long, thick and tapering to a point. These wheels are so arranged that they form a screw pattern on the spindle. The stars of the second spindle cover the spaces left by those of the first spindle. When this implement is dragged over the cloddy field, the star wheels rotate and in their movement the star points are thrust in the clods which are broken into small pieces. Due to its prohibitive cost and limited use, this type of clod-crusher is not popular among the cultivators.

Harrows.

Harrows: The indigenous harrow consists of five important parts and they are the head-piece (*dindu*); the prongs (*tal*); the blade (*kuda*); the stilt (*mali*) and the beam (*jesu*). The blade which scarifies the soil is the most important part. It is held in position by the prongs which are fitted in the head-piece. The head-piece adds weight on the blade. The blade is secured on the prongs by means of rings (*balli*). The stilt is useful in handling the implement. The beam is used for hitching the yoke.

Three kinds of indigenous harrows are found in this district—*harguckunti,* the heavy harrow; *kirkunti* the medium weight harrow; and *balesalkunti* the light one, weighing between 60 lb. and 78 lb., 55 lb. and 52 lb. respectively. The heavy harrow is used generally for the preparation of land in hot and cold weather, usually after ploughing. It requires two men and four bullocks to operate and covers from one to one and half acres a day. The medium weight harrow is usually used for removing jowar stubbles and also for giving the first harrowing. With a team of two men and four bullocks it covers about two acres in a day. The light harrow is usually used for covering seeds as well as for harrowing after the commencement of the rains. With a team of one man and two bullocks, it covers about 4 acres in a day. The indigenous harrow is a multi-purpose implement. It is put to many other uses on the farm, e.g., for removal of stubbles, for interculturing in broad-spaced crops, for mixing manure and also for levelling. On account of its many uses, and its low cost (which is only Rs. 15—Rs. 20), the indigenous harrow is more popular with the cultivator than the imported types of harrows. The disc harrow, however, has gained some popularity. It consists of two or more gangs of discs. The discs roll along the field, slicing clods, and mixing the soil. The discs can be adjusted at various angles. Due to their high cost, few cultivators maintain disc harrows on their farms. Tractor-driven disc harrows are purchased by those

CHAPTER 5.

Agriculture. IMPLEMENTS. Seed-drills.

cultivators who own tractors. The Agricultural Department also undertakes the work of tractor harrowing on rent basis.

Seed-drills: Seed-drills are the implements used for dropping the seed into the soil at a definite depth and in rows. An indigenous seed-drill consists of six parts: the head-piece (*dindu*); the coulters (*tal*); the tubes (*lalgi*); the bowl (*bala*); the beam (*jesu*) and the stilt (*mali*).

The head-piece is the central part to which all other parts are attached. On the bottom side the coulters are fitted inside the head-piece; and on the top the stilt is fixed for handling the implement. The coulters open the furrows and support the seed tubes. The seed tubes, placed on the coulters, are brought together on the top and are held in a seed bowl. The seed bowl and the tubes are secured firmly to the head-piece by means of a thin string. The seeds dropped in the seed bowl travel down the tubes and are dropped in the furrow through holes in the coulters.

There are four types of seed-drills found in the district:—(1) Two-coultered drill, *hatti kurgi,* weighing about 38 lb. This is mainly used for sowing cotton, is worked by one man, two women and a pair of bullocks, and covers about 2-3 acres in a day. (2) A three-coultered drill also known as *hatti kurgi,* weighing about 75 lb. This is used in sowing jowar, bajri, maize, etc. About six acres can be sown in a day with a team of one man, three women and a pair of bullocks. (3) A three-coultered drill, *kurgi,* weighing about 50 lb. It is used for sowing jowar, etc. It requires two men with a pair of bullocks and can sow four acres in a day. (4) A four-coultered drill (*kurgi*), weighing about 65 lb. It is used for sowing *kharif* crops in lighter soils. It requires one man and a pair of bullocks to operate this drill and about four acres can be sown in a day. A heavier but similar seed-drill weighing about 90 lb is also used for sowing *rabi* crops The team requirement and the work performed are the same as in the case of the four-coultered drill.

The Agricultural Department tried to introduce an improved variety of seed drill in the district. But due to its high cost, the conservatism of the average Dharwar cultivator and also lack of proper repair and servicing facilities, the improved drill did not gain much popularity. The cost of an indigenous seed-drill is about Rs. 18.

Interculturing Implements.

Interculturing implements are really miniature harrows, and they are of three types, namely, *yadi kunti, patti kunti* and *badni kunti.* All the three are hoes, and have the same constructional details but with small variations.

The *yadi kunti* consists of the following parts: the head-piece (*dindu*); the prongs (*tal*); the blade (*kuda*); the pole (*jesu*) and stilt (*mali*). The head-piece (*dindu*) is the central part to which all other parts are attached. It adds weight on the blade, which is the main working part. The blade is either single or double with space in between, and is held in position by the prongs

Interculturing Implements.

which are fitted on the lower side of the head-piece. The stilt is fitted on the upper side of the head-piece. A single beam (*jesu*) is fitted with a small brace near the head-piece. Usually two hoes are worked on one yoke drawn by a pair of bullocks. The hoes are tied to the yoke by a thin rope tied around the head-piece and beam. When more than one hoe is used, each hoe needs a separate man to guide and control the implement in between the crop rows. The *yadi kunti* weighs about 25 lb. This implement is used for interculturing jowar and cotton crops in their early stages only. It cannot be used after the plant attains a height of more than two feet. It is worked very close to the plants.

The *patti kunti* is a hoe with a single blade. The blade is 10 inches long. The other parts of this hoe are just like those of the *yadi kunti*. This hoe is used in the jowar crop when the crop is taller for the operation of the *yadi kunti*. Usually it is worked in pairs, but sometimes even four hoes are worked on one yoke.

The *badni kunti* is a hoe specially used in the fields where brinjals and chillies are sown. It is always used singly.

With all the above hoes, about two acres of land can be intercultured in a day.

Improved interculturing implements, such as shovel cultivators, tyne tooth cultivators, etc., have not become very popular mainly because of their high cost.

Harvesting Implements.

Harvesting Implements: The principal tool for harvesting is the sickle (*kudugolu*) with an entire cutting edge. It is used for cutting the stems. The *kudali* (pick-axe) is used for various root crops by digging them up. A heavy sharp knife or hatchet is used for harvesting sugarcane.

Threshing Implements.

Threshing Implements: Threshing is usually done by bullocks unaided by any appliances. The threshing material is stirred by a wooden rake (*janti kunti*), which consists of five to six wooden teeth fitted on a small head-piece with a long handle. With the help of a wooden hoe (*gouri halli*), the threshed grain is heaped into small heaps for winnowing. In some parts of the district, a light stone roller worked by a pair of he-buffaloes or bullocks is used to thresh out the grain. Nigerseed, safflower, *tur, mug*, etc., are beaten by a stick to separate the grain from the chaff.

A small bamboo basket (*hutti*) is used for winnowing. The man stands on a tripod stand (*turuv mettu*) and gradually drops the grains from the bamboo basket and the lighter chaff blows away. A special kind of broom (*kasamarige*), is used to separate the grain from the heap of chaff and grain. The further cleaning of the grain is done by using bamboo scoops (*keruv mara*). The grain is then sieved through bamboo or iron sieves (*jharadi*) and stored in big iron baskets (*kabinada butti*). In some places, artificial wind is

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produced by using a winnowing fan designed by the Department of Agriculture. This is just like an electric fan worked by hand by means of gears driven by a cycle chain.

Processing Implements: Sugarcane is crushed in iron crushers. These are manufactured in the districts of North and South Satara. For the preparation of *gur*, sugarcane juice is boiled in open pans made of iron sheets. The moulds for preparing *gur* blocks are made of galvanised iron sheets. Besides these two implements, various smaller implements such as scum strainer and iron buckets are also used.

Cotton is usually ginned by ginning machines in large-scale factories. Sometimes hand gins are also used. The hand gin consists of one piece of sandstone upon which an iron roller, pointed at both ends, is moved backwards and forwards by the worker's feet. The worker sits on a low three-legged stool and puts the seed cotton between the stone and the roller with his right hand. He pulls the lint with his left hand. The seed is thrown out in front of the stone. Usually, a worker can gin about 15 lb. of seed cotton in a day.

Hand tools.

Hand tools: Besides agricultural implements worked with the help of bullocks, there are a few hand tools which are utilised in various agricultural operations. They are: the *bai gudali* and *mani gudali* (pickaxes); the *salaki* (shovel made of an iron blade and a wooden handle); the *badmani* (a semi-circular wooden plank fitted with a small wooden handle), the *jetti kunti* (small hand rake) and the *kodali* (hatchet). These are made usually by the village carpenter or ironsmith.

Water Lifts.

Water-Lifts: The water-lifts (*mattes* or *mottes*) used on wells in this district for the purposes of irrigating the fields are mostly made of iron or leather. The leather *mattes*, usually of the *Sundhio* type, are generally manufactured locally by the village cobbler. The *mattes* are worked on wells with the help of bullocks. Recently, pumps worked either by oil engines or electricity have been fitted to various wells. Most of the oil engines used in the district are of foreign make. Recently, an Indian firm has started manufacturing oil engines and also pumps for irrigation purposes.

Bullock Carts.

Bullock Carts: The bullock cart is still the common means of transportation for carrying agricultural produce from one place to another.

The ordinary cart of the district is known as *bandi*. The big cart, called *hali bandi*, is possessed by rich cultivators. The frame of the bullock cart is narrow and long. The *bandi* has got a frame 8'-6" long, 3' broad and 2½' high. The frame of the *hali bandi* measures 10½ feet in length and 3½ feet in breadth. Holes are provided in the longer sides of the frame for insertion of wooden posts according to the kind of produce to be loaded. The *bandi* can carry about 1,750 lb. of jowar grain, while *halli handi* can carry about 5,000 lb. of jowar grain.

The bullock carts need long ropes (*valle*) for tying loads of *kadbi*. These ropes are tightened by using small wooden pulleys (*guddi*). When other material is to be carted, shutters made of bamboos are used. The side shutters are called *tatti*, and the back-shutters as *panjari*. To carry chaff a rope net (*hotti kalli*) is used. The bullocks are yoked by means of throat bands (*jattigi*) prepared out of ropes. The thin rope used for guiding the bullocks is called *hanihagga*. The bullock cart is prepared by the village carpenter. The annual repairs are not much. The usual life of the cart is about 8 to 10 years. Wear takes place more in the hub of the wheels which are mounted on an iron shaft only. As the wear is uneven the wheel moves unevenly and more pull is required to be exerted by the bullocks. The Department of Agriculture has introduced the ball-bearing arrangement inside the hub of the wheel in order to give an easy rolling of the wheels.

Attempts were made to replace the narrow iron tyres by broad rubber tyres. These were found unsuitable in fields and their cost was also prohibitive for an average cultivator. Such tyres are useful where *pucca* roads are available.

Mechanical Implements.

Mechanical Implements: A few tractors have been used in this district since 1946-47. There are two units of Government tractors consisting of six tractors in each unit. There are also nearly 30-35 tractors owned by individual cultivators. The tractors are made use of from November to June for deep as well as shallow ploughing. On an average, the Government tractor units are ploughing 9,000 to 10,000 acres per year.

Facilities for repairs and replacements of Implements.

Facilities for repairs and replacement of implements: There are facilities in every village for repairs and replacement, as far as indigenous implements are concerned. But for the iron plough, spare parts are available only in big towns with the agents of the manufacturers.

LIVESTOCK.

LIVESTOCK: Livestock forms an important part of a farmer's possessions. A farmer usually keeps a pair of bullocks, a few cows, and often a few sheep, goats and poultry. As already stated, not much headway has been made in this district in the use of mechanical implements, and, therefore, bullocks are required to drive ploughs, carts and water-lifts. In fact, in rural areas, a farmer's status and efficiency are judged by the number of cattle that he possesses. The following table gives the results of a cattle census taken in the district in 1948-49 :—

TABLE No. 25.

CATTLE CENSUS, DHARWAR DISTRICT (1948-49).

Classification of cattle.	Cow Class.	Buffalo Class.
1. Working bulls over 3 years kept for work only.	2,20,886	6,863
2. Bulls and Bullocks over 3 years, not used for breeding or work	20,605	3,818

Classification of cattle.	Cow Class.	Buffalo Class.
3. Breeding cows over 3 years kept for breeding or milk production	1,03,523	94,348
4. Cows over 3 years used for work only ...	17,764	13,363
5. Cows over 3 years not in use for work or breeding purposes.	12,542	9,563
6. Young stock (a) under 1 year Male ...	33,864	20,229
Female ...	37,348	29,871
(b) 1—3 years Male ...	35,604	12,895
Female ...	28,157	21,281
7. Breeding bulls over 3 years kept or used for breeding purpose only	6,130	2,588
Total ...	5,16,243	2,14,319

In addition to these cattle, Dharwar District in 1948-49 had 1,23,036 sheep, 1,35,107 goats, 3,121 horses, 79 mules, 3,797 asses and 1,02,276 poultry and fowls. The animals, though not exactly used on the farm, are useful to the farmer in a number of other ways and can be classed as agricultural livestock.

The following table gives comparative figures of livestock in Dharwar district in 1882-83 and 1948-49 :—

TABLE No. 26.

COMPARATIVE FIGURES OF LIVESTOCK CENSUS IN DHARWAR DISTRICT IN 1882-83 AND 1948-49.

Classification of livestock	1882-83	1948-49.
1. Bullocks	2,58,510	3,17,089
2. He-buffaloes	40,523	46,393
3. Cows	1,51,379	1,99,334
4. She-buffaloes	83,452	1,68,426
5. Sheep and goats	2,31,125	2,58,143
6. Horses	5,478	3,121
7. Asses	6,819	3,797

Although there has been a decline in the number of asses and horses, there has been an all-round increase in livestock as a whole. This is an index to the importance that is still attached to the raising of livestock in the district.

In this district, as in other parts of the country, bullocks and he-buffaloes are mainly kept for purposes of heavier agricultural work on the farm, and cows and she-buffaloes mainly for breeding and milk production. It is only rarely that cows and she-buffaloes are used for farm work. Bullocks are the common animals in use in farm work and their high number indicates their relative importance in agricultural operations and rural transportation. The cows and bullocks belong mainly to the imported breeds, the important among them being the *Amrit Mahal*, and the grades of *Krishna valley*, besides some local non-descript breeds. Among buffaloes, the *Pandharpuri* and the *Jowar* or local buffaloes are common. The *Amrit Mahal* cows and bullocks are costlier than the other breeds. An *Amrit Mahal* cow costs about Rs. 300 to Rs. 400 and a pair of bullocks of the same breed between Rs. 1,200 and Rs. 1,400. The prices of local varieties are from Rs. 100 to Rs. 150 per cow and from Rs. 700 to Rs. 800 per pair of bullocks. The price prevailing for an *Amrit Mahal* breeding bull ranges between Rs. 600 and Rs. 800. The price of a *Pandharpuri* buffalo varies between Rs. 800 and Rs. 1,000, while a local non-descript milch buffalo can be had for half that price.

In the Dharwar district, towns like Dharwar and Hubli, etc., unlike the city of Poona, depend for their supply of milk more on cattle kept within the town proper than on those kept in the neighbouring villages. The farmers in the district, however, keep a large number of cattle for production of milk, the larger part of which they turn into milk products for supply not only to the towns in the district but also for markets outside the district, such as Bombay and Poona, either direct or through Belgaum. The total production of milk in the Dharwar district has been estimated at 15,03,125 maunds per year valued at Rs. 1,20,25,000. The cattle provide fertile manure, and 60,000 cart-loads are collected annually, valued approximately at Rs. 43,80,000.

As already stated, in 1948-49, the Dharwar district had 1,23,036 sheep and 1,35,107 goats. These were mostly of local breed. The sheep are black and brown in colour while the goats are of two types, tall and lower set. These animals are valuable assets as a source of mutton, skin and wool. The goats give also milk. It has been the usual practice of the farmers of this district to keep a few sheep and goats on the farm along with other cattle. Goats and sheep for mutton cost between Rs. 50 and Rs. 80 each. In 1948-49, 50,000 lb. of wool, valued at Rs. 50,000, were produced in Dharwar District.

The keeping of poultry is a cottage industry in rural areas, and eggs, fowls and ducks are regarded as valuable kinds of food. In the year 1948-49, the number of fowls and poultry was 1,02,276, and approximately 50,00,000 eggs were produced valued at Rs. 5,00,000.

Horses, mules and asses, though not used for agricultural operations, are classed as agricultural livestock. These animals are

CHAPTER 5. — Agriculture. LIVESTOCK. Sources of Cattle Supply.

mostly used for drawing transport vehicles and sometimes as pack animals.

Sources of Cattle Supply: The main sources of cattle supply in the rural areas are the weekly cattle markets and cattle fairs held at various places in the district. The cattle are brought from Mysore by the local dealers who move from market to market and make sales. The main centres of weekly cattle markets are :—

1. Hubli,
2. Dharwar,
3. Navalgund,
4. Bankapur,
5. Ranebennur, and
6. Alur.

The chief cattle fairs are those held at Devargudda, Hosritti, Karajgi and Kadur.

Veterinary Hospitals.

Veterinary Hospitals: There is a veterinary dispensary at each of the following sixteen centres :—

1. Dharwar,
2. Hubli,
3. Gadag,
4. Navalgund,
5. Nargund,
6. Ron,
7. Haveri,
8. Ranebennur,
9. Hirekerur,
10. Bankapur,
11. Akki-Alur,
12. Mundargi,
13. Kalghatgi,
14. Hosritti,
15. Savanur,
16. Kundgol.

Livestock from nearby areas are brought to these hospitals for medical treatment.

Livestock Farms.

Livestock Farms: Good breeding facilities are provided and efforts are being made to grade up the village cattle. There are four livestock farms, namely :—

(*i*) The Cattle Breeding Farm at Bankapur for breeding *Amrit Mahal* cattle, established in 1920. Since 1939, a Gir Cattle Breeding section is also attached to this farm for testing the suitability of Gir cows as dairy cows.

(*ii*) The Cattle Breeding Farm at Tegur for breeding *Dangi* and *Nimar* cattle and for testing the suitability of these breeds for the *malnad* tract and also for the coastal areas.

(*iii*) The sub-station for poultry breeding at Dharwar, established in 1939.

(*iv*) A regional sheep-breeding station established in 1948, at Guttal in the Haveri taluka.

An experimental sheep-breeding laboratory is attached to the College of Agriculture, Dharwar.

Cattle Breeding.

Cattle Breeding: In order to grade up the village cattle the Agricultural Department supplies to farmers premium bulls of the *Amrit Mahal, Gir, Dangi* and *Nimar* breeds. In April 1950, there were 116 premium bulls at stud in the district. Under the post-war

Cattle Breeding.

reconstruction scheme, nine supplementary breeding centres have been established in the district. Each centre consists of a group of five villages. Ten cows and one bull of the appropriate breed are located in each village with approved cultivators. In order to get the maximum results from the premium bulls it was found imperative to carry out compulsory castration of scrub bulls under the Bombay Livestock Improvement Act (XXII of 1933), the operation of which has been extended to 38 villages of the district. The Government has so far (1950) sold 400 Amrit Mahal bulls to cultivators at subsidized prices. In order to encourage better cattle breeding, cattle shows and cattle rallies are organised under the auspices of the Rural Development Board, Dharwar. In co-operation with various *panjrapoles*, particularly those at Hubli and Gadag, efforts are being made to improve the local cattle. Besides, Government has given to the Sidennur Cattle Breeding Society in the Hirekerur taluka land for rotational grazing. Recently the society has been given a subsidy to construct a model cattle byre.

Sheep breeding.

Sheep breeding: Since 1948, a plan for sheep improvement has been at work in the south-eastern talukas of Haveri and Ranebennur, and the flock owners are provided improved strains to grade up their sheep in respect of quality of wool yield.

Poultry Improvement.

Poultry improvement: Improved stock of cocks of the White Leg-Horn and Rhode Island Red breeds, and hatching eggs are supplied to the farmers. In a year about 130 cocks and 1,200 hatchings eggs are supplied. Besides, in order to encourage the raising of pedigree stocks of poultry, premiums in cash are given to a few approved poultry breeders of the district.

Livestock Products.

Livestock Products: The estimated annual quantity of livestock products in the Dharwar district is as under :—

TABLE No. 27.

LIVESTOCK PRODUCTS, DHARWAR DISTRICT (1948-49).

Products.	Estimated annual output.		Estimated annual value in Rupees.
1. Milk	15,03,125	(Mds.)	1,20,25,000
2. Eggs	50,00,000	(No.)	5,00,000
3. Manure	14,60,000	(Carts)	43,80,000
4. Hides	73,000	(No.)	7,30,000
5. Wool	50,000	(Lb.)	50,000
6. Livestock born during a year (deducting mortality) ...	80,000	(No.)	20,00,000

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Agriculture.
LIVESTOCK.
Livestock Prices.

Livestock Prices: The following are the livestock prices current in 1948-49 :—

TABLE No. 28.

LIVESTOCK PRICES, DHARWAR DISTRICT (1948-49).

Classification of livestock	Variety.	Unit.	Value in Rupees.
Bullocks	Amrit Mahal .	Pair ...	1,200 to 1,400
	Local ...	Pair ...	700 to 800
	Amrit Mahal breeding .	Each ...	600 to 800
Cows	Amrit Mahal...	Each ...	300 to 400
	Local ..	Each .	100 to 150
Milch Buffaloes ..	Local ..	Each .	[illegible] to 500
	Pandharpuri...	Each ..	[illegible] to 1,000
Goats and Sheep ..	For Mutton ..	Each ...	50 to 80
Poultry	For Mutton	Per Bird ...	4 to 6
Table Eggs .. .	Country .	Per dozen ...	1
	Improved ..	Per dozen ...	2

IRRIGATION.

IRRIGATION : Failures of monsoon have, in the past, caused frequent famines and scarcity conditions over several talukas in the district. Even in ancient days irrigation attracted considerable attention, and the old Vijayanagar kings, who were famous for the construction of irrigation works in their kingdom, have left a number of tanks and reservoirs as a legacy. Subsequent administrators have added only a few to these irrigation works, although a good many of them have been kept under repair.

The major perennial streams of the district are the Malaprabha and the Tungbhadra, and the Varada with its tributary the Dharma, the Kumudwati and the Shalmala are their minor counterparts. Though important on account of their size and drainage characteristics, these streams have not yet been properly harnessed for canal irrigation. The only canal so far constructed is the Dharma Canal in the Hangal taluka. The *malnad* area, west of the Poona-Harihar Road, is rich in water both for drinking and drainage. It has plenty of rainfall and the undulating nature of the land with small hillocks dotting the landscape favours the construction of lakes and tanks. However, after the monsoon is over, sub-soil water in this tract is found only at a depth below 120 ft. and, therefore, this area is not fit for well irrigation. As we go east, in the *gadinad* or the

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transition belt, land becomes less slopy and the underground water level rises and sub-soil water level can be tapped at depths varying from 35 ft. to 60 ft. Non-availability of labour has been found to be the limiting factor in the construction of wells in this area. The lay-out of the land makes this belt less fitted for tank construction than the *malnad* area. In the *yerinad,* further east, the land is plain and the black cotton soil is predominant, except in Mundargi and Ron talukas where most of the area is sandy. The rainfall in this area varies between 18" and 24". There is no scope at all in this zone for tank or well irrigation. There are very few suitable sites for construction of tanks and sub-soil water can be found only at depths below 80 ft. In many cases the water trapped is brackish. As hard strata commence only below 30 ft. of the ground and wells have to be sunk to a depth of 80 ft. to strike water, the wells have to be supported by masonry work making it uneconomical to construct them. The dryness of this part is not of recent date. Under the Peshwas (1756-1817), officers who fell into disgrace were often sent to govern this waterless land of Navalgund and Ron talukas.

Sources of Irrigation (talukawise).

The following statement shows the sources of irrigation in the district and the area under them in the year 1950-51 :—

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Agriculture.
IRRIGATION.
Sources of Irrigation (taluka-wise).

TABLE No. 29.

SOURCES OF IRRIGATION AND THE AREA IRRIGATED BY THEM IN DHARWAR DISTRICT (1950-51).

Taluka.	Government Canals		Wells for irrigation					Total Government and Private wells.	Wells.	
	No.	Length in miles.	Government wells		Private wells		Total.		Domestic use.	Not in use.
			Masonry	Non-masonry.	Masonry.	Non-masonry.				
Dharwar ...	...	..	..	..	......	117	117	117	1,372	19
Navalgund ...	...	...	.	...	...	6	6	6	160	25
Gadag ...	...	.	.....	.	334	118	452	452	583	74
Kalghatgi ...	...	.	..	...	4	.....	4	4	89	......
Ron ...	...	..	..	...	159	134	293	293	488	54
Bankapur ...	...	..	202	415	...	.....	......	617	800	263
Kundgol ...	...	.	..	....	8	6	14	14	225	24
Hirekerur ...	...	...	..	..	305	1,028	1,333	1,333	900	388
Nargund ...	...	..	...	....	..	.....	......	.....	66	19
Shirhatti ...	...	.	..	...	123	333	456	456	710	249
Haveri ...	..	...	..	.....	......	......	......	......	158	61
Hubli ...	...	...	......	..	......	4	4	4	......	......
Byadgi ...	...	...	.....	...	35	18	53	53	180	126
Ranebennur ...	...	...	..	......	544	367	911	911	540	225
Hangal ...	2	41	......	......	10	50	60	60	600	87
Mundargi ...	...	...	......	......	......	......	......	......	822	160
District Total ...	2	41	202	415	1,522	2,181	3,703	4,320	7,193	1,774

TABLE No. 29—*contd.*

Taluka.	Tanks. With ayacut more than 100 acres.	Tanks. With ayacut less than 100 acres.	Total.	Government canals.	Net area irrigated by (in acres and gunthas). Tanks.		Wells		Other sources.		Total.	
Dharwar ...	10	349	359	......	4,097	0	618	0	10	0	4,725	0
Navalgund ...	......	......	......	......	......		15	36	......		15	36
Gadag ...	......	......	......	......	......		822	0	1,102	0	1,924	0
Kalghatgi ...	......	678	678	......	15,090	0	100	0	......		15,190	0
Ron ...	......	355	355	......	77	7	146	36	5	20	229	23
Bankapur ...	......	492	492	......	10,907	0	599	0	615	0	12,121	0
Kundgol ...	......	7	7	......	109	0	22	0	5	0	136	0
Hirekerur ...	5	600	605	......	15,120	0	19	0	1,922	0	17,131	0
Nargund ...	......	......	......	......	......		......		......		......	
Shirhatti ...	......	1	1	......	96	38	338	19	......		435	17
Haveri ...	......	89	89	......	5,584	0	......		4	0	5,588	0
Hubli ...	......	24	24	......	1,187	7	2	15	32	19	1,222	1
Byadgi ...	12	256	268	......	4,926	0	574	0	1,612	0	7,112	0
Ranebennur ...	......	8	8	......	1,000	0	600	0	......		1,600	0
Hangal ...	......	24	24	9,656	34,000	0	2,610	0	3	0	46,269	0
Mundargi ...	1	1	2	......	684	0	......		37	0	721	0
District Total ...	28	2,884	2,912	9,656	[illegible]2,878	12	6,467	26	5,417	39	1,14,419	37

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IRRIGATION.
Sources of Irrigation (taluka-wise).

The statement shows that in the year 1950-51, 1,14,420 acres of land were under irrigation in the district, i.e., 4·3 per cent. of the net area sown in that year. The taluka of Hangal alone accounts for 46,269 acres of irrigated land which is the highest acreage for all talukas in the district. Hirekerur, Kalghatgi and Shiggaon are the other talukas where large irrigated areas are found, each one having more than ten thousand acres of land under irrigation. Ron, Kundgol, Navalgund, have only very small acreages under irrigation. Nargund is unique in having no lands under irrigation. There is only one Government canal and that is in the Hangal taluka. It irrigates 9,656 acres of land.

There are 2,912 tanks which water 92,878 acres. There are 4,320 irrigation wells, which water 6,468 acres of land. In addition to these, 5,418 acres are irrigated by other sources. Among the crops which are irrigated from the waters of these sources are paddy, sugarcane, coconut, chillies and garden crops.

Cropped Area under Irrigation (taluka-wise).

The following statement shows the distribution of the gross cropped area under irrigation in various talukas of the district in the year 1950-51 :—

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IRRIGATION.
Cropped Area under Irrigation (taluka-wise).

TABLE No. 30.

GROSS CROPPED AREA IN ACRES AND GUNTHAS UNDER IRRIGATION IN DHARWAR DISTRICT (1950-51).

Taluka.	Food Crops.			Total food crops.	Non-Food Crops.					Total cropped area under irrigation.
	Rice.	Sugar-cane.	Other food crops.		Coconut.	Chillies.	Turmeric.	Other non-food crops.	Total non-food crops.	
Dharwar ...	3,888 0	338 0	174 0	4,400 0	...	130	...	195 0	325 0	4,725 0
Navalgund ...	......	...	15 36	15 36	...	...	...	......	......	15 36
Gadag ...	502 0	129 0	1,203 0	1,924 0	...	...	...	......	......	1,924 0
Kalghatgi ...	14,805 0	385 0	...	15,190 0	...	...	...	......	......	15,190 0
Ron ...	......	19 8	160 25	179 33	...	...	...	49 30	49 30	229 23
Bankapur ...	11,340 0	182 0	556 0	12,078 0	14	...	...	29 0	43 0	12,121 0
Kundgol ...	109 0	14 0	4 0	127 0	...	...	...	9 0	9 0	136 0
Hirekerur ...	16,143 0	695 0	...	16,838 0	...	...	...	293 0	293 0	17,131 0
Nargund ...	......	...	...	......	...	...	...	......	......	......
Shirhatti ...	96 38	43 15	...	140 13	...	97	...	267 0	364 0	504 13
Haveri ...	3,831 0	142 0	38 0	4,011 0	310	...	22	1,245 0	1,577 0	5,588 0
Hubli ...	1,170 38	4 20	46 23	1,222 1	...	...	...	......	......	1,222 1
Byadgi ...	6,414 0	240 0	153 0	6,807 0	41	140	...	128 0	309 0	7,116 0
Ranebennur ...	856 0	27 0	363 0	1,246 0	47	50	...	257 0	354 0	1,600 0
Hangal ...	45,841 0	398 0	...	46,239 0	30	...	...	......	30 0	46,269 0
Mundargi ...	134 0	8 0	629 0	771 0	...	...	...	4 0	4 0	775 0
District Total ...	1,05,130 36	2,625 3	3,433 4	1,11,189 3	442	417	22	2,476 30	3,357 30	1,14,546 33

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IRRIGATION.
Cropped Area under Irrigation (taluka-wise).

In the year 1950-51, 1,14,547 acres, i.e., 4·2 per cent. of the district's gross cropped area was under irrigation. Of this area the largest portion, viz. 1,05,131 acres, was covered by rice, and non-food crops accounted only for less than 3 per cent. Sugarcane had 2,625 acres and other food crops 3,433 acres. Non-food crops covered only 3,358 acres, coconut accounting for 442 acres, chillies 417 acres and turmeric 22 acres.

Tanks.

Tanks: In 1950-51, there were 2,912 tanks in the Dharwar district irrigating 92,878 acres of land, i.e., 81·2 per cent. of the irrigated land. The average area irrigated by a tank in 1950-51 works out at 31·9 acres. Most of these tanks are small ones. As the statistics show, only 28 out of 2,912 tanks have reserves with *ayacut* more than 100 acres. The rest are below 100 acres. The larger tanks are found only in the talukas of Dharwar, Hirekerur and Byadgi, and the Mundargi peta. The western talukas have a larger number of tanks than the eastern ones. Of 2,912 tanks in the district, 678 are in Kalghatgi, 605 in Hirekerur, 492 in Bankapur, 359 in Dharwar, 355 in Ron and 268 in Byadgi. The rest are distributed in other talukas. There are no tanks in the talukas of Nargund, Navalgund and Gadag.

These reservoirs as a rule are formed by a low and often irregular dam. They often depend for part of their water on the escape from higher lakes. Often, also, the natural catchment area is increased by catch-water drains or by supply channels from streams. As a rule, the waste-water escapes are simple channels cut in the hard soil or gravel. They are generally at the end of the long arm of the pond to avoid breaching the main dam. The outlet sluices, of which the larger reservoirs have generally one or two, are made under and through the dam. These outlets are often masonry works with horizontal holes, stopped with wooden plugs, and surmounted by elaborately carved guide stones for the pole of the plug. Sometimes, especially in the smaller reservoirs, the water is let out by a simple cut through the dam, the opening being roughly filled with earth, stones, and brushwood. The larger lakes are almost always faced in front with walls of dry rubble stone. Below each reservoir the land is laid out in terraces. Most of these reservoirs dry soon after the rains are over, the water being drawn off for rice and other early crops during the breaks in the rains. This practice is necessary to make good the difference between the usual local fall of about thirty inches and the sixty inches which, without the help of irrigation, rice requires.

The watering power of a tank depends on its position as well as its size. In the west, where the rainfall is heavy, the amount of water which can be drained off a lake and used in irrigation is much greater than in the dry east. The tanks in *malnad* area irrigate from 5 to 800 acres. The irrigation tanks are in charge of the Irrigation Department of the Government of Bombay, and are classed as minor irrigation works. To carry out repairs to these minor irrigation works Government has recently opened

a temporary Irrigation Division for the district. The revenue assessed on these tanks was estimated at Rs. 2,24,116 in 1953. These tanks irrigate mainly the rice crop and in some cases garden crops such as coconuts, betel vines and vegetables.

Descriptions of a few tanks follow in the succeeding pages where the Government Irrigation Works are described.

Wells.

Wells: According to the agricultural statistics for the year 1950-51, there are 4,320 wells in Dharwar District, of which 1,333 are in Hirekerur, 911 in Ranebennur, 617 in Bankapur, 456 in Shirhatti, 452 in Gadag, 293 in Ron, 117 in Dharwar, and the rest in other talukas. There are no irrigation wells in the talukas of Nargund, Haveri and Mundargi. These 4,320 wells irrigate 6,468 acres, i.e., 5·6 per cent. of the total irrigated land in the district, and the average area irrigated by a well works out at about 1·5 acres of land. Of these 4,320 wells, 617 wells in the Shiggaon taluka are owned by the Government and all the rest in the district belong to the cultivators. There are two types of wells—masonry and non-masonry—and their respective numbers are 1,744 and 2,596.

The supply of water in wells depends on reservoirs lying on a higher level, from which the water soaks into the wells below.

The depth of wells in Dharwar District varies between 120′ and 130′ in the *malnad*, 35′ and 60′ in the *gadinad* and 80′ and 120′ in the *yerinad*.

The wells in garden lands are nothing more than ponds of all sizes and shapes, and as they are not regularly built or surrounded with a parapet wall, the rains sweep much mud and filth into them, and unless they are regularly cleared they become choked and useless in a few years.

These wells begin to be used about March, when either from a scanty rainfall or from other causes, the pond supply begins to fail. When the water in the wells is on a level with or near the surface, two men scoop up the water by swinging a basket (*guda*) through it. When the water is five or six feet below the surface, the leather bag (*motte*) is worked with the help of a pair of bullocks.

Government Irrigation Works.

Government Irrigation Works.—The Government Irrigation Works in the Dharwar district are of three classes and they are as follows :—

Class I—

Dharma Canals,
Asundi Tank,
Madag Tank,
Medleri Tank,
Dambal Tank.

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Government Irrigation Works.

Class II—

Meundi Bandhara.

Minor—

2,931 small tanks, ponds and reservoirs located at various places in the district.

Dharma Canal.

Dharma Canal: The only important system of canal irrigation is on the south bank of the Dharma river, the Varada's chief feeder, which rises in the Sahyadri hills about 20 miles south-east of Hangal. This is an old irrigation system built some 400 years ago. This canal was repaired and improved in the year 1921-22 at a cost of Rs. 1,16,568.

The Dharma Canal has a catchment area of 60 square miles at the site of the headworks which is densely covered with forests. This forest land adds greatly to the value of the Dharma Canal as it gives off the rainfall in manageable quantities and over lengthened periods. It gets its supply from the Dharma river and irrigates lands directly as well as through a number of tanks. The canal commands an area of 13,562 acres, of which 12,870 are under irrigation. The canal actually irrigated 9,496 acres of land in the year 1950-51. The chief among the crops grown in the canal area are paddy, arecanut and various other garden crop.

The headworks of the canal are at Shringeri, about 5 miles south-west of Hangal. A solid masonry weir is thrown across the Dharma river which raises the water, and two canals are led off, one on each bank.

The weir, 130 ft. long, is of a clear overflow type, and has a pitched apron having an average width of 40 ft. There is a flank embankment 400 feet long and 3 feet wide at the top. The left bank canal is known as the Kamanhalli Canal and is about 3·71 miles long. The right bank canal, which is known as the main Dharma Canal, is 27·15 miles long. Each of these two canals throws out a number of small channels which command a considerable tract of country between the Dharma and the Varada rivers.

Madag Tank.

The Madag Tank lies about two miles south of the town Kod. The boundary between Kod and the Mysore State runs along the top of the old dam, so that the lake is in Mysore while the land which it waters is in Kod. This is an old dam built by the old kings of Vijayanagar some time in the 13th or 14th century, but which had gone out of use owing to a breach in one of the natural embankments. The tank was restored for irrigation in 1889-90 by the construction of a drain outlet, closure of a breach and construction of left bank and right bank canals. The total length of both the canals is 9 miles. The area of the tank surface at the full supply level is 362 acres. The earthen dam, which forms the lake, is 1,850 feet in length having upstream slopes of 2½ : 1 and downstream slopes of 2 : 1. The maximum height of the dam is 144 feet. The top width of the dam varies from 400 to 600 feet and the base width is 800 feet to 1,200 feet. There is a clear overfall waste weir

157 feet long and 5 feet broad with a pitched apron on downstream side with masonry abutments of 10 feet height by the sides.

The tank commands an area of 2,851 acres, of which 1,345 acres are under irrigation. It actually irrigated only 639 acres in 1950-51. The chief crops grown under irrigation from this tank are sugar-cane, chilly, sweet-potato, paddy, onion, garlic, fenugreek and brinjals.

Dambal Tank.

Dambal Tank: The Dambal lake is fifty-five miles east of Dharwar in the Gadag taluka, where the rainfall is light and facilities for storing water are few. It is said to be about 400 years old. It was made by an earthen dam 4,000 feet long and about 25 feet in greatest height, whose water face is guarded by a massive dry stone retaining wall. The lake was originally a very fine work, but at the beginning of the 19th century it had greatly silted, and so much of the bed was overgrown with a thick *babhul* forest that for sometime its water was comparatively useless. The lake was repaired by Government in 1824, 1849 and 1860. It was further repaired during the famine of 1876-77 and 1877-78. The 1876 and 1877 improvements included the raising of the water surface six feet, thereby increasing the lake's storage capacity from 14·75 to 108 millions of cubic feet; the making of a new waste weir 300 feet long with its crest twelve feet below the new top of the dam on which extreme floods are calculated to rise 8·6 feet; the extension and improvement of the outlets; the construction of a distribution channel 1¾ miles long commanding 1,790 acres; and the clearing of the *babhul* forest in the lake bed. These great improvements were completed by the end of 1878. Irrigation was re-commenced in 1885.

The dam is now 6,100 ft. long and the height in the gorge portion is 42 ft. 3 in. The top width of the dam is 6 ft. The waste weir is 300 ft. long and 11 ft. high. The storage capacity of the tank is 96·70 million c.ft. The length of the distribution canal is 3·27 miles. The area commanded by the tank is 3,000 acres, of which 2,500 are irrigable. In 1950-51 the tank actually irrigated only 813 acres. The chief crops grown with the help of irrigation from the Dambal Tank are paddy, wheat, jowar, bajri, gram, *udid*, *mug*, groundnut, cotton, sesamum, chilly, onion, garlic and vegetables.

Medleri Tank.

Medleri Tank was constructed in the year 1886 at the cost of Rs. 81,392 and the water for irrigation was first supplied in 1886-87. The tank has been formed by an earthen dam 2,250 ft. long with upstream slope of 1½ : 1 and 3 : 1 and downstream of 1½ : 1 and 2 : 1 at suitable levels depending upon the cross-sections of the dam. The top width of the dam is 6 ft. and the maximum height 41 ft. It has a submerged masonry waste weir 700 ft. long at the left flank. The area of the tank at full supply level is 169 acres and the capacity of the tank is 57·60 million c.ft. There are two canals, left bank 2 miles 5½ furlongs long and right bank 3 miles long. The discharging capacity of the left bank canal is 3·52 cusecs and that of the right bank canal is 7·66 cusecs.

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Government Irrigation Works.
Medleri Tank.

The tank commands an area of 1,916 acres, of which 600 acres are irrigable. In 1950-51, the tank actually irrigated only 148 acres. The chief crops grown with the help of irrigation from Medleri tank are paddy, tobacco, cotton, coconut, betel leaves, plantains, sweet potatoes, brinjals and other vegetables.

Asundi tank.

Asundi Tank was completed in the year 1889 at the cost of Rs. 74,995, and water for irrigation was first supplied in 1889-90. The tank has been formed by an earthen dam 4,767 ft. in length with upstream slope of 2 : 1 and downstream slope of 2 : 1 with a berm of 25 ft. for some portion. The top width of the dam is 6 ft. and the maximum height is 33·95 ft. There is a clear overfall waste weir 500 ft. long. The area of the tank at full supply level is 418 acres and the capacity of the tank is 74 million c.ft. There are two distribution canals, the right bank 4 miles and 1½ furlongs long and the left bank 4 furlongs long. The discharging capacity of the right bank canal is 2·7 cusecs and that of the left bank canal 4·98 cusecs.

Meundi Bandhara.

The tank commands an area of 1,800 acres, of which 1,011 acres are irrigable. In 1950-51, it actually irrigated only 431 acres. The chief crops that are grown with the help of irrigation from this tank are paddy, chilly, sweet potato, brinjal, onion, garlic and carrot.

Meundi Bandhara is a relatively recent one. It was constructed in the year 1945 at a cost of Rs. 23,469. It is formed by a masonry dam 250 ft. long with an average height of 4 ft. It has got two canals, the right bank 6,580 ft. long and the left bank 4,000 ft. long. The bandhara has an irrigable area of 338 acres under it, but in the year 1950-51 only 175 acres were irrigated. The chief crops grown with the help of irrigation from this bandhara are wheat, paddy, jowar, maize, *navani*, gram, cotton, groundnut, chilly, onion, fenugreek, and vegetables.

Minor Works.

Minor irrigation works in the Dharwar district under the jurisdiction of the Irrigation Department are 2,931 small tanks mostly situated in the *malnad* area of the district. These tanks have already been described in the preceding pages under the title of "tank irrigation."

SEED SUPPLY.

SEED SUPPLY : From time immemorial, it has been the usual practice of the cultivators, particularly the big and the medium sized ones, to preserve their own seeds of the main crops. Only the poor cultivators and those who intend to take up afresh either cultivation of a particular crop or farm business itself depend upon others for their seed requirements.

The practice of cultivators who preserve their own seeds is to take care that the grains preserved are bold and have healthy colour and are free from insect attack. Selection, however, is confined to seeds of jowar and paddy. In respect of jowar, selection is common. Earheads of good size having good coloured grains are selected on the threshing yard and separately threshed. While

threshing, some quantity of *neem* leaves are mixed to prevent insect attack. Some cultivators preserve seed with "*sunka*", a powdered material from the earhead, which creates itching sensation on contact. The paddy seeds are preserved in "*panata*" built of *tur* stalks, bamboo or any other suitable material. The whole structure is plastered with mud over which a coating of cow-dung is given. The seed is kept loose inside; on the top paddy straw is spread; and afterwards the top is plastered with mud and cow-dung. The same method is followed for preserving seeds of other cereals and pulses. Jowar, wheat and pulse seeds are also preserved in heaps of *bhusa* (*hottin-banavi*). The seeds are first filled in earthen pots or in gunny bags. At the top of each earthen pot, a layer of *bhusa* is spread. When bags are used, the seeds are mixed with *neem* leaves. The bags are tightly filled and kept in well ventilated places. The seeds of pulses are sometimes preserved in a different way. They are mixed with fine wood ash and placed in earthen pots, and at the top a layer of *ragi*, *savi* or *navani* is spread.

The other cultivators obtain their seed either by exchange or by purchase from the cultivators who are known to preserve good seeds. Those who stock seed in excess of their requirement take the seed to the weekly bazars for sale, and they get a premium over the rate of the ordinary grain of its kind. Merchants dealing in cotton and groundnut also supply seeds of those crops to the growers. Careful cultivators preserve their own seeds of vegetable crops, but the rest purchase their small requirements of vegetable seeds from gardeners and *bagawans*.

The Department of Agriculture has been propagating improved strains of paddy, jowar, wheat, gram, cotton, groundnut, potatoes and vegetables, evolved at the departmental research stations in the district. The nucleus seed obtained from the Government farms is multiplied, under official supervision, in a suitable locality on the fields of cultivators called "registered seed-growers." The produce of this seed is then purchased by the Department at 15 per cent. premium over the current prices. This seed is again multiplied on a larger area in the same manner. Thus, the scheme goes on for five years, by which time the whole area suitable for the crop is expected to be covered by the improved varieties. In the Dharwar district, there are several such schemes in operation. There is a Rice Breeding Station at Mugud in the Dharwar taluka, where the improved varieties of *Mugud* and *Antarsal* rice are evolved. The following are the strains propagated in the district :—*Mugad* Nos. 161, 81, 249 and 141; *Antarsal* Nos. 67, 90 and 200; *Dodgya* No. 622, *Yelliterisal* No. 4 and *Warner* No. 1. There are two more agricultural farms at Dharwar wherefrom the *Niphad*-4 wheat, *Chaffa* gram and improved *kharif* jowar varieties, namely, *Nandyal*, *Fulgar White*, *Fulgar Yellow* and *Bilichigan* are being propagated.

At the cotton research stations at Dharwar and Gadag, experiments in cotton breeding are done. The stations at Dharwar and Gadag evolved the *Jayawant* and *Gadag No. 1* varieties of cotton for the

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Agriculture.
SEED SUPPLY.

Kumpta and Upland areas. Further improvements have been made in these two varieties, and the two new varieties *Laxmi* and *Jayadhar* are evolved for replacing the *Gadag* No. 1 and *Jayawànt* respectively. It is hoped to cover the entire cotton area by these two new varieties by 1954.

The Agricultural Department has evolved two suitable varieties of groundnut, namely the *Spanish Improved* and the *Pondicherry* 8. By 1948-49 about 30 to 40 per cent. of the area under groundnut had been covered by these improved seeds and it was expected that the entire area would be covered by them in the next 3 or 4 years.

A special scheme for the extension of potatoes, sweet potatoes and other vegetables was launched in 1949-50. The Agricultural Department arranges for the supply of vegetable seeds from the seed merchants and growers on an indent system. Areas under potatoes, sweet potatoes and other vegetables have shown appreciable increase during the years 1946-49.

MANURE.

MANURE. The use of manure is generally understood by the farmers. Except alluvial lands, all fields are more or less manured according to their particular needs. The garden lands are fully manured, especially those growing richer crops, which are manured with great care and with as much liberality as the cultivators can afford. Rice lands are freely manured and even the dry crops get a fair share of manure. Waste lands, when brought under tillage, are not manured for the first one or two years. Black and good brown soils are manured once in three, four or five years. They are naturally rich and their vigour is renewed by the upper soil being always washed into cracks and the subsoil coming up for tillage. The red and poor brown soils are manured every second year; in some cases every year. Sugarcane, rice, Indian millet, chillies and *ragi* want manure every year. *Save*, castor seed and black gram (*uddu*) want manure once in three years.

There are four methods of enriching the soil. One is to quarter sheep and goats in the field. These eat the stubble, cotton leaves and weeds in the field and leave their urine and droppings on the ground. The farmers contract with the shepherd that the sheep or goats shall not be allowed to rest more than an hour or two in one place, but be removed from time to time in the field. The urine and droppings are thus evenly spread over the whole field. The second method is by gathering the stubble and burning them on the fields. This method is followed when finer grained crops, such as *save* and sesamum, are to be sown. The third way of enriching the soil is by green manuring. Black sesamum is sown in May-June and is allowed to grow for three months, at the end of which it flowers. It is then ploughed in and destroyed by the heavy hoe or *kunti*. This is considered sufficient manure for two years. The last method, and the most important one, is that of composting mixed farm-yard manure. Of late, especially after the inauguration of the "grow more food" campaign in the year

1945-46, the preparation of compost manure not only from farm refuse but also from town refuse has become very common. Pits are dug and filled with farm refuse, cow-dung, stable litter, etc., and the contents are allowed to decompose. The pits are opened after a year and the manure thus produced is distributed in the locality. The annual production of farm-yard manure in 1949-50 was estimated at 5,48,060 tons. It ordinarily contains about 0·7 per cent. nitrogen. The Agricultural Department has been propagating better methods of manure composting, and if these methods are adopted it will not only be possible to increase the total outturn of farm-yard manure but also to raise the nitrogen content of the manure to 1·5 per cent. The Department of Agriculture, in order to increase the production of farm-yard manure, gives Rs. 2 per pit of the size 10′ × 6′ × 3′ as a subsidy to induce growers to adopt improved methods of compost-making.

Town refuse is utilized by municipalities of the district for making compost manure. They have adopted what is called the Bangalore process, and the annual production in 1949-50 amounted to 16,580 tons. This quantity is sold to cultivators of the surrounding areas.

The quantity of farm-yard manure to be applied varies from field to field and from crop to crop. The *kharif* jowar in the transition zone (*gadinad*) is given 10 cart-loads of farm-yard manure per acre. Cotton and wheat grown in rotation with the *kharif* jowar are not manured. In the Gadag and Ron talukas, however, cotton is manured at the rate of 20 to 25 cart-loads of farm-yard manure only once in 3 or 4 years. Groundnut receives either no manure or a nominal dose of 5 cart-loads per acre. The other grains such as *ragi*, bajri and gram, etc., are not usually manured. Among fruits mango is never manured, but leguminous crops like *kulthi* are taken as inter crops and these help to enrich the soil with nitrogen. Guava trees are manured by applying 100 lb. of farm-yard manure per tree every year. Vegetables, especially onions and potatoes, are regularly manured with heavy doses of farm-yard manure up to 20 cart-loads per acre. On irrigated land, usually the dosage of manure is double of that applied to non-irrigated land.

The Agricultural Department also distributes groundnut cake, manure mixture and fertilizers as and when stocks are available.

PESTS.

PESTS : There are various pests of crops, and mention is made of them in the following paragraphs. The damage done by the different pests cannot be accurately estimated as the extent of it depends upon the severity of infestation in any particular year. The remedial measures mentioned against the different pests described below are such as may be adopted by the cultivators at the minimum cost.

Of Cereals and Pulses.
Garihula.

Garihula (the *kane* pest on paddy—*Pachydiplosis oryzae*). The maggots bore into the growing stems of paddy and cause silvery shoots. The damaged shoots do not bear normally. The pest is occasionally serious, and is usually active in the *kharif*

CHAPTER 5. — Agriculture. PESTS. Of Cereals and Pulses. Carthula.

season though winter paddy is also damaged sometimes. The pest breeds rapidly during the warm and moist weather. The remedial measures include putting light traps which attract the flies thereby reducing the incidence of the pest. Insecticidal trials with 0·4 per cent. D.D.T. spray have given 87 per cent. control of the pest.

Karepakkadhula.

Karepakkadhula, the blue beetles on paddy (Leptispa pygmœa). These larvæ and beetles feed on the chlorophyll of the leaves and destroy the crop. This pest is active from the month of August to October. Dusting the affected crop with 4-5 per cent. benzene hexachloride is found effective to control the pest.

Keede.

Keede, the gram pod-borer (Heliothis obsoleta). This pest attacks the gram crop in the *rabi* season and is active from October to February. Dusting the affected crop with stomach poison such as sodium fluosilicate and fine ashes in the proportion of 1 : 6 in the early stages of attack is recommended.

Korihula.

Korihula, the jowar stem-borer (Chilo Zonellus). This pest is occasionally serious. It is active from May to October. The caterpillars bore into the central shoot of the plant and destroy it. The control measures include the uprooting and burning of the stubbles of the previous crop, and the cutting of jowar *kadbi* into ½ bits and then storing. Recently, burying the stubbles below 5″ depth for about 2 months has given a good result of killing the hibernating caterpillars.

Midachi.

Midachi, the Deccan wingless grasshopper (Colemania sphenariodes). This is a serious pest of wide distribution and attacks jowar and bajri in the *kharif* season. The pest is active from July to November. Recently, dusting the affected crops with 10 per cent. benzene hexachloride at the rate of 25 to 30 lb. per acre has been found most effective in controlling this pest.

Midachi, the rice grasshoppers (Hieroglyphus banian). This is a serious pest on paddy active during the months between July and October. The nymphs and adults feed on the green portions of the crop. The pest hibernates in egg stage from October to June. Dusting the affected crop with 5 per cent. benzene hexachloride has proved effective in controlling the pest attack.

Seeru

Seeru, aphids on green gram. This pest attacks the green gram crop during the months of November and December, and the damage to the crop has been estimated at 5 per cent. Spraying the affected crop with tobacco decoction or nicotine sulphate has been found effective in controlling the pest

Sulthula.

Sulthula, the army worm on cereals (Cirphis loreyi, Cirphis unipuncta). This pest is widely distributed and occasionally reported to be serious. The caterpillars appear in swarms and destroy the green foliage of the crops. The pest is active in the *kharif* season. The control measures include a thorough ploughing of

the crops after the harvest to expose the pupæ from soil, crushing the caterpillars lodged in the central whorls of plants and dusting the affected crop with some stomach poison like the *Paris green*.

CHAPTER 5. — Agriculture. PESTS. Of Cereals and Pulses. *Sulthula*.

Sejjayapakkad Keetaka.

Sejjayapakkad Keetaka, the blister beetle on bajri (Zonabris pastulata). These beetles attack the earheads of bajri during the *kharif* season and the pest is occasionally reported to be serious. The control measures include the hand collection of beetles and their destruction, or placing coloured lights during the night time to attract the beetles and their destruction. Recently, spraying the infested crops with pyro-products containing pyrethrum ingredients has been found effective in controlling this pest.

Of Sugarcane. *Kabbina Kempuroga*.

Kabbina Kempuroga, the red rot of sugarcane (Colletotrichum Falcatum). This pest is occasionally serious and damage has been estimated at 10 per cent. The disease grows along with the cane and can be controlled by planting sets free from this pest and also by dipping the sets in a fungicide before planting.

Koriyavahula.

Koriyavahula, the sugarcane stem-borer (Argyria sticticraspis). This pest appears during the young stage of the crop and is widely distributed. The caterpillars bore into the central shoots of young canes and destroy them. In the early stages, if the attack is localised, the affected canes should be cut and destroyed. Recently, biological control by the utilisation of egg parasite (Trichogramma minutum) is found cheap, practicable and easy to work.

Jitti.

Jitti, the sugarcane leaf-hoppers (Pyrilla spp.). This is an occasionally serious pest of the sugarcane crop in the canal tracts. The adults and nymphs suck the leaves and devitalise the cane. The pest is active from May to December. The pest hibernates in egg stage laid in the cold season. The control measures include the crushing of egg masses, burning of the infested canes, and, if the attack is localised, spraying with nicotine sulphate is also beneficial.

Of Fruits and Vegetables. *Dalimbavarll Keedee*.

Dalimbavarial Keedee, the *anar* fruit caterpillar (Virachola isocrates). This pest is sometimes reported to be a serious pest of the pomegranate. The larvæ bore into the fruits and consequently render them useless for human consumption. The pest is active throughout the year. The developing fruits should be bagged with paper bags to prevent infestation. The affected fruits should be promptly picked and destroyed.

Detu Kadiyava Keede.

Detu Kadiyava Keede, the cutworm (Agrotes sp.). Occasionally this pest assumes serious importance and attacks cruciferous plants, potato, chillies and tomato. The larvæ cut the growing plants at their collars, and feed on the green foliage of the plants. Poison baits with *Paris green* is used with advantage to control the

pest. Clean cultivation, interculturing and stirring up the soil to expose the larvæ also helps to check the pest. Another method to control this pest is to heap dry grass at various places in the field in the morning where the larvæ take shelter during the hotter part of the day and burning those heaps in the evening.

Hannuia nonagalu.

Hánnuia nonagalu, the fruit fly (Chætodacus sp.). It is a major pest, occasionally reported as serious on cucurbits, mango and guava in the fruiting season. The maggots feed into the ripening fruits and damage them. The flies could be trapped in Clensol solution kept in Clensol bottles. The affected fruits should be destroyed promptly along with the maggots inside. In order to check further infestation, spot-spraying in the crop with tartar mosaic may be adopted.

Karjipalleya seeru.

Karjipalleya seeru, the vegetable aphids (Myzns persicæ, S; Aphis malvæ). The pest is very widely distributed and different species infest a number of different vegetables such as cabbage, knolkol, peas, raddish, brinjals and *tondlis*, etc. This pest is active from September to March. The pest can be controlled by spraying the crop with (i) fish oil resin soap in water in the proportion of ½ lb. in 4 gallons of water, or (ii) tobacco decoction or nicotine sulphate, or (iii) pyrocolloid in the proportion of 1 in 800 parts of water.

Limbeya mettu hula.

Limbeya mettu hula, the scale insects on citrus (Aspidiotus sp.). These insects are covered with a shell of secretory material over their bodies. They suck the sap from various parts of the plant and also the developing fruits. This pest can be controlled by spraying the affected part with resin compound.

Mavin Kanda Koriguvahula.

Mavin Kanda Koriguvahula, the mango stem-borer (Batocera rubus). This pest is widely distributed and is sometimes reported as serious. The larvæ tunnel into the stems and branches of the plant. This pest is active throughout the year. The young plants, if infested, are destroyed. The grubs should be extracted from the tunnels by means of a thick bent wire. The larval burrows should be cleaned with wire and fumigated with borer solution consisting of carbon disulphide and petrol in equal proportions.

Totad Kempiruve

Totad Kempiruve, the red ants in orchards (Oecophylla Smaragdina). These ants are a great nuisance to gardeners particularly at the time of harvest and other operations in the orchards. Their incidence is due to the presence of mealy bugs on the plants. This pest can be controlled by dusting orchards with 5 per cent. benzene hexachloride with sulphur in 2 : 1 proportion.

Tudtudinona.

Tudtudinona, the mango hopper (Idiocerus spp.). This pest is active on mango trees from December to March. The nymphs and adults de-sap the young infloresence and as a result tender developing fruits fall down prematurely. The pest is very widely distributed. Recently, spraying the tree with 5 per cent. D.D.T. and sulphur dust mixed in equal porportions is found effective to control the pest.

CHAPTER 5.

Agriculture.
PESTS.
Of Cotton.
Hatti togari.

Hatti togari, the cotton bug (Dysdercus cingulatus Fb.; Oxycarenus lœtus k.). This is a minor pest of the cotton crop. It is active in the months of November, December and January, and causes negligible damage to the crop. This pest can be controlled by the application of stomach poisons.

Kandihula.

Kandihula, the cotton boll worm (Earias fabia, Earias insulana Platyedra gossypiella). This pest is sometimes serious in cotton fields. The caterpillars damage the shoots and bolls of cotton. The infested bolls fall prematurely. This pest is active from July to September. The control measures include the removal of cotton stalks after the harvest, destruction of early fallen bolls along with the larvæ inside, growing of malvaceous crops like *bhendi* which serve as traps, and heat treatment of cotton seed for the control of pink boll worms.

Of Oilseeds.
Keedi.

Keedi, the safflower aphids (Macrosiphum jaceæ). This pest is active during the period between October and February. The nymphs and adults suck the sap from tender shoots and leaves, and devitalise the crop. In controlling this pest, spraying the plant with nicotine sulphate or fish oil resin soap has yielded good results.

Sasive Keedi.

Savive Keedi, the mustard saw-fly (Athalia proxima). This is often serious on mustard and radish. The larvæ feed on foliage. In bad infestation, the entire crop may be reduced to skeleton. In the early stages of the attack, the affected crop should be dusted with kerosenised ash. And if the attack is localised, the larvæ may be picked by hand and destroyed.

Sengada Seeru.

Sengada Seeru, the aphids on groundnuts. This is a serious pest of the groundnut crop. It attacks the crop in August and September and the estimated damage has been reported as between 5 and 10 per cent. It can be controlled by dusting the plant with 15 per cent. benzene hexachloride or spraying nicotine sulphate.

Miscellaneous.
Tambaku Kadiyuvahula.

Tambaku Kadiyuvahula, the cutworms of tobacco (Agrotis Ypsillou Rott.). These cutworms like cutworms of vegetables, are a serious pest of the tobacco plant. They are active in the month of September and the estimated damage has been reported as 15 per cent. It can be controlled by broadcasting poison baits.

Muradroga.

Muradroga, the thrips on chillies. These insects are a serious pest of the chilly crop and is occasionally reported to be very serious. It is active in the months of August and September. The estimated damage has been reported as 20 per cent. but sometimes it reaches even 40 per cent. It can be controlled by dusting the plant with 5 per cent. D.D.T. mixed with sulphur dust in equal proportions.

Rats.

Ili, the rat. These rodents are a pest of cultivated crops such as wheat, rice, groundnuts, potatoes and sweet potatoes, etc., in the fields, and of stored grains in godowns and houses. In the fields, rats are destroyed by hunting, trapping, and poison baiting with

CHAPTER 5. — Agriculture. Pests. Rats. White Ants.

barium carbonate, white arsenic or zinc phosphide. In godowns and houses, the rat burrows are successfully fumigated with cyanogas "A" dust to kill occupants.

White Ants: Occasionally, white ants are reported as infesting roots of field crops such as wheat, sugarcane, etc. The pest is widespread and active throughout the year. If the pest is of a mound-forming species, the white ant hill should be dug and the queen ant killed. Poison baiting with *Paris green* and wheat bran is also sometimes effective. Application of crude oil with irrigation water also helps to drive out the ants from the infested fields.

CROP DISEASES.

CROP DISEASES: In addition to the damage done by pests, the crops suffer from various diseases. The following are the important diseases of various crops in the Dharwar district:—

Of Cereals and Pulses. *Agisayuvadu.*

Agisayuvadu, the root-rot of the horse-gram. This disease attacks the horse-gram crop in the months of November and December and estimated damage has been reported as 7 per cent. The only measure to combat this disease is to sow resistant varieties of horse-gram.

Bandaroga.

Bandaroga, the rust of wheat. It is also known as "kukum roga." This disease occurs annually and was responsible for the wheat famine in the years 1947 and 1948. It is highly favoured by late rains. Rust resistant hybrid varieties combining desirable characters have been developed for combating the diseases and are being multiplied for general distribution. Hybrids with "durum" blood suitable for the dry tracts with high rust resistance are being developed.

Benkiroga.

Benkiroga, the blast of rice. This disease has been imported from the Madras State. It attacks occasionally the paddy crop of this district but the damage caused is moderate. No remedial measures have been devised, though trials are in progress to develop resist nt varieties of rice.

Godi agi sayuvadu

Godi agi sayuvadu, the seedling blight of wheat. This disease is responsible for bad stand and consequent reduction in the yield. It affects the crop in seedling stage only. Experiments towards the control of this disease by seed experiments are in progress.

Godi Kadige roga.

Godi Kadige roga, the loose smut of wheat. This is a minor disease of wheat and the damage done is reported to be negligible. This disease is being controlled by a modified solar heat treatment of the seed.

Halusoravadu

Halusoravadu and *Jigibeeluvadu* are the sugary disease of jowar and the leaves of the *rabi*-jowar respectively. The former occurs in October and November and the latter in September and October. The estimated damage has been reported as 10 per cent. and 5 per cent. respectively.

Kadigroga.

Kadigroga, the jowar smut. It is also locally known as "Kajli" or "Kani". It is responsible for extensive damage in the district.

Of the four smuts, the grain smut is the most destructive and was controlled in the previous years by the copper sulphate dipping methods. But since 1928, it has been replaced by a unique, safe and cheap method of sulphur treatment, the cost of which works out at only 6 pies per acre.

CHAPTER 5.

Agriculture.
CROP DISEASES
Of Cereals and Pulses.
Kadigroga.

Sidihayavadu.

Sidihayavadu, the wilt. This disease attacks gram, tur, green gram and also linseed in the months of November and December, and the estimated damage has been reported as 10 per cent. This disease has been controlled by developing resistant varieties of the abovementioned crops.

Of Fruits.
Mavinbulusuroga.

Mavinbulusuroga, the mildew on mango. This disease is of general distribution and occurs simultaneously with the attack of mango hoppers. It causes severe blighting of blossoms during the months of January and February. This disease has been very effectively controlled by three successive applications of sulphur dust to the blossoms, each at intervals of 2 or 3 weeks during the blossoming period. This method is widely practised by growers of mango all over the tract.

Perala Huruku.

Perala Huruku, the guava canker. This disease appears on young guava fruits. Round pimples appear on the fruit which cause cracking; and such fruits do not ripen but drop down. The disease is caused by a fungus and is amenable to preventive spraying of Burgundy mixture.

Of Vegetables.
Bendiya Haladiroga.

Bendiya haladiroga, the yellow vein mosaic of *bhendi*. It is a virus disease. It is very widespread and infectious and causes serious losses. It is transmitted by white flies. The disease can be effectively controlled by a systematic roguing and destruction of all affected plants in the season.

Kyabejoda Karikola.

Kyabejoda Karikola, the black rot of cabbage. This disease is sometimes reported very serious. It is a bacterial disease and is seed-borne. It is amenable to seed treatment with mercuric perchloride solution. But the treatment is carried on a limited scale and is not for general application.

Of Cotton.
Sadihayovadu.

Sadihayovadu, the wilt on cotton. This disease is very widespread and causes serious damage in years of favourable crop. The American varieties of cotton are immune to this disease. Jayawant, a hybrid selection, is highly resistant to this disease and is being widely grown to overcome this disease.

Of Tobacco.
Haldiyele.

Haldiyele, the mosaic disease and *tambaka yele muduvada,* the tobacco leaf curl, are of general occurrence and often cause serious damage. No remedial measure has been tried for the former but dusting the plant with 5 per cent. D.D.T. sulphate has been found effective for the latter one.

Of Groundnut.
Chikkaroga.

Chikkaroga, the tikka disease of groundnut. This disease attacks the groundnut crop in the months of August and September and

CHAPTER 5. — Agriculture. CROP DISEASES. Of Groundnut. Chikkaroga.

estimated damage to the crop has been reported as 18 per cent. This disease is caused by a fungus; hence spraying the plant with fungicides his been found effective.

CROP ROTATIONS.

CROP ROTATIONS: The following are the chief crop rotation:—

Malnad Tract (Western Belt):—

1. Paddy after paddy.
2. Paddy after sugarcane.
3. Paddy in *kharif* season and pulses in *rabi* season.

Gadinad Tract (Transition Belt):—

1. Kharif jowar and cotton.
2. Kharif jowar and chillies.
3. Early groundnut and rabi jowar.
4. Early groundnut and gram.
5. Early groundnut and wheat.
6. Kharif jowar in the first year, wheat in the second year by keeping the land fallow during the kharif season and followed by cotton in the third year.
7. Kharif jowar in the first year, groundnut during kharif season in the second year and wheat in the rabi season in the third year.
8. Cotton and chillies.

Yerinad Tract (Eastern Belt):—

1. Kharif jowar and cotton.
2. Cotton in the first year, wheat in the next year.
3. Cotton in the first year and rabi jowar or gram in the second year.
4. Rabi jowar and wheat or gram.

CROP COMBINATIONS.

CROP COMBINATIONS: The following are the chief crop combinations:—

1. Kharif jowar + tur + mug, matki and sprinkles or *pundi*.
2. Groundnut + cotton.
3. Wheat + safflower.
4. Rabi jowar and border rows of safflower.
5. Cotton and kulthi.
6. Rabi jowar + linseed + gram.

TENURES.

Rayatwari.

IN THE DHARWAR DISTRICT THE MOST PREVALENT FORM OF TENURE is the *rayatwari* tenure which accounts for 67·2 per cent. of occupied land. and only 32·8 per cent. is under the non-rayatwari *inam* tenure. No land is exempt from paying land revenue except under tenures of contract or agreement or under the terms of any Act of the legislature. In the *rayatwari* tenure, the land revenue is fixed not upon an estate as a whole or on a village as a whole but on individual survey numbers or sub-divisions of those numbers. Under the *inam* tenure the land is held on a reduced assessment which is not liable to revision and in some cases is even free of any assessment. The land revenue assessments are fixed under the provisions of the Land Revenue Code as amended in 1939. Assessment is based not only on advantages

Rayatwari.

arising from rainfall or the kind of crop sown but also on advantages arising from soil, water resources and location. It is on account of this that agricultural lands are divided into the three main classes, namely, dry crop, rice and garden lands; and the classification value of soils of different grades of productivity are fixed in terms of annas. Land revenue settlements are ordinarily made every 30 years for a taluka. The lands used for agriculture are divided into groups on consideration of physical features and other factors mentioned in section 117G of the Land Revenue Code. The assessment is fixed on survey numbers and sub-divisions of survey numbers, on the basis of standard rates fixed for the group as the result of a settlement or revision settlement made in accordance with the rules laid down in the Land Revenue Code. In the case of an original settlement, the standard rate fixed for a group should not exceed 35 per cent. of the average of the rental values of all occupied lands in the group for a period of five years preceding immediately the year in which the settlement is directed. In the case of a revision settlement, the existing aggregate assessment should not be increased by more than 25 per cent. in the case of a taluka or a group or by more than 50 per cent. in the case of a survey number or sub-division of it. The limits can be relaxed in special cases, such as highly irrigated areas. Government may declare, when a settlement is effected, that the assessment has been fixed with reference to specified prices of specified classes of agricultural produce. When such a declaration has been made, the State Government may reduce or enhance the assessment in the area concerned by granting a rebate or placing a surcharge on the assessment by reference to the alteration of the prices of the classes of agricultural produce specified in the declaration.

The assessment fixed under the settlement is not collected in full in all years. In years of distress, suspension of half or full land revenue is given on the basis of the condition of crops. The annual land revenue demand is then fixed on the basis of the *annewari*, which means an estimate of yield of crops in the particular year relative to the standard normal yield which is equated to sixteen annas. The land revenue thus suspended in one year becomes due for recovery in the next or subsequent years if the crops are satisfactory. In case there is a succession of bad seasons, suspensions more than three years old are turned into remissions.

The occupant holds his lands direct from the Government. He has a right to hold the land in perpetuity so long as he pays the land revenue to the Government as fixed at the settlement. He has full powers to sell, mortgage, sublet or otherwise dispose of the land.

Till 1956, the occupant of a land could lease a portion or whole of his holding on annual tenancy at a rent agreed upon with the tenant. But this right has been restricted by an amendment to the Bombay Tenancy Act, 1939, under which all tenancies were

CHAPTER 5.
Agriculture.
TENURES.
Rayatwari.

given a duration of a minimum of ten years. The maximum rent was also fixed.

A modified form of the *rayatwari* tenure, known as the "new tenure," was introduced in 1901. This form of tenure applied only to new occupancies granted. Under this tenure lands are granted at concessional rates of occupancy price only to *bona fide* cultivators belonging to backward classes. and that too on condition that the land shall not be transferred except with the permission of the Collector. Of course, the land is subject to the usual land revenue.

Inam Tenure.

There is then the *inam tenure*. Land under this tenure is technically called "alienated land" which means "transferred in so far as the rights of Government to payment of the rent or land revenue, are concerned, wholly or partially, to the ownership of any person," as defined in the Land Revenue Code. The main feature of this tenure is that the land is held on a reduced assessment not liable to revision and in some cases held even free of assessment. The *inam* lands, have now been settled on their present holders under the Survey Settlement Act of 1863. These *inam* lands can be classified under four heads as follows :—

Personal or "*Jat*" *Inams.* These are gifts conferred on individuals. Some of them are in the nature of compensations. These are heritable and transferable properties of the holders or their lawful successors subject to payment of fixed dues to the Government.

Political *Inams*, including *saranjams* and *jahagirs*, generally mean grants by the State for performance of civil or military duty or for the maintenance of the personal dignity of nobles and high officials. Some of them were guaranteed by a special treaty between the Moghals and the British Government while others were settled by the Inam Commission. In the former case, the tenure is hereditary and is to last in perpetuity, while in the latter case it is to last for a short or long period of time as fixed by the Commission. Ordinarily these *inams* are impartible and inalienable. There are instances in which a *jahagir* has been held to be partible and alienable but generally devolution of such *inams* is by the rule of lineal primogeniture, younger members being entitled only to maintenance.

Devasthan Inams: These are lands granted to religious bodies for maintenance of temples and mosques or similar institutions. The grant is made in perpetuity and the fixed amount of land revenue is not liable to revision. *Devasthan inams* are ordinarily inalienable and also impartible. Succession to them is regulated by the terms of the grant and the customs and usages of the endowment. The holder for the time being manages the *inam* in the capacity of a trustee for the benefit of the endowment.

CHAPTER 5.

Agriculture.
TENURES.
Inam Tenure.

Service Inams: These are holdings of lands or rights to receive cash payments or to levy customary fees or perquisites for the performance of certain services to Government or the community. The holders of such *inams* or *watans* are divided into two classes—firstly, district officers like the *desais, deshmukhs* or *deshpandes* who were the chief instruments for the collection of revenue under the Peshwas, and, secondly, village officers useful to the Government like the *patil* or the *kulkarni* who were provided adequate remuneration in the shape of lands or cash, and village servants useful to the community such as the *hajams, kumbhars, lohars, sutars, mochis,* and other village artisans.

With effect from 1st May 1951, all Kulkarni *watans* along with the right of service were abolished by the Bombay Paragana and Kulkarni Watans Abolition Act (LX of 1950). By the Bombay Personal Inams Abolition Act (XLII of 1953), which came into effect on 20th June 1953, all personal inams are extinguished in the case of personal inams consisting of exemption from the payment of land revenue only, either wholly or in part, if the amount of such exemption is or exceeds Rs. 5,000, with effect from the 1st day of August 1953, and in all other cases with effect from the 1st day of August 1955. Under the Bombay Service Inams (useful to community) Abolition Act, with effect from 22nd December 1953, all service inams and all incidents appertaining thereto were extinguished. All rights to hold office and any liability to render service appertaining to the said inams were also extinguished. The holders were made liable to the payment of the usual land revenue compensation was also made to the holders.

TENANCY

CULTIVATION OF LANDS BY TENANTS prevails both in *inam* lands and in *rayatwari* areas, although to a larger extent in the former than in the latter. Lease of lands to tenants occurs mainly because of landholders leaving the villages for better employment in cities. The transfer of lands to non-cultivating creditors has also tended to produce the same effect. These tendencies are clearly brought out in the quinquennial statement of holdings in the district for the year 1947-48. The extent of tenancy in the Dharwar district can also be judged from the statement of holdings given in table No. 10 on page 259. In 1947-48, out of the total area of 6,43,778 acres under *inam* tenure in the Dharwar district (excluding the merged areas of Savanur and other Indian States), as much as 3,30,999 acres or 51·4 per cent. was in the hands of non-agriculturists receiving rents from the tenants cultivating the land. In the rest 13,17,465 acres, where the *rayatwari* system prevailed, land held by non-agriculturists was estimated at 2,37,195 acres or 18 per cent. of the total. Besides the non-agriculturist holders sometimes even agriculturists holding very large areas leased out portions of their land, finding it more profitable to do so than to cultivate the land themselves.

Systems.

According to the Manual of Revenue Accounts, four modes of tenant cultivation are in operation in the district, namely, cash rent, crop share rent, a fixed quantity of produce as rent and a rent in service involving some mixture of the foregoing forms of rent. The terms of the contract vary in each case. The cash rent and the

CHAPTER 5. — Agriculture. TENANCY. Systems.

crop share rent are the two main forms of rent. Cash rents are preferred by absentee landlords who usually reside in towns. Cash rents are also usually paid for grass and garden lands. The land-holders who reside in the villages usually rent out lands on the crop-share basis.

Regulation by law.

Prior to the enactment of the Bombay Tenancy Act of 1939, the relation between landlords and tenants were governed by the provisions of the Bombay Land Revenue Code of 1879. It was found that these provisions did not ensure equality of status to the tenant with the superior holder in matters of contract or agreement. Many tenants who held the same lands for generations had no right of permanency but continued to be tenants-at-will, liable to be deprived of their tenancy at the will of their landlords. In the absence of any legislation for the protection of tenants, rack renting was a familiar mode of exploitation of tenants by the landlords.

The Bombay Tenancy Act of 1939, which was applied to this district only in the year 1946, was passed with a view to ameliorating the condition of tenants without injuring the legitimate interests of landlords. Those tenants who had held land for a period of not less than six years immediately preceding the first day of January 1938, were declared to be "protected tenants." Such tenants could not be evicted unless they ceased to cultivate the land personally or the landlord himself wanted to cultivate the land personally. It provided for the fixing of reasonable rent. Fresh leases were required to be of ten years' duration.

The Bombay Tenancy Act, 1939, was amended in 1946, in the light of experience gained by its working in four districts. The Act itself was, however, replaced by the Bombay Tenancy and Agricultural Lands Act, 1948. The Act of 1948, while retaining the general provisions of the earlier legislation, added new features. This Act has statutorily fixed the maximum rate of rent at one-third and one-fourth of the total produce in case of non-irrigated lands and irrigated lands respectively. It gives powers to Government to fix a lower rate of the maximum rent for lands situated in any particular area or fix such rate on any other suitable basis as it thinks fit. In exercise of these powers Government have by notification in the *Bombay Government Gazette*, Extraordinary No. 3190/49-IV (*a*), dated the 5th November 1952, fixed, in the case of all lands, whether irrigated or not, one-sixth of the crops as the maximum rent payable by tenants of lands situated in the Dharwar district. The right of a landlord to terminate the tenancy of a protected tenant for the purpose of taking over the land for his personal cultivation is limited by the Act: he cannot terminate the tenancy if he is already cultivating other land fifty acres or more in area; and, if he is cultivating less than fifty acres, the right is limited to such area as will be sufficient to make up the area for his personal cultivation to the extent of fifty acres. The protected tenant is also given a valuable right: he can purchase his holding from the landlord at a reasonable price, provided that thereby his own holding is not increased to more than fifty acres or the landlord's holding is not reduced to less

Regulation by law.

than fifty acres. The onus of continuing a protected tenancy to the heirs of a deceased protected tenant is shifted on to the landlord. Other important provisions of the Act are the ones which enable Government to assume management of the estate of a landlord for the purpose of improving the economic and social conditions of peasants or for ensuring the full and efficient use of land for agriculture. A provision is made for the payment, to the lawful holders, of the net surplus in respect of estates taken over for management after deductions of the appropriate cost incurred by Government and the amount, if any, required for the liquidation of debts and liabilities. The Act prohibits transfer of agricultural lands to non-agriculturists, but the Collector may permit such transfers in exceptional cases. The landlord has to transfer his agricultural lands to persons in the following priority :—(i) the tenant in actual possession of the land, (ii) the person or persons personally cultivating any land adjacent to the land to be sold, (iii) a co-operative farming society, (iv) any other agriculturist and (v) any other person who has obtained from the Collector a certificate that he intends to take to the profession of agriculture.

RURAL WAGES.
Casual Labour.

Casual Labour: In the Dharwar district, the cultivators employ casual field labourers when there is a rush of work on the farm, preference being given to those with whom they are acquainted. These labourers are employed on a daily wage. They are generally paid in cash except in a few talukas where payments are made in kind. The tendency in recent years has been to change over from wages in kind to wages in cash. In the case of casual labourers cash wages are not generally supplemented by wages in kind. From the table (No. 31) given below it will be found that the wage rates for a male labourer in Dharwar district varies between Re. 0-14-0 and Rs. 2-8-0 per day, although the general wage is about Re. 1-0-0. The highest rate is of Rs. 2-8-0 per day in Dharwar and Hubli which supply labour to the nearby large industrial undertakings and the Railway Workshop at Hubli. Female labourers are usually paid half the male wage rate, and their wage rates vary from Re. 0-10-0 to Rs. 1-4-0 per day. Not much distinction is made between female labour and child labour so far as wages are concerned. The wage of a child labourer varies from Re. 0-8-0 to Rs. 1-4-0. Wages in the industrialized talukas of Dharwar and Hubli are higher than in other talukas of the district.

In the talukas of Ranebennur, Byadgi, Haveri and Shiggaon, casual labour is paid in kind and payments are made in terms of foodgrains.* As will be evident from the table below, a male labourer gets a daily wage rate varying between 4 and 8 seers of grain, a female labourer between 3 and 6 seers of grain and a child between 2 and 4 seers of grain.

It has been reported that during and after World War II, wages in cash have risen to nearly four times the pre-war rate in almost all talukas. Payments in kind, however, have not undergone any change.

*See section on Trade, p. 478, where prices of food-grains are shown.

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Agriculture.
RURAL WAGES.
Casual Labour.

The following statement shows the rates of daily wages according to the type of labour in Dharwar district, 1952-53 :—

TABLE No. 31.

DAILY WAGES ACCORDING TO THE TYPE OF LABOUR IN DHARWAR DISTRICT (1952-53).

	Cash.			Kind		
	Male	Female.	Child	Male	Female	Child
	Rs. a. p.	Rs. a. p.	Rs. a. p.			
1 Begur (Kalghatgi) ...	1 8 0	1 0 0	0 12 0			
2 Hirekerur (Hirekerur) ..	1 8 0	0 12 0	0 8 0			
3 Hangal (Hangal) ..	1 8 0	0 12 0	0 10 0			
4. Marewad (Dharwar) ...	1 14 0 to 2 8 0	0 15 0 to 1 4 0	0 10 0 to 1 4 0			
5 Amargol (Hubli) ...	1 4 0 to 2 8 0	0 10 0 to 1 4 0	0 10 0 to 1 4 0			
6. Halageri (Ranebennur) ...	.....	......	......	6 to 8 seers of grain ...	4 seers of grain ...	4 seers of grain.
7. Motebennur (Byadgi) ...	.....	.....	......	7 seers of jowar ...	6 seers of jowar ...	4 seers of jowar.
8. Lakmapur (Haveri) ...	......	.....	......	6 seers of grain ...	4 seers of grain ...	3 seers of grain.
9. Teggihalli (Shiggaon) ...	......	......	......	4 to 8 seers of jowar ...	3 to 6 seers of jowar ...	2 to 4 seers of jowar.

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RURAL WAGES.
Casual Labour.

10. Sirur (Kundgol) ...	1 0 0 to 1 4 0	0 12 0 to 0 14 0	0 10 0 to 0 12 0			
11. Hombal (Gadag) ...	1 0 0 to 1 4 0	0 10 0 to 0 12 0	0 8 0 to 0 12 0			
12. Ron (Ron) ...	1 0 0 to 1 4 0	0 10 0 to 0 12 0	0 10 0 to 0 12 0			
13. Somapur (Navalgund) ...	0 4 0 to 1 8 0	0 10 0 to 0 12 0	0 8 0 to 0 10 0			
14. Navalgund (Navalgund)	1 0 0 to 1 4 0	0 12 0 to 1 0 0	0 8 0 to 0 12 0			
15. Adarkatti (Shirhatti) ...	0 14 0 to 1 0 0	0 10 0 to 0 12 0	0 8 0 to 0 10 0			

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—
Agriculture.
RURAL WAGES.
Wages according to operations.

Wages for casual labour vary according to the nature of operations. Wages in such cases are on the daily rate basis and are usually paid in cash except in the four talukas mentioned above, namely, Ranebennur, Byadgi, Haveri and Shiggaon, where payments are made in kind. The labourers are paid high wages for operations which involve heavy and skilled manual work. For operating agricultural implements as much as Rs. 1-8-0 is paid in the Hirekerur and Hangal talukas, while in other talukas the wages for the same work vary between Re. 0-14-0 and Rs. 1-4-0. For the same work, the wage in kind varies between 4 to 7 seers of grain.

Harvesting and threshing also require a certain amount of skill and the operations have to be done when there is demand for labour from every farm. Owing to these reasons, these operations command even higher wages than the operation of agricultural implements. The cash wage for harvesting and threshing varies between Re. 0-14-0 and Rs. 2-0-0. The highest wage rate of Rs. 2-0-0 is to be found in the talukas of Kalghatgi, Hangal, Dharwar, Hubli and Navalgund. The wage in kind for these operations varies from 6 seers to 8 seers of grain.

The contract charge for making *gur* varies from Rs. 1-8-0 per maund of *gur* in Kalghatgi to Rs. 3-0-0 for making 8 maunds of *gur* in Hangal taluka. In Hirekerur, in addition to the cash wage, the *gulava* (the *gur*-maker) is given food and tea also.

In Gadag taluka, labourers who pick cotton bolls from the plants are paid at the rate of 1/20th to 1/24th of the cotton picked.

The following statement shows the rates of daily wages according to the nature of operations in Dharwar district, 1952-53 :—

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RURAL WAGES.
Wages according to operations.

TABLE No. 32.

DAILY WAGES ACCORDING TO THE NATURE OF OPERATIONS IN DHARWAR DISTRICT (1952-53).

Nature of operation.	Begur (Kalghatgi).	Hirekerur (Hirekerur).	Hangal (Hangal).	Marewad (Dharwar).	Amargold (Hubli).	Sirur (Kundgol).	Hombal (Gadag).	Ron (Ron).
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Operating implements ...	1 0 0	1 8 0	1 8 0	1 0 0	1 0 0	0 14 0 to 1 0 0	1 0 0 to 1 4 0	1 0 0 to 1 4 0
Harvesting cereal crops ...	2 0 0	1 8 0	2 0 0	2 0 0	2 0 0	1 0 0 to 1 2 0	1 0 0 to 1 4 0	1 0 0 to 1 4 0
Threshing out grains ...	2 0 0	1 8 0	2 0 0	2 0 0	2 0 0	1 4 0 to 1 8 0	1 0 0 to 1 4 0	1 0 0 to 1 4 0
Special operations of sugarcane (contract) or any other crop.	1 8 0 per md. of gur.	3 0 0 with food and tea to the *gulara*.	3 0 0 for making 8 maunds of gur.	......	......	......	1/20th to 1/24th of the cotton picked.	......

Nature of operation.	Sonapur (Navalgund).	Navalgund (Navalgund).	Adarkatti (Shirhatti).	Halageri (Ranebennur).	Motibennur (Byadgi).	Lakmapur (Haveri).	Tegginhalli (Shiggaon).
	Rs. a. p.	Rs. a. p.	Rs. a. p.				
Operating implements ...	0 14 0 to 1 0 0	1 0 0	1 0 0	6 seers of grains ...	7 seers of jowar ...	4 seers of grains ...	6 seers of jowar.
Harvesting cereal crops ...	0 14 0 to 1 0 0	1 8 0	1 8 0	8 seers of grains ...	8 seers of jowar ...	6 seers of grains ...	8 seers of jowar.
Threshing out grains ...	0 14 0 to 1 0 0	2 0 0	1 8 0	8 seers of grains ...	6 seers of jowar ...	8 seers of grains ...	8 seers of jowar.
Special operations of sugar-cane (contract) or any other crop.	——	......	......	......	......	......	......

Annual Servants or *Saldars* are also employed in the Dharwar district by those cultivators who can provide continuous and regular employment throughout the year either because they have big holdings or because they practise intensive farming. Such cultivators being few, the system of maintaining *saldars* is not much in vogue. Usually a *saldar* does all types of farm work and is available all the hours of the day and night. The contract with the *saldar* is generally for one year and may be renewed if both the parties so desire. Sometimes these *saldars* borrow large sums of money from their employers, and in such cases they have to remain in service till their whole debt is repaid. Children are occasionally employed as *saldars* but women never. A *saldar*, besides his cash wage, is provided with other facilities like food, accommodation, shoes, turban, blanket, tobacco, etc. Sometimes a consolidated cash wage is given and no other facilities are provided. Normally, payment to a *saldar* is made in instalments, but an annual wage in advance is also given. When the amount is paid in instalments, the final balance is paid at the end of the year.

The annual wage of a *saldar* varies in different talukas, as shown in the following statement :—

TABLE No. 33.

ANNUAL WAGES PAID TO SALDARS (ANNUAL SERVANTS) IN DHARWAR DISTRICT (1952-53).

—	Cash wages	Kind wages.
	Rs. a. p.	
1. Begur (Kalghatgi)...	300 0 0	Food, clothing tea, smoking material etc. provided.
2. Hirekerur (Hirekerur).	450 0 0	Without any kind payments
	200 0 0	Food, clothing, tea, smoking materials etc. provided
3 Hangal (Hangal) ...	450 0 0	Without any kind payments
	200 0 0	Food, clothing tea, smoking materials etc. provided.
4. Marewad (Dharwar).	400 0 0 to 425 0 0	Without any kind payments
	150 0 0 to 200 0 0	Food, clothing, tea, smoking materials etc provided.
5. Amargol (Hubli) ...	350 0 0 to 400 0 0	Without any kind payments.
	150 0 0 to 200 0 0	Food, clothing, tea, smoking materials etc. provided
6. Halageri (Ranebennur).	400 0 0	Without any kind payments. Food, clothing, tea, smoking materials etc. provided.

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RURAL WAGES.
Annual Servants or [illegible]

—	Cash wages.	Kind wages.
	Rs. a. p.	
7. Motebennur (Byadgi).	450 0 0	Without any kind payments.
8. Lakmapur (Haveri).	400 0 0 to 450 0 0	Without any kind payments.
	200 0 0 to 250 0 0	Food, clothing, tea, smoking materials etc. provided.
9. Teggihalli (Shiggaon).	200 0 0	Food, clothing, tea, smoking materials etc. provided.
	350 0 0 to 400 0 0	Without any kind payments.
10. Sirur (Kundgol) ...	450 0 0 to 500 0 0	Without any kind payments.
11. Hombal (Gadag) ...	150 0 0 to 200 0 0	Food, clothing, tea, smoking materials etc. provided.
	300 0 0 to 400 0 0	Without any kind payments.
12. Ron (Ron) ...	200 0 0 to 225 0 0	Food, clothing, tea, smoking materials etc. provided.
	350 0 0 to 450 0 0	Without any kind payments.
13. Somapur (Navalgund)	200 0 0 to 225 0 0	Food, clothing, tea, smoking materials etc. provided.
	300 0 0 to 325 0 0	Without any kind payments.
14. Navalgund (Navalgund).	200 0 0 to 250 0 0	Food, clothing, tea, smoking materials etc. provided.
	350 0 0 to 400 0 0	Without any kind payments.
15. Adarkatti (Shirhatti).	100 0 0 to 150 0 0	Food, clothing, tea, smoking materials etc. provided.
	300 0 0 to 350 0 0	Without any kind payments.

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RURAL WAGES.
Annual Servants or Saldars.

The wage varies from Rs. 100 to Rs. 300 with facilities of food. clothing, tea, tabacco, shoes, blanket, etc. In this category, the highest wage has been reported from the taluka of Kalghatgi, and the lowest in the taluka of Shirhatti. In a few cases, where none of the other facilities are provided, the consolidated higher cash wages vary from Rs. 300 to Rs. 500. The highest in this category is found in the Kundgol taluka where wages vary between Rs. 400 and Rs. 500, the lowest being in Navalgund between Rs. 300 and Rs. 325. A child *saldar* gets about half the wage of an adult *saldar*.

Balutedars.

Balutedars: Some artisans of the village are actively connected with the agriculturists at various stages of their operations. They are the traditional *balutedars* of the old village economy who still survive, though in a less recognised form. They are paid annually in kind for the services they render to the landholder. These *balutedars* include the carpenter (*badiga*), the blacksmith (*kammar*), the cobbler (*charmaker*), the barber (*kelasiga*) and other artisans like rope-makers, watchmen and *olekars* (messengers) and also priests and musicians. Of these, the first four play an important role in agricultural operations. The system of *baluta* payments is gradually disappearing and where it prevails there is a marked tendency to make payments in cash rather than in kind. The commodities which are given to the *balutedars* by way of wages include foodgrains like paddy, jowar, wheat, gram, cotton, chillies, *kadbi* and *bhusa*. *Baluta* is generally paid at the time of harvest. *Baluta* payments are wholly in kind in the talukas of Kalghatgi, Hangal, Hubli, Ranebennur, Byadgi, Haveri, Shiggaon, Kundgol, and Shirhatti. Barbers and "other artisans" in Dharwar taluka, and cobblers and "other artisans" in the talukas of Gadag and Ron are also paid wholly in kind. In the talukas of Hirekerur, Gadag, Ron and Navalgund, *balutedars* get their wages either wholly in cash or wholly in kind. In Dharwar taluka, blacksmiths and cobblers get a fixed cash wage in addition to varying quantities of foodgrains, *kadbi* and *bhusa*.

The following statement shows rates of wages paid to village artisans (*balutedars*) in Dharwar district, 1952-53 :-

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RURAL WAGES.
Balutedars.

TABLE No. 34.

WAGES PAID TO VILLAGE ARTISANS (BALUTEDARS) IN DHARWAR DISTRICT (1952-53).

—	*Badiga* (Carpenter).[1]	*Kumbar* (Blacksmith).[2]	*Charmakar* (Cobbler).[3]	*Kelasiga* (Barber).[4]	Other artisans (Priests, *Oickars* and Musicians).[5]
Begur (Kalghatgi) ..	39 seers of paddy ..	39 seers of paddy .	39 seers of paddy ...	39 seers of paddy ...	42 seers of paddy.
Hirekerur (Hirekerur)..	Rs. 20 or one bag of 29 seers of grain.	Rs. 20 or one bag of 29 seers of grain	Rs. 50 or 4 bags of 15 seers of grain each.	Rs. 20 or one bag of 29 seers of grain.	......
Hangal (Hangal) ..	1/4 of a bag of 90 seers of paddy for each pair of bullocks	1/4 of a bag of 90 seers of paddy for each pair of bullocks	1/4 of a bag of 90 seers of paddy for each pair of bullocks	1/4 of a bag of 90 seers of paddy for each male member of the family.	......
Marewad (Dharwar) ..	Rs. 20 for making a cart Rs. 2 for a plough or 1/2 bag of jowar	Rs. 4 for fixing iron tyre: Rs. 10 for making axle of the bullock cart; 1/2 bag of jowar and 1/2 bag of other grains.	Rs. 5, about 98 seers of *kadbi* and 49 seers *bhusa*.	4 *chittis* of jowar for male member of the family.	1/2 bag of grain to each artisan.
Amargol (Hubli) ...	96 seers of jowar ...	96 seers of jowar .	128 seers of jowar, 98 seers of *kadbi*, 3 baskets of *bhusa*.	128 seers of jowar, 98 seers of *kadbi* per male member.	64 seers of jowar to each artisan.
Halageri (Ranebennur)..	40 seers of jowar. 3 seers of cotton	40 seers of jowar, 3 seers of cotton.	120 seers of jowar ...	80 seers of jowar per male member of the family.	64 seers of jowar to each artisan.
Motebennur (Byadgi) ...	50 seers of jowar, 5 seers of chillies.	50 seers of jowar ...	100 seers of jowar ...	100 seers of jowar per male member.	......
Lakmapur (Haveri) ...	64 seers of jowar ..	50 seers of jowar ...	80 seers of jowar ...	32 seers of jowar per male member.	20 seers of jowar to each artisan.
Teggihalli (Shiggaon) ...	28 seers of jowar ...	28 seers of jowar ...	28 seers of jowar ...	......	......
Sirur (Kundgol) ...	64 seers of jowar ...	64 seers of jowar ...	48 seers of jowar ...	24 seers of jowar per male member.	Cash basis.

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RURAL WAGES.
Balutedars.

Hombal (Gadag) ...	Rs.3 or 32 seers of jowar and 4 seers of wheat.	Rs. 3 to 4, or 25 to 32 seers of jowar and 4 seers of gram or wheat	20 seers of jowar and 1 headload of jowar kadbi.	Rs. 2-8-0; or 20 to 30 seers of grain and 1 headload of fodder.	......
Ron (Ron) ...	Rs 3-8-0; or 25 seers of jowar, 20 seers of gram, 2 seers of wheat and 1 headload of *kadbi*	Rs. 3-8-0; or 30 seers of jowar.	20 seers of grain at the time of harvest.	Rs. 2; or 1 headload of wheat straw and 20 seers of food-grains at the time of harvest.	......
Somapur (Navalgund).	Rs. 3; or 20 seers of jowar, 2 seers of gram, 2 seers of wheat and 1 *matti kadbi*.	Rs. 3; or 20 seers of jowar.	15 seers of jowar, 2 seers of wheat.	Rs. 2; or 16 seers of jowar.	4 seers of jowar, 2 seers of wheat, 2 seers of gram.
Navalgund (Navalgund)	Rs. 10 per new implement or 16 seers of wheat, 16 seers of jowar and 4 seers of gram.	Rs 5 for fixing iron tyres. Re 0-12-0 for each repair.	Rs 6 for chappals and Rs 10 for other accessories or 32 seers of jowar, 32 seers of wheat and 3 seers of gram	Re 0-6-0 for each hair-cut; Re. 0-3-0 for each shave or an annual payment of 8 seers of jowar, 2 seers of wheat and 2 seers of gram per male member.	16 seers of jowar, 8 seers of wheat, 8 seers of gram, to each artisan.
Adarkatti (Shirhatti).	48 seers of jowar ..	Rs. 8 or 40 seers of jowar	120 seers of jowar per pair of bullocks.	20 seers of jowar ...	......

[1] *Carpenter*.—For making and repairing all the wooden implements required for a unit of one pair of bullocks

[2] *Blacksmith*.—For making and repairing all the iron implements and spare parts required for a unit of one pair of bullocks.

[3] *Cobbler*.—For making and repairing all leather articles required for a unit of one pair of bullocks; and footwear for the members of the cultivator's family.

[4] *Barber*.—For hair-cutting and shaving per male member of the cultivator's family.

[5] *Others*.—Charity to priests, *Olekars* and Musicians.

CHAPTER 5.

Agriculture.
FAMINES.
1396.

FAMINES : The earliest recorded failure of rain in the whole country south of the Narbada, is the great Durgadevi famine which began in 1396 and is said to have lasted nearly twelve years. This famine was caused by the total want of seasonable rain. In 1423, no rain fell and there was a grievous famine throughout the Deccan and Karnatak; multitudes of cattle died for want of water. Ahmad Shah Bahamani (1419-31), increased the pay of his troops and opened public stores of grain for the use of the poor. In 1424, there was again a failure of rain and the country was much
1423. disturbed. The years 1471 and 1473 are described as seasons of
1424. exceptional distress. No rain fell and no crops were sown for two
1471. years. Many died and many left the country. In the third year,
1473. when rain at last fell, scarcely any one was left to till the land.

The old Gazetteer which has furnished material for this account of famines of pre-British rule, does not make mention of any famine between the years 1473 and 1790.

1790. In 1790, the march of the Marathas under Parashuram Bhau through Dharwar to Mysore was accompanied by such devastation that on its return from Mysore the victorious army almost perished
1791-92. from want of food. In 1791-92, there was a terrible famine, the result of a series of bad years heightened by the depredations caused by the Marathas under Parashuram Bhau. The distress seems to have been great in Hubli, Dambal and Kalghatgi, where the people were reduced to feeding on leaves and berries, and women and children were sold. In Dambal, the rain failed for twelve years and for three years there was no tillage. From the number of unburied dead the famine is remembered as *Dogi-Bara*, i.e., the Skull Famine. The distressed were said to have been relieved by the rich. Beyond seizing some stores of grain at Hubli, the Peshwa's Government seem to have done nothing. The price of grain ranged between 2½ lb. and 10 lb. per rupee which was then considered a very high rate.

1802-3. There was a famine in 1802-3, which was not so much due to irregularity of the season as to the ravages of war. The season was a fair one and the harvest would have been good but for the disturbed state of the country which prevented much land being sown and for the ruin caused by Pindhari ravages. The famine lasted for a year and the distress was deepened by large numbers of starving people pouring into the district from Pandharpur and Bijapur. On their way through Bijapur, people could find neither water nor food. Their state on reaching Dharwar was deplorable, and without either shelter or food, they laid themselves down and died in numbers among the bushes which then grew round the fort. From the numbers of destitute who came into the district and from the widespread distress, this famine is remembered as *Byan Bara* or the Terrible Famine. Grain is said to have sold at 17½ lb. to 20 lb. a rupee, a rate then considered abnormal. In Hubli, the rich headed by Chintamanrao Patvardhan helped the poor. The Peshwa's Government seem to have afforded no relief.

1814.

Between 1801 and 1832, two partial famines are recorded, in 1814 and in 1824. The 1814 famine is known as the *Bisaghi Bara*, i.e., Drought Famine. It is said to have deepened by the disturbed state of country and apparently was serious only in Dambal. It lasted two months during which grain sold at 24 lb. a rupee. In 1824, another short two months' famine is recorded, when grain sold at 42 lb. a rupee. It is attributed to failure of rains and seems to have extended to Belgaum. In 1832, local failure of rains and the immigration of destitute people from the country north of the Krishna caused great scarcity all over the district. The price of grain varied from 24½ lb. in Hubli to 31½ lb. in Dambal, and in Dambal, some of the poorest were reduced to eating grass. The rich in Hubli subscribed for the relief of the poor, and Government remitted the grain tolls. The Government issued an order forbidding forestalling and regrating and requiring the dealers to bring their grain into the market. Ponds and other useful works were begun to provide labour for the poor.

1824.

1866.

In 1866 the district was again visited by famine, the result of a succession of bad seasons. Though the rains set in late a fair harvest was looked for until August, when rain held off and grain became both dear and scarce. People who had stores of grain were unwilling to part with them. The distress was most severe in Navalgund, Ron, and Dambal. In Dambal the distress was not the result of one year's bad harvest, but of a continual failure of crops for some three or four years. Many were reduced to beggary and still more left their homes in search of food, many with the object of returning when better times came, and a few with the object of never returning. On the other hand, there was a large influx of people from Belgaum, Bijapur, and Bellary. At the end of September heavy and continued rain saved the crops. To afford relief to the sufferers works not requiring skilled labour were begun in the Dharwar, Navalgund, Ron, and Gadag sub-divisions. A special famine-works grant of Rs. 40,000 was made by Government from local funds, and Rs. 3,500 from Imperial funds. A special grant of Rs. 50,000 was also given for the improvement of the high road from Tegur by Dharwar to Harihar, and an advance of Rs. 16,000 was promised to the Dharwar municipality to improve a large reservoir in the suburbs of the town. Considerable numbers of the poor thus found employment for several months, until the harvest was gathered, which the timely late rains of September and October saved. The old and infirm, who could not work, were fed by private charity at Dharwar, Hubli, Navalgund, Nargund, Annigeri, Basapur, Bhadrapur, Gadag, Dambal, Karajgi, Haveri, Devihosur, and Ron. By December distress had disappeared. The harvest, especially the grain harvest, was the best reaped for several seasons. At Dharwar the price of Indian millet fell from 21 lb. in September to 73 lb. a rupee in December; of millet from 18 lb to 68 lb. a rupee, and of poor rice from 21 lb. to 39 lb. a rupee.

1876-77.

The scanty and still more the ill-timed rainfall of 1876, 13·81 inches compared with an average of 26·39, led to failure of crops and distress amounting to famine over about two-thirds of the

CHAPTER 5. — Agriculture. FAMINES. 1876-77.

district. The north and east suffered the most. In addition to the failure of the early crops, September and October (1876) passed with only a few showers, and very little of the late crops were sown. With high grain prices, Indian millet at 16 4/5 lb. instead of 43 lb. a rupee, and with little demand for field work, numbers of the poorer classes fell into distress. The need for Government help began early in September, when relief works were opened and paid for out of local funds. In the hot months of 1877 (March to June), with rising prices, the distress grew keener and more widespread. The failure of rain in July and August caused great anxiety and suffering, which were removed by the timely and copious rainfall of September and October. The condition of the people rapidly improved, and by the end of October distress had disappeared. At the close of November the demand for special Government help had ceased.

1891-92

In 1891-92, owing to partial failure of the south-west monsoon, famine was declared in parts of Dharwar district. To alleviate the distress relief works were opened and specially large tagavi loans were advanced. Remissions and suspensions were granted.

1896-97.

In the year 1896-97 famine conditions were caused by irregular rainfall. Heavy floods in July ruined the kharif crops, which were in many places resown only to be burnt up by the drought. The area under rabi was much restricted and the harvest was a failure. There was a sudden and general rise in the prices of foodgrains. It, therefore, became necessary to open relief centres. The collection and breaking of road metal were considered suitable in the early stages but subsequently irrigation works and construction embankments for railways were undertaken. Tagavi loans were distributed. By the end of December 1897, all relief works were closed.

1899-1900

A severe famine raged over the entire Bombay Presidency (now State) which included Karnatak also. But among the Karnatak districts, Bijapur and Belgaum were reported as the affected areas. It is presumed that the severity of the famine in the Dharwar district was not so much as to receive a separate mention. Bad seasons continued in Karnatak in the years 1900-01, 1902, and 1903. Separate information for Dharwar is not available. Another famine in Karnatak was reported in 1905-06, but the district of Bijapur has been mentioned as one of the worst affected areas.

1911-12

In 1911-12, famine was caused by failure of the monsoon in Gujarat, Deccan and Karnatak. The affected areas were the northern districts of Gujarat, west of the Deccan and Karnatak.

1920-21

Karnatak again faced a severe famine in the year 1920-21 because of insufficient rainfall. The kharif crops were damaged and rabi crops were an entire failure. As a result of such seasonal conditions, scarcity of food and fodder and deficiency of water supply prevailed throughout the Karnatak.

CHAPTER 5

Agriculture.
FAMINES.
1934-35.

In 1934-35 there was failure of crops in 45 villages of Mundargi petha, 3 villages of Gadag taluka, 13 villages of Navalgund taluka and 19 villages of the Nargund petha, comprising an area of 3,07,764 acres and population of 62,104, on account of irregular rainfall. Distress was not severe as the area affected was small and could get support from the neighbouring areas which had fared better.

1942-43.

In 1942-43 the insufficient rainfall in August-September 1941, resulted in the failure of crops in 57 villages of Navalgund, 86 villages of Ron, 39 villages of Nargund, 22 villages of Gadag, 21 villages of Hubli and 13 villages of Mundargi, comprising an area of 8,85,385 acres and the population affected was 2,54,965. The September rains again failed in 1942, and the distress spread over whole of the Ron taluka, and 22 villages of Gadag taluka. Relief works were started in 1941, and the largest number of workers employed in Dharwar were 4,200 in May 1943. The Navalgund Municipality, the Public Works Department and the Land Improvement Departments, helped to provide employment to the affected population. Tagavi for fodder was issued free of interest and a large quantity of fodder was imported and sold at concession rates. Non-official committees helped to collect large donations which were utilised for kitchens, cattle camps and free distribution of cloth.

1945-46.

The areas which suffered so severely from 1941-1943, had just been recovering during the two succeeding good harvests when the third harvest was again a failure. The extent and intensity of the distress were equally great. The early rains in 1945 were erratic and insufficient and the complete break in September caused extreme failure of both *kharif* and *rabi* crops. The area affected in Dharwar district were 33 villages of Dharwar, 15 villages of Hubli, 57 villages of Haveri, 57 villages of Navalgund, 67 villages of Ranebennur, 86 villages of Ron and 39 villages of Nargund, comprising an area of 10,89,905 acres and the population affected was 4,05,121. The distress was successfully alleviated by comprehensive and liberal relief measures in which Government departments and charitable institutions vied with each other. Maximum numbers on relief works were 67,695 in April 1946. The largest numbers on dole were 73,853 in April 1946, in the Dharwar district. In addition to usual relief measures of works and doles spinning and weaving centres were started by the All-India Spinners' Association, Karnatak Branch. Cattle camps were operated by the Bombay Humanitarian League and free kitchens were conducted by the Dharwar District Famine Relief Committee. Multi-vitamin tablets, reconstituted milk, dates, dehydrated vegetables, pulses, egg powder and fish were also distributed.

1949.

The year 1949 again saw famine conditions in 39 villages in Navalgund taluka and 31 villages in Nargund petha. The famine was caused by complete failure of rains. The area affected was 2,28,159 acres and population 62,875.

CHAPTER 6—INDUSTRIES, LARGE-SCALE AND SMALL-SCALE.

CHAPTER 6.

Industries.
INTRODUCTION.

INTRODUCTION.

WITH A POPULATION TOTALLING 15,75,386, THE DHARWAR DISTRICT has only 49,705 persons (43,547 men and 6,158 women) engaged in various industries. The distribution of this number is given in Economic Table B-III of the 1951 Census Report, which shows the numbers "economically active (*i.e.* self-supporting persons)" engaged in various "Industries and Services." The table below is extracted from the Census table and gives statistics of persons engaged in (i) "Processing and Manufacture" and (ii) "Construction and Utilities." Under the first head "Processing and Manufacture," figures are given under three divisions, (*a*) Food-stuffs, Textiles, Leather and Products thereof; (*b*) Metals, Chemicals and Products thereof, (*c*) Not elsewhere specified. These divisions are further sub-divided into groups of industries, and figures against these sub-divisions are given under three heads, viz., (*a*) employers, (*b*) employees, and (*c*) independent workers, with "males" and "females" as sub-heads under each. The head "Construction and Utilities" is sub-divided only into groups of industries and the arrangement of figures for this follows the pattern adopted for "Processing and Manufacture."

Processing and Manufacture.

TABLE No. 1.

DHARWAR DISTRICT—NUMBERS OF ECONOMICALLY ACTIVE (i.e. SELF-SUPPORTING) PERSONS ENGAGED IN INDUSTRIES UNDER "PROCESSING AND MANUFACTURE" AND "CONSTRUCTION AND UTILITIES" IN 1951.

Classification of Industries	Total		Employers.		Employees.		Independent workers	
	Male	Female	Male.	Female.	Male.	Female.	Male.	Female.
(1) PROCESSING AND MANUFACTURE.								
(*a*) *Food-stuffs, Textiles, Leather and Products thereof.*	*25,496*	*4,842*	*736*	*48*	*6,449*	*1,166*	*18,311*	*3,628*
1. Food Industries otherwise unclassified.	235	53	13	..	73	1	149	52
2. Grain and Pulses	1,573	103	96	10	708	49	769	144
3. Vegetable oil and dairy products.	370	96	34	2	166	14	170	80
4. Sugar Industries	10	1	..	..	1	..	9	1

CHAPTER 6.

Industries.
INTRODUCTION.
Processing and Manufacture.

Classification of Industries.	Total.		Employers.		Employees.		Independent workers.	
	Male	Female	Male.	Female.	Male.	Female.	Male.	Female.
5. Beverages	139	3	11	..	48	1	80	2
6. Tobacco	2,427	407	25	3	723	115	1,679	289
7. Cotton Textile	13,223	2,690	410	29	4,180	935	8,624	1,726
8. Wearing apparel (except footwear and made up textile goods).	3,670	405	76	3	341	22	3,253	380
9. Textile industries otherwise unclassified.	1,311	729	25	1	108	32	1,178	696
10. Leather, leather products and footwear.	2,538	265	37		101	7	2,400	258
(b) Metals, Chemicals and Products thereof.	*7,562*	*127*	*112*		*4,011*	*45*	*2,839*	*77*
1. Manufacture of metal products otherwise unclassified	3,100	82	50	2	641	17	2,409	63
2. Iron and Steel (basic manufacture)	42		..		33	..	9	..
3. Non-ferrous metal (basic manufacture)	11		1		.	.	10	..
4. Transport equipment	4,305	22	28		4,000	21	277	1
5. Electrical machinery, apparatus, appliances and supplies	[illegible]		..		8	..	15	..
6. Machinery (other than electrical machinery) including Engineering Workshops	148	4	5	.	99	2	44	2
7. Basic industrial chemicals, fertilizers and power alcohol						..	..	..
8. Medical and Pharmaceutical preparations							.	..
9. Manufacture of chemical products otherwise unclassified	[illegible]	16	.		46	5	75	11
(c) Not elsewhere specified	*10,189*	*1,192*	*171*	*8*	*1,050*	*49*	*8,968*	*1,135*
1. Manufacturing industries otherwise unclassified	2,524	153	44		79	16	2,401	137
2. Products of petroleum and coal								..
3. Bricks, tiles and other structural clay matters.	112	[illegible]	6		13	12	83	18
4. Cement pipes and other cement products.	[illegible]	6	1		..	2	8	4
5. Non-metallic mineral products.	1,232	570	10	2	18	6	1,204	562

Classification of Industries.	Total.		Employer.		Employees.		Independent workers.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male	Female.
6. Rubber products	5	.	..	.	1	..	4	..
7. Wood and Wood products other than furniture and fixtures.	5,480	620	58	1	406	9	4,056	607
8. Furniture and fixtures	56	1	5	.	21	..	30	1
9. Paper and paper products.	2	..	..	..	..	..	2	..
10. Printing and Allied Industries.	696	12	47	2	369	4	280	6
(ii) CONSTRUCTION AND UTILITIES.	7,221	1,337	21	..	2,593	570	4,607	767
1. Construction and maintenance—Buildings.	5,307	866	14	.	940	177	4,353	709
2. Construction and maintenance—Roads, Bridges and other Transport Works.	734	34	3	..	594	13	137	21
3. Construction and maintenance—Telegraph and Telephone lines.	5	.	..		5	..	..	..
4. Construction and maintenance operations—Irrigation and other Agricultural works.	187	14	1		141	2	45	12
5 Works and service—Electric power and Gas supply.	284	1	3	.	258	1	23	..
6. Works and service—Domestic and Industrial water supply.	43	..	..	..	37	..	6	..
7. Sanitary Works and Services (including scavengers).	661	422	..		618	397	43	25
Grand Total ..	*50,768*	*7,495*	*1,040*	*58*	*15,003*	*1,830*	*34,725*	*5,607*

In the following pages of this chapter, individual industries are described. It has, however, to be noted that the statistics given in the description relating to large-scale industries do not include all persons employed in the industry as a whole, of whom the census has taken count, but only those engaged in certain major and mechanised units of the industry coming under the Factories Act, 1948.* In the section on non-mechanised industries a general description of each industry included is given.

*Under the Factories Act of 1948, factories employing 10 workers and carrying on manufacture with the aid of power are registered under section 2 (*m*) (*i*), and all factories employing 20 or more workers without the aid of power under section 2 (*m*) (*ii*).

CHAPTER 6.

Industries.
LARGE-SCALE INDUSTRIES.
Cotton Ginning.

I—LARGE-SCALE INDUSTRIES.

Cotton Ginning.—Dharwar, as a cotton-growing district, is a centre of cotton ginning and pressing. Ginning and pressing of cotton was one of its chief industries even in the eighties of the last century, although in those days power-driven gins and presses were scarce and work was carried on mostly without steam, oil or electric power. The last gazetteer (1884) records that steam gins were few in number and there were only four steam presses. Steam gins and presses increased in number mostly after the first World War. At present (1952), cotton ginning and pressing forms one of the chief industries of the district. There are 114 factories scattered over its cotton-growing centres, registered under section 2 (m) (i) of the Factories Act, 1948*. Of these 114 as many as 44 are located in the towns of Hubli and Gadag.

Number

Equipment

The factories are usually equipped with steam or oil engines, single roller and double roller ginning machines, low pressure and high pressure cotton presses, boilers, cotton openers, etc. They consume large quantities of firewood and fuel oil which alone are the sources of power for the industry.

The workers employed are mostly unskilled, such as opener coolies, cotton carriers, pickers, etc. The technical staff includes engineers, fitters, boiler attendants, valve-men, oil-men, carpenters and cobblers.

Capital, employment and power.

Detailed statistics are not available for all the factories in regard to the capital employed, plant and equipment, number of persons employed, raw materials consumed, total production and the like. An idea of these factories can, however, be obtained from the statistics collected in 1948-49 of 58 factories. These statistics show that the aggregate fixed capital of these 58 factories amounted to Rs. 40,60,132. The machinery consisted of 30 boilers, 1,828 steam engines, 495 gins and 21 presses. Persons engaged numbered 2,830 workers and 725 persons other than workers. The power consumption aggregated to 1,326 tons of firewood and 39,132 gallons of diesel oil. The amount of cotton ginned was 41,259 tons, and the value of the work done was Rs. 28,23,397. For 1952, the available statistics show that in 100 of the 114 factories in existence, 1,161 workers and nearly 1,000 persons other than workers were employed.

Raw materials

As a rule the factories do not purchase their own cotton for ginning and pressing. Their earnings are from charges made from the cotton brought to them by the public for ginning and pressing. The industry is seasonal and is in operation only for six months at the most, i.e., from March to August. During six months in the year the plant remains idle. Some factories however, utilise their plant for decorticating and crushing groundnuts.

Cotton Textiles

Cotton Textiles.—The central position which Dharwar and Hubli occupy in a cotton-growing area make them suitable centres for development of the cotton textile industry. Yet, this position is

*Under this Act a factory means an establishment employing 10 or more workers and using power.

not reflected in the number of large-scale textile mills established in the area. There are, however, a large number of handlooms, and the workers employed in this industry are more than thrice the number employed by the large-scale factories. There are only seven factories registered under section 2 (*m*) (*i*) of the Factories Act (i.e. factories engaging 10 workers or more and carrying on manufacture with the aid of power). Of these only three are composite large-scale mills, i.e., mills carrying on spinning and weaving, and the remaining four are power-loom factories carrying on weaving. Two of the composite mills are situated in Hubli, only one of which was working in 1952, and the third is in Gadag. The four power-loom factories are located in Hubli, Gadag, Byadgi and Karajgi. They are very small units. In 1951, the total number of workers employed by them was only 108 out of a total of 2,428 for all the seven factories.

CHAPTER 6. **Industries.** LARGE-SCALE INDUSTRIES. Cotton Textiles. *Number.*

Detailed statistics were collected in 1950 for the three composite mills and three of the four power-loom factories, *and the statistics that follow cover only these six units.*

Capital.

The fixed capital stood at Rs. 27,46,167 (land and buildings Rs. 5,46,913; plant and machinery Rs. 21,20,079; and other fixed assets Rs. 79,175). The workers employed numbered 3,096 (2,385 men and 711 women). The wage bill amounted to Rs. 18,20,175, giving an average of Rs. 588 per annum per worker. Persons other than workers under employment were 160, and their salaries and emoluments were Rs. 2,16,099, averaging Rs. 1,350 per annum per head.

Employment.

Power.

Coal was the main source of power, amounting to 14,520 tons, valued at Rs. 5,35,973. Fuel oil consumed amounted to 12,417 gallons valued at Rs. 16,953, and firewood consumed was 5,743 maunds, of the value of Rs. 7,951. Lubricants, charcoal, etc. were other items used for power production. The total value of all items used for power production amounted to Rs. 6,00,451.

Raw materials.

The main raw materials consumed were cotton and yarn. The composite mills usually manufactured their own yarn out of indigenous cotton, both of medium and short staple. The six mills consumed 12,835 bales valued at Rs. 52,60,191. The power-loom factories did not manufacture yarn themselves but purchased yarn. The amount of yarn consumed by them was 99,853 lbs. valued at Rs. 1,59,083. Other raw materials used were chemicals and certain auxiliaries. The total value of all the raw materials consumed by the six factories amounted to Rs. 65,73,455.

Products.

The composite mills produced woven goods, coarse and grey, such as longcloth and shirting, dhotars, sarees, coatings, chaddars, and low count yarn. The power-loom factories produced only coloured sarees. The total value of the products of the six mills in 1950 was Rs. 84,20,420. The main items are shown below :—

Description of Goods.	Quantity (in lbs.)	Value (in Rs.)
Yarn	**9,27,593**	**13,69,522**
Woven piece-goods—grey ..	**34,36,974**	**65,78.656**
Woven piece-goods—fancy ..	**95,417**	**2,52,047**

CHAPTER 6. Industries. LARGE-SCALE INDUSTRIES. Cotton Textiles. *Products.*

The system of controls exercised by the Union Government over prices, production and distribution of cotton cloth during World War II and the post-war years applied also to the Dharwar mills. Control over prices has now (1952) been entirely lifted, and control exists only in a slight degree as regards production of dhoties and sarees and 20 per cent. of the production of certain varieties of medium and coarse cloth. Normal marketing of cotton cloth has now been resumed. This is done by the factories through their own sales organisations.

Fertilizer Manufacture.

Fertilizer Manufacture.—One factory located in Hubli, is engaged in the manufacture of fertilizers. It is equipped with disintegrators, shakers, digestors and sterilizing apparatus, etc. Fuel oil and saw dust are used for generating power. The details given below relate to the year 1948-49.

The fixed capital stood at Rs. 1,44,000. The factory employed 60 workers per day; consumed raw materials, viz., bones, oil cakes, dried blood, horns and hoofs, and chemicals valued at Rs. 3,75,000. It produced 2,000 tons of bone manure valued at about Rs. 5 lakhs. The manure is sold direct to the coffee and tea estates in Chikmagalur, Nilgiri and Coorg. It is also purchased by the paddy cultivators of Bombay State.

General Engineering. *Number.*

General Engineering.—In 1951, fourteen factories [12 under section 2 (*m*) (*i*) and 2 under section 85] were reported under the Factories Act of 1948 and the average daily number of workers employed in all but one was 171. Eight of these factories were in Hubli and the rest in Gadag. These factories are engaged in the manufacture of a variety of iron and steel goods and in carrying out repair work. They require as raw material mainly iron and steel and to some extent brass and copper. These are purchased in the form of plates, castings, bars, rods, and scrappings. The equipment of the factories consists of brass and iron foundries; lathes; planing, chipping, shaping, welding and drilling machines; furnaces; etc. Fuel oils, electricity, coal and coke are used for fuel and power purposes. Both skilled and unskilled workers are employed.

Employment. Raw materials. Equipment. Power.

Market.

The market for these goods is mostly local, but some are sold all over Karnatak, including Mysore, and parts of Maharashtra and Hyderabad.

The statistics given below relate to seven bigger sized factories and to the year 1950.

Capital.

The fixed capital stood at Rs. 3,03,926 of which land and buildings accounted for Rs. 99,172, plant and machinery for Rs. 1,77,432 and other fixed assets for Rs. 27,322. The seven factories employed 370 workers per day (353 men and 17 children) and 36 persons other than workers; and paid Rs. 1,96,263 as wages and Rs. 38,932 as salaries and other benefits. The value of the materials consumed for power and fuel was Rs. 29,170, of which fuel oils accounted for Rs. 9,849, coke for Rs. 3,704, coal for Rs. 3,592, electricity for Rs. 351, lubricants and other fuels for the remaining.

They consumed raw materials valued at Rs. 4,39,012, of which iron and steel (297 tons) accounted for Rs. 1,47,786, and brass (3 tons) for Rs. 13,596. The value of the output was Rs. 8,09,462. The goods produced consisted of safes, cabinets, cash boxes and articles like cradles, racks, chairs, cots, etc.; rice mills; flour mills; water pumps; oil expellers; and agricultural implements.

CHAPTER 6. Industries. LARGE-SCALE INDUSTRIES. General Engineering. *Raw materials.*

Hosiery.—There is only one hosiery mill in the district, registered under the Factories Act. It is located in Hubli. In 1948-49 it had 7 knitting machines and produced 2,800 dozen of hosiery goods. In 1951, it employed only 6 workers.

Hosiery.

Plywood and Tea-chests.—The manufacture of plywood and tea-chests is comparatively a new industry in the district. There is only one factory in the district, which is located in Dharwar. This was started in 1945-46, and regular production began in January 1948. In 1950, however, it had to be temporarily closed down on account of difficulties both in obtaining raw materials and in marketing its goods. It re-started production in 1951, when it employed 114 workers. Competition from foreign imports is keen, and the company has kept down production at the minimum.

Plywood and Tea-chests.

With reference to this and another factory located at Dandeli, the Report on Industrialisation of Bombay Karnatak and Utilization of Jog Power, 1949, says "hitherto, the chief handicap of these factories has been lack of wood due to the fact that the areas allotted to the factories were not properly surveyed and the sustained yield of timber was not known. The agreement of both these companies are under revision and revised areas are being allotted to them in order to ensure a sustained yield of about 3,000 to 4,000 tons of peelable timber to each factory. As far as one can see, there is no scope for further development of plywood factories in the Karnatak forests. Unless cheap glue is produced inside the country, the future of the plywood industry is not secure."

The following details about the factory in Dharwar relate to the year 1949:—

Its fixed capital stood at Rs. 6,72,868, of which land and building accounted for Rs. 2,06,386, plant and machinery for Rs. 4,35,538 and other fixed assets for Rs. 30,944. The factory employed 79 workers per day and 11 persons other than workers; paid Rs. 26,367 as wages and Rs. 8,896 as salaries and other emoluments. It consumed raw materials valued at Rs. 30,306, of which timber (8,978 cubic feet) accounted for Rs. 16,393 and casein (31 cwt.) for Rs. 5,874; and 270 tons of coal valued at Rs. 10,074. The total value of the output was Rs. 26,946 of which commercial plywood (30,752 square feet) accounted for Rs. 7,688 and tea-chests (77,032 square feet) for Rs. 19,258.

Capital. *Employment.* *Raw materials.* *Products.*

Printing and Book-Binding.—In 1949, nine factories employing 176 workers per day were reported under the Factories Act, 1948. They had a fixed capital of Rs. 8 lakhs. During 1948-49 they consumed raw materials (paper, ink, etc.) worth Rs. 2·4 lakhs and turned out work valued at Rs. 6·3 lakhs.

Printing and Book-Binding.

CHAPTER 6.
Industries.
LARGE-SCALE INDUSTRIES.
Printing and Book Binding.

In 1951 ten factories were reported under the Factories Act. There were, in addition, 14 small establishments, employing 70 workers and carrying on printing and allied work, according to the census of Small-scale Industries taken in 1951.

Railway Workshop

Railway Workshop.—There is a railway workshop at Hubli built in 1887 by the old Southern Mahratta Railway Company. In 1908, this workshop became the major meter gauge workshop of the amalgamated system of railways managed by the Madras and Southern Mahratta Railway Company. Owing to the nationalization of Indian railways and to the recent introduction of the zonal system, this workshop is now under the control of the Southern Railway. It repairs locomotives, carriages and wagons and also undertakes the construction of bogies.

Employment.

In 1950-51, it employed 3,250 men, of whom 2,348 were either skilled or semi-skilled and the rest were unskilled. It deals with a total stock of 235 engines, 594 bogies (or eight-wheeled cars) and 372 units of carriages (or four-wheeled cars) and 482 bogies and 5,927 units of wagons.

Equipment.

The workshop contains iron and brass foundries, a smith shop wherein forging work is also undertaken, a spring shop and an up-to-date machine shop in addition to other specialized shops. Necessary plant and machinery have been installed so that all items required for the work undertaken there are available. Steel castings, however, are obtained from other sources.

Rice Milling.

Rice Milling.—The Dharwar district has about 1,70,000 acres under rice, and in 1951, there were four rice mills registered under section 2 (*m*) (*i*) of the Factories Act. They were located at Alnavar, Alur, Hangal, and Kalghatgi. As rice was under ration, and Government had monopoly of rice procurement, these mills had to depend entirely on work given to them by Government. They were working below capacity as the work given was insufficient. In 1951, there were only 26 workers engaged by all the four mills.

Details are available only about one of these mills for 1950. Its fixed capital stood at Rs. 1,27,199, of which land and building accounted for Rs 90,341, plant and machinery for Rs. 22,800 and other fixed assets for Rs 14,058. It employed only 8 workers, of whom 7 were men and one was a child, and paid Rs. 3,277 as wages. It consumed fuel oils and lubricants valued at Rs. 2,430. The value of the raw materials consumed in processing was Rs. 10,550. The income of the mill was Rs. 13,561. The quantity of paddy supplied by Government for milling was 12,050 maunds.

Saw Mills.

Saw Mills.—There are no big saw mills in the district. In 1951 there were only two small mills reported under the Factories Act, one located at Hubli and the other at Alnavar. They employed 57 workers per day. They were worked by oil engines and were equipped with circular saws, groove-cutting machines, lining machines and emery grinders. Their fixed capital was estimated to be about Rs. 50,000 in 1949. They cut timber, which is available locally, into pieces of various sizes required for building purposes or in the manufacture of electrical goods.

Silk Mill.

Silk Mill.—One factory located at Hole Alur is engaged in the production of twisted silk yarn. In 1948-49 its fixed capital stood at Rs. 72,000; it employed 25 workers per day and produced 25,000 lbs. of art silk yarn.

Vegetable Oils.

Vegetable Oils.—Next to cotton, groundnut is the most important commercial crop in Dharwar covering, in 1950-51, nearly 2,00,000 acres. Other oil-seeds covered about 80,000 acres. These seeds are crushed in the district both in oil *ghanis* and in large-scale power mills. A fairly large quantity of the seeds are also exported outside the district. In 1951, sixteen factories employing 374 workers per day were reported as engaged in oil crushing or decorticating of groundnut. Eleven of these were located in Gadag, Gajendragad and Hubli. Most of them had been established after 1939, in which year there were only 3 factories. At present a couple of them combine cotton-ginning with oil-crushing.

Number.

Chiefly groundnut is crushed. The oil mills which have about 50 expellers consume 13,000 tons of groundnut.

A few years back, coal and charcoal were the principal materials used for power purposes. Of late their use has declined and fire-wood and fuel oil have taken their place. The husk obtained as a by-product is also used for purposes of power production.

Factories engaged only in decortication of groundnut produce decorticated nut. Oil-crushing factories produce unrefined ground-nut oil or other oils, and oil-cakes.

Markets.

The oils produced in these factories are, to a large extent, sold locally, but a small quantity is exported to Bombay, where they are processed into refined products, such as "Vegetable Ghee", e.g. *Dalda, Vanaspati,* etc., or put to some industrial uses. Marketing for local retail consumption is done through a chain of middlemen, but industrialists who want oil for further processing purchase it directly from the mills.

Detailed statistics are available only for eight factories employing more than 20 workers each for the year 1950. They are given below :—

Capital.

These eight factories had in the aggregate a fixed capital of Rs. 7,18,705, of which land and building accounted for Rs. 2,02,689, plant and machinery for Rs. 4,80,061 and other fixed assets for Rs. 35,955. They employed 293 workers per day, and 73 persons other than workers. The workers comprised 186 men, 106 women, and one child. Except for 32 men employed through contractors, all were employed directly by factories. An amount of Rs. 1,51,665 was paid as wages and salaries, of which wages accounted for Rs. 92,540.

Employment.

Power.

Of the materials used for power purposes, firewood accounted for 41,344 maunds valued at Rs. 43,493 and fuel oil for 14,425 gallons valued at Rs. 12,030. Other power sources were other fuels, electricity and lubricants. The total value of materials used for power was Rs. 83,694.

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The value of raw materials consumed was Rs. 48,64,205. Of this, groundnut, the consumption of which was 7,759 tons, accounted for Rs. 46,07,099 and other oil seeds, 468 tons by quantity, accounted for Rs. 1,49,088. The value of the output was Rs. 52,88,876. The main items are shown below :—

		Quantity. Tons.	Value. Rs.
Groundnut oil	..	2,299	40,23,868
Groundnut cake	..	3,201	5,30,974
Other oils	..	114	2,08,665
Other oil-cakes	..	346	55,157
Others	..	609	4,70,212
Total	..	6,569	52,88,876

Employment in registered factories.

Employment in Registered Factories.—The table given below shows total employment for some years between 1939 and 1949 in factories registered under the Factories Act of 1934 and 1948* in various groups of industries :—

*Before the enactment of the Factories Act, 1948, factories employing 20 or more workers and carrying on manufacture with the aid of power were registered under section 2 (*j*), while factories declared as such by the Provincial Government and employing 10 or more workers and carrying on manufacture with or without the aid of power were registered under section 5 (*i*) and (*ii*) of the Factories Act of 1934.

Under the new Act of 1948, factories employing 10 workers and carrying on manufacture with the aid of power are registered under section 2 (*m*) (*i*), and all factories employing 20 or more workers without the aid of power under section 2 (*m*) (*ii*).

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Industries.
LARGE-SCALE INDUSTRIES.
Employment in registered factories.

TABLE No. 2.

DHARWAR DISTRICT—AVERAGE DAILY NUMBER OF WORKERS EMPLOYED IN VARIOUS FACTORIES* AS DEFINED BY THE FACTORIES ACT OF 1934 AND 1948.

Serial No.	Classification of Factories.	1939.				1945.				1946.			
		Sec. 2 (j).		Sec. 5 (i) and (ii).		Sec. 2 (j).		Sec. 5 (i) and (ii).		Sec. 2 (j).		Sec. 5 (i) and (ii).	
		No. of F.†	Workers.	No. of F.†	Workers.	No. of F.†	Workers.	No. of F.†	Workers.	No. of F.†	Workers.	No. of F.†	Workers.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1	Government and Local Fund Factories.	...	...	...	...	7	2,718	...	...	7	2,899	...	...
2	Textiles	4	3,666	10	43	8	3,657	1	11	6	5,830	1	11
3	Engineering	12	3,045	6	96	5	276	5	59	5	311	5	76
4	Minerals and Metals ...	1	51	...	...	1	38	...	...	1	45	...	...
5	Food, Drink and Tobacco ...	...	...	5	114	1	20	21	1,210	...	...	26	1,709
6	Chemicals, Dyes, etc. ...	3	112	...	...	5	193	...	...	5	152	...	...
7	Paper and Printing ...	4	110	7	103	3	99	3	27	2	94	5	57
8	Processes connected with Skins and Hides.	...	...	...	...	...	...	...	...	...	...	...	...
9	Processes relating to Wood, Stone and Glass.	...	...	...	...	5	195	1	...	5	167	1	27

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Employment in registered factories.

Serial No.	Classification of Factories.	1939.				1945.				1946.			
		Sec. 2 (j).		Sec. 5 (i) and (ii).		Sec. 2 (j).		Sec. 5 (i) and (ii).		Sec. 2 (j).		Sec. 5 (i) and (ii).	
		No. of F.†	Workers.	No. of F.†	Workers.	No. of F.†	Workers.	No. of F.†	Workers.	No. of F.†	Workers.	No. of F.†	Workers.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
10	Miscellaneous ...	...	...	...	...	...	...	...	...	...	...	...	...
11	Seasonal Factories ...	92	5,043	19	283	90	4,510	21	236	85	3,901	14	154
	Total ...	116	12,027	47	639	125	11,706	52	1,543	116	13,399	52	2,034

*In the following table total employment in all the factories together [viz. total number of factories under sections 2 (j) and 5 (i) and (ii) of the 1934 Act and sections 2m (i) and 2m (ii) of the 1948 Act are shown]:—

Year.				Number of Factories.	Number of Workers.
1939	...	...	...	163	12,666
1945	...	...	...	177	13,249
1946	...	...	...	168	15,433
1947	...	...	...	177	13,473
1948	...	...	...	184	13,617
1949	...	...	...	185	13,929

† "F" stands for Factories.

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LARGE-SCALE INDUSTRIES.
Employment in registered factories.

TABLE No. 2—*contd.*

Serial No.	Classification of Factories.	1947.				1948.				1949.				1950.			
		Sec. 2 (*j*).		Sec. 5 (*i*) and (*ii*).		Sec. 2 (*j*).		Sec. 5 (*i*) and (*ii*).		Sec. 2 (*j*).		Sec. 5 (*i*) and (*ii*).		Sec. 2 (*j*).		Sec. 5 (*i*) and (*ii*).	
		No. of F.†	Workers.	No. of F.†	Workers.	No. of F.†	Workers.	No. of F.†	Workers.	No. of F.†	Workers.	No. of F.†	Workers.	No. of F.†	Workers.	No. of F.†	Workers.
1	2	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
1	Government and Local Fund Factories.	6	3,024	...	...	6	3,277	...	...	3	3,271	1	20	...	...	...	...
2	Textiles ...	7	3,249	2	21	7	2,735	1	16	7	3,257	...	...	...	...	...	...
3	Engineering ...	6	357	8	140	6	349	8	137	11	326	...	...	...	...	...	...
4	Minerals and Metals ...	1	44	...	...	1	41	...	...	1	40	...	...	...	...	...	...
5	Food, Drink and Tobacco ...	1	19	25	1,699	1	24	25	1,800	8	48	25	2,261	...	...	...	...
6	Chemicals, Dyes, etc. ...	5	176	...	...	7	257	..	..	12	372	...	...	...	...	...	...
7	Paper and Printing ...	3	133	5	64	3	99	7	114	5	134	...	...	...	...	...	...
8	Processes connected with Skins and Hides.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
9	Processes relating to Wood, Stone and Glass.	5	171	1	17	5	213	1	17	8	224	...	...	...	..	...	...

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Serial No.	Classification of Factories.	1947.				1948.				1949.				1950.			
		Sec. 2 (j).		Sec. 5 (i) and (ii).		Sec. 2 (j).		Sec. 5 (i) and (ii).		Sec. 2 (j).		Sec. 5 (i) and (ii).		Sec. 2 (j).		Sec. 5 (i) and (ii).	
		No. of F.†	Workers.	No. of F.†	Workers.	No. of F.†	Workers.	No. of F.†	Workers.	No. of F.†	Workers.	No. of F.†	Workers.	No. of F.†	Workers.	No. of F.†	Workers.
1	2	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
10	Miscellaneous ..	...	..	..	..	...	...	...	...	...	...	...	...	...	...	...	...
11	Seasonal Factories ..	85	4,117	17	242	89	4,271	17	267	104	3,976	...	...	...	...	...	..
	Total ...	119	11,290	78	2,183	125	11,266	59	2,351	159	11,648	26	2,281	...	...	...	...

*In the following table total employment in all the factories together viz. total number of factories under sections 2 (j) and 5 (i) and (ii) of the 1934 Act and sections 2m (i) and 2m (ii) of the 1948 Act are shown :—

Year.				Number of Factories.	Number of Workers.
1939	...	...	...	163	12,666
1945	...	...	...	177	13,249
1946	...	...	...	168	15,433
1947	...	...	...	177	13,473
1948	...	...	...	184	13,617
1949	...	...	...	185	13,929

† "F" stands for Factories.

Industries.
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Employment in registered factories.

The table shows that employment in factories has not materially increased during the years between 1939 and 1949. Most of the labour is employed in three groups of industries, viz., Engineering, Textiles and Seasonal Factories. In the "Engineering" group of industries, the railway workshop alone accounts for almost the whole of the labour in the group, others employing only a small fraction. This is clearly demonstrated by the large increase in 1945 in the number of workers under "Government and Local Fund Factories" and a corresponding decline under "Engineering" consequent on the transfer of the railway workshop from the latter to the former group. Employment in "Textiles" consists mainly of workers employed in the two cotton textile mills of the district, one at Hubli and the other at Gadag. Employment in Seasonal Factories consists wholly of workers employed in gins and presses. Except for the year 1946, when Textiles showed a temporary increase in employment, in the three major groups of industries referred to above employment remained more or less steady during the period covered by the table. Such increase in the total employment as has been there is accounted for by the increase in the Food, Drink and Tobacco group of industries. Details show that all this increase occurred in *bidi* factories. A new Factories Act was brought into force from 1949 and the sections 2 (*m*) (*i*) and 2 (*m*) (*ii*) of it do not correspond to the earlier sections 2 (*j*) and 5 (*i*) and (*ii*). The increase in the number of factories under sections 2 (*m*) (*i*) in 1949 over factories under section 2 (*j*) in the previous year is due to the extension of the scope of the section 2 (*m*) (*i*) over section 2 (*j*) of the previous Act.

Consolidated Statistics for Factories.

Statistics.—Statistics are not available for all the factories in the district regarding (1) capital employed, (2) labour employed and wages and salaries paid, (3) consumption of power and fuel, (4) raw materials and (5) output. From available statistics, it has been possible to work out totals under these heads for the following five industries for 1950, the latest year for which figures are available :—

(1) Cotton Textiles.

(2) General Engineering.

(3) Plywood and tea-chests.

(4) Rice Milling.

(5) Vegetable oils.

These figures cover only 23 of the total number of factories coming under section 2 (*m*) (*ii*) of the Factories Act of 1948, and engaged in the above-mentioned industries. These 23 factories employ only about one-third of the total number of workers employed in all factories.

CHAPTER 6.

Industries.
LARGE-SCALE INDUSTRIES.
Consolidated Statistics for Factories.

TABLE No. 3.

DHARWAR DISTRICT—CAPITAL* EMPLOYED IN 23 FACTORIES OF FIVE SELECTED INDUSTRIES (1950).

		Rs.
Fixed Capital—		
(1) Land and Buildings	.. ..	11,45,500
(2) Plant and Machinery	.. ..	32,35,910
(3) Other fixed assets	.. ..	2,09,189
Total	..	45,90,599
Working Capital—		
(1) Stock of raw materials and fuels	..	26,70,795
(2) Stock of products and by-products	..	20,34,676
(3) Rent paid for fixed capital items taken on lease.		22,159
Total	..	47,27,630

TABLE No. 4.

DHARWAR DISTRICT—LABOUR EMPLOYED AND WAGES AND SALARIES PAID BY 23 FACTORIES OF FIVE SELECTED INDUSTRIES (1950).

Average number of persons employed per day.		Man-hours worked.	Wages and salaries paid.
			Rs.
Men			
(a) Employed directly by factory	2,885	63,87,897	17,45,665
(b) Employed through contractors	60		
Women-			
(a) Employed directly by factory	817	13 88,380	3,31,232
(b) Employed through contractors	....		
Children-			
(a) Employed directly by factory	19	21,853	3.222
(b) Employed through contractors ..	....		
Persons other than workers ...	283	†	3,14,876
Total ..	4,064	77,98 130	23.04,995

*Value in all the headings specified under the items Fixed Capital and Working Capital should be taken to mean value according to the books of the factory. For items of Fixed Capital, these are the original cost plus the cost of improvements made and less amount written off. In case a factory occupies only a portion of any building or any piece of land, particulars relating to only that portion have been included. In case of any item of fixed capital which had been leased or rented, the rent has been shown separately.

The value of fixed capital items has been arrived at by writing of depreciation in respect of the year immediately preceding the date to which the particulars relate at a rate higher than, equal to or lower than, as the case may be, the rate of depreciation prescribed under such section 10 (2) (*m*) of the Indian Income Tax Act, 1922.

†Figures of man-hours are not given in regard to "persons other than workers" as they are not available.

TABLE No. 5.

DHARWAR DISTRICT—CONSUMPTION OF POWER AND FUEL BY 23 FACTORIES OF FIVE SELECTED INDUSTRIES (1950).

Particulars.	Quantity.	Value.
		Rs.
Coal ..	14,552 (tons)	5,39,745
Firewood ..	47,548 (maunds)	52,226
Charcoal ..	4,234 (maunds)	10,004
Electricity ..	13,436 (K. W. H.)	4,849
Coke ..	71·5 (tons)	4,670
Water ..	360,000 (gallons)	3,404
Fuel oil ..	38,363 (gallons)	40,947
Lubricants:		
Oils ..	7,965 (gallons)	28,456
Others ..	26·34 (cwts.)	1,773
Other fuels ..	....	29,671
Total ..	....	7,15,745

TABLE No. 6.

DHARWAR DISTRICT—VALUE OF RAW MATERIALS CONSUMED BY 23 FACTORIES OF FIVE SELECTED INDUSTRIES (1950).

	Rs.
Value of Raw Materials	1,18,82,080
Value of work done by others	5,142
Total ..	1,18,87,222

TABLE No. 7.

DHARWAR DISTRICT—VALUE OF OUTPUT OF 23 FACTORIES OF FIVE SELECTED INDUSTRIES (1950).

	Rs.
Value of Products	1,45,18,950
Value of work done for others	13,369
Total ..	1,45,32,319

CHAPTER 6.

Industries.
SMALL-SCALE INDUSTRIES.
Bamboo-working.

II–SMALL-SCALE INDUSTRIES.

Bamboo-working.–The census of 1931 records 1,265 persons as engaged in the industry of bamboo-working. The Industrial and Economic Survey Committee, 1940, estimated about 100 families at Hubli, 60 at Dharwar and 8 at Gadag, as carrying on this trade. Hubli City is reported to have now nearly 200 families working on bamboos. Other centres where bamboo workers are found are Dharwar, Alnavar, Ranebennur, Kalghatgi and Gadag. Alnavar is a well known centre of bamboo exports.

The district has an ample supply of bamboos. Bamboos of different qualities such as *Medri, Sheebu, Kirwetti* and *Dawagi* are used. The main articles produced are baskets of various types, mats, curtains and furniture. The tools used in manufacture are a *koyata* (knife), saw and chisel, one complete set of these costing about Rs. 10. The price of bamboo in 1950 was Rs. 25 per 100 bamboos. One man and woman can work upon three bamboos a day and produce six baskets of average size that fetched a price of Rs. 4 in 1950. The finished articles are sold locally.

The occupation is hereditary and all members of the family work. Those in the urban centres produce goods of better pattern and are, therefore, able to command better prices for their products, and they are economically better off than their opposite numbers in the rural areas. The latter, being unorganised, have to pay generally higher prices for bamboos and for lack of funds have sometimes to sell their goods to merchants at lower prices. The workers in the towns of Hubli and Dharwar are organised into co-operative societies and the society at Hubli, viz., Hubli Audyogik Burud Sahakari Sangh has succeeded in doing away with the forest contractors who were formerly the chief suppliers of bamboos. The raw material is now made available to the members of the society at lower prices. The society also markets their goods. In 1947-48 its share capital stood at Rs. 1,455, and reserve and other funds were Rs. 1,228. It purchased bamboos worth Rs. 60,730 and sold goods worth Rs. 63,990. The Government allows this society and the co-operative society at Dharwar to cut bamboos from the forests at concessional rates. Transport facilities are, however, not adequate.

Government help to the industry is afforded also by way of sending demonstration parties from place to place and training students in bamboo work, and even paying stipends to these students.

Bidi-making.

Bidi-making.–The habit of smoking has become common both in rural and urban areas and *bidi* manufacture is today an important avocation. Over 5,800 persons working in nearly 1,900 establishments were engaged in this industry during the year 1951, rolling about 12,33,700 lbs. of tobacco into *bidis*. Twenty-six of these establishments were registered under section 2 (*m*) (*ii*) of the Factories Act of 1948,* and employed 1,787 persons. These factories were located mainly in Dharwar, Hubli, Gadag and Ranebennur. The other establishments also were located mostly in urban centres.

*A factory is registered under section 2 (*m*) (*ii*) if it employs 20 or more workers and employs no power.

These establishments are run by *karkhandars*. They purchase tobacco from Nipani or Ankola and wrapping leaves from Kalghatgi or Murgod. An establishment of 10 workers manufactures 12,000 *bidis* per day, the total cost of production for which comes to Rs. 60. Wages at Rs. 2 per head amount to Rs. 20 a day. The process is carried on by hand.

Owners of small establishments have generally their own shops through which they sell the *bidis*. Demand for their product is mostly local.

The bigger establishments, some of whose daily production varies between 1 and 2 lakh *bidis* per establishment, employ workers varying from 130 to 200. In some cases, the workers work in the factories; in other cases they work at their homes. Most of these establishments bring tobacco from the Belgaum district. Other raw materials like craft paper, string and labelling paper are generally brought from Bombay, and, in some cases even imported directly from abroad. Wrapping leaves are brought from Madhya-Pradesh. Wages for 1,000 *bidis* are Rs. 1-14-0 for men, Rs. 1-8-0 for women, and Rs. 1-10-0 to a new worker (man), children and adolescents are employed for packing and labelling and they are paid six annas for packing 1,000 *bidis*. The total cost of manufacture of 1,000 *bidis* is about Rs. 6. The *bidis* are sold mostly in the district itself. These big establishments market their products through their wholesale agents. Only some have their own retail shops. Usually *bidis* are sold either loose or in packages of 25 or more.

Blacksmiths.

Blacksmiths.—The census report of 1951 records that 1,799 persons were engaged as blacksmiths, locally known as *kammars*. About two-thirds of their population are to be found in villages and the rest in towns. Mostly these are independent workers. In towns small *karkhandars* with up-to-date equipments like lathe, drilling machine, vice, die sets, etc., employ smiths on wages. The smiths in villages repair agricultural implements for an annual payment in kind known as "vartani". They also prepare cart tyres, axles, and other iron parts for wages in cash or for sale on their own account. The annual income of a village smith is about Rs. 300 over and above his income from "vartani". The smith in the town is mostly engaged on daily wages and earns from Rs. 3 to Rs. 4 per day.

The raw materials required in the industry are iron and steel (which are imported from Bombay), and charcoal. The tools and equipment possessed by a village blacksmith are simple ones, like hammers, *pakkadis*, anvils, blowers, files and chisels. The total cost of these does not exceed Rs. 500. The establishments in towns own improved implements, such as iron saws, lathes, engines, drilling machines, die-sets, vices, hammers, chisels and other shaping tools, costing from Rs. 5,000 in a moderate-sized workshop to Rs. 20,000 in a bigger establishment. They undertake all types of work, like turning, boring, shaping, repairs to engines and other

CHAPTER 6. — Industries. SMALL-SCALE INDUSTRIES. Blacksmiths.

petty repairs. About a dozen fully equipped establishments are located at Hubli* and six more in other parts of the district, including Dharwar and Gadag. These establishments are owned either by individuals or by private companies.

Separate societies for carrying on the smithy industry alone have not so far been organised. There is a joint society of carpenters and blacksmiths (the Gadag Carpenters' and Blacksmiths' Society), which undertakes smithy work through its members.

Brick-making.

Brick-making.—The census of 1951 records 162 persons as engaged in the production of bricks, tiles and other structural clay. Most of them were in urban centres. The establishments engaged in brick-making are both large and small. The smaller ones are owned by individual artisans and the bigger ones are run by *karkhandars*. The individual artisans mostly manufacture *katcha* (unburnt) bricks. The *karkhandars* usually manufacture burnt bricks. They engage artisans on wages at piece-rates and supply them all the raw materials, including clay and fuel. The workers prepare the clay, mould, dry and arrange the bricks for firing. The bricks take 6 or 7 days for proper burning and cooling.

The equipment of an establishment capable of manufacturing 1,00,000 bricks per month consists of a kiln, shovels, buckets and wooden frames, costing in all about Rs. 300. The raw materials required are suitable earth, water and fuel. Fuel may be half-burnt charcoal and ash, ordinary charcoal, or firewood. A small quantity of cow dung also is used for fuel purposes.

In Hubli, the owners of the establishments purchase earth from the municipality at a small price (about half an anna per cart) and half-burnt charcoal and ash from mills and railways. The cost of producing 10,000 bricks is estimated to be Rs. 275.

The manufacture of bricks requires heavy manual work. The workers work in groups varying from 5 to 10 persons. Working hours extend from early morning to evening. Wages are paid in cash and on piece-rate, varying from Rs. 1-8-0 to Rs. 3 per worker a day according to his ability. Work has to be closed down during the rainy season.

A *karkhandar* invests from Rs. 2,000 to Rs. 10,000 in his business. The bricks are disposed of locally. Transport charges are heavy in this industry. The local production falls short of the demand.

The workers are illiterate and backward. They are in the habit of receiving advances from the employers which are later deducted from their wages. Efforts are being made to bring them under the co-operative movement, especially at Hubli.

Carpentry.

Carpentry.—The census of 1951 records 6,100 persons as engaged in the manufacture of wood and wood products and another 56 in that of furniture and fixtures. Of the 6,100 persons, as many as 5,563 were independent workers, distributed nearly equally between urban and rural areas.

In the villages carpenters are engaged in repairs of agricultural implements, house-building and cart manufacture. In the towns, they are mainly engaged in house construction and manufacture of

*Eight of them come under the Factories Act, and are included under "General Engineering Industry" (p. 366).

furniture and motor bodies, although they too manufacture bullock-carts and agricultural implements. In towns the daily wages of carpenters range from Rs. 2 to 5 per head. In villages they receive in kind a settled quantity of grain, known as "vartani" from regular customers for the repair and renewal of agricultural implements. They earn besides about Rs. 200 or Rs. 300 in cash per year per head. Their standard of work is inferior to that of carpenters in towns.

The urban centres of carpenters are Dharwar, Gadag, Haveri, Hubli, Kalghatgi, Ranebennur and Ron.

The raw material, viz., wood, is available in abundance from the forests of the district. Teak, rosewood, and babul are the woods in general use. The carpenters work with their old fashioned tools.

Bullock carts are usually manufactured by *karkhandars* who engage carpenters and blacksmiths on wages. The cost of manufacturing a bullock cart is approximately Rs. 375, of which labour charges account for about Rs. 50. The sale price of a cart is about Rs. 400. It takes three days for two carpenters with two assistants and a blacksmith, to build a cart. The carpenters and the blacksmiths are paid about Rs. 4 each per day while the assistants are paid Rs. 2 each per day.

The demand for the goods turned out by the carpenters is mostly local.

A Government Lohars' and Sutars' Demonstration party was functioning in Garag for some years and it trained candidates in the manufacture of improved articles. It was later converted into a regular school. The school has now been shifted to Ron. Twelve candidates are trained every year in the school, and stipends at the rate of Rs. 20 per month are paid to each student.

There are two co-operative societies of carpenters in the district, one formed by the candidates trained at the demonstration party and the other by the backward class artisans of Gadag. Both the societies manufacture furniture, spinning wheels, looms and domestic requirements. The society at Gadag undertakes the construction of motor bodies also.

Copper and Brass Work.

Copper and Brass Work.—Hubli is known throughout Karnatak as an important centre of manufacture of brass and copper vessels. Gadag is another such centre, but of less importance. The manufacture and sale of these vessels are conducted by a chain of middlemen. At the head are a number of merchant financiers who function first as importers of the raw-materials for the industry, namely, copper and brass sheets and circles, and zinc and nickel. They supply this raw material to *karkhandars* who are themselves artisans and own and manage small workshops called *shalas*. The *karkhandars* have a small group of six or seven workers under them, who are paid according to their skill. The workers earn from Re. 1 to Rs. 5 per head per day. The *karkhandars* turn the raw-materials into finished goods and give them to the merchant financiers and receive manufacturing charges according to the weight of the goods. Thus, the *karkhandars* are able to earn not only wages for their own labour, but also a margin of profit. The merchant financiers are also wholesale merchants of the wares thus

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manufactured. They sell their goods both locally and in outside markets like Bangalore and other southern cities. They also own retail shops in their towns for selling their wares.

The manufacture is mostly non-mechanized. There are only two small units in Hubli engaging about six or seven workers where manufacture is partially mechanized.

The *karkhandars* specialise in production of articles of daily use such as *Koda* (vessel for lifting water from wells), *hande* (vessel for storing water), *muddigadgi* (vessel for carrying water), *ghanta bali* (dining plate), *taban* (a small plate), brass *lota, kalas gindi* (water pot with a snout) and *tambige* (water-pot).

In Hubli, it is estimated that there are about 50 merchant financiers and 150 *karkhandars* engaging 1,500 artisans. In addition there are also about 35 retailers. At Gadag, the manufacture is on a small scale. All over the district, there are coppersmiths who repair old utensils and prepare articles to order.

Hand-loom Weaving—Cotton.

Hand-loom Weaving—Cotton.—The Dharwar district is a big centre of hand-looms in the State. The census of small-scale industries, 1951, records, under cotton spinning and weaving, 5,042 establishments and 17,794 persons employed, distributed in the district as shown below :—

	Establishments	Men.	Women.	Children.
Rural ..	2,008	4 077	2,306	149
Urban ..	3,034	7 756	3,061	365
Total	5 042	11 833	5,427	514

Agadi, Dharwar, Gadag-Betgeri, Gajendragad, Halgeri, Hebsur, Hubli, Nargund, Navalgund, Ranebennur, Shirol, Shigli, and Tumminakatti are the chief centres of weaving.

A census of hand-looms carried out by the Provincial Textile Controller in 1946, revealed that the district had 12,965 hand-looms under 5,220 owners, and ranked as the third biggest centre of hand-looms in the State of Bombay. Hubli taluka took the lead with 3,369 looms followed by Dharwar with 3,192, Ranebennur with 2 262 and Ron with 1,672. Other talukas had less than 1,000 looms each. The smaller owners preponderated; 2,168 owners had one loom each; 1,362 had two looms each; and the remaining had three or more looms each.

The weaving establishments are mostly family concerns. The women of the family do warping, drawing in, denting and winding of yarn, and the men weave. When the family cannot cope with the work, outside labour is employed on piece-rate.

Mostly fly shuttle looms are in use. Of the looms enumerated in 1946, 41·02 per cent. with width between 44″ and 48″ ranked as the

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largest group; those with width above 48″ constituted 22·09 per cent.; the rest were of less width than 44″. The full classification was as shown below :—

Width up to 27″	..	4·81 per cent.
Width between 28″ and 36″	..	19·44 per cent.
Width between 36″ and 44″	..	12·64 per cent.
Width between 44″ and 48″	..	41·02 per cent.
Width above 48″	..	22·09 per cent.

The looms are manufactured locally. Along with accessories like healds, reeds, etc., one set costs between Rs. 50 and Rs. 100.

Cotton yarn and artificial silk yarn are the main raw materials used. For fine *sāris* 60 and 40 counts are used and for coarse ones 30s and 20s are used. Coarser counts are used for *gudārs* (carpets) and cotton ropes.

About 20,000 bales of yarn of various counts are the approximate annual requirements of the industry in the district. The value of this quantity, at prices current in 1952-53, is estimated at two crores of rupees. When there was control over yarn, weavers could not get the full quota of their requirements and co-operative societies took over retail yarn distribution. In 1951-52 the societies supplied yarn worth Rs. 40 lakhs.

Sāris and *khaṇas* are the most important products of the industry. In 1946, 84 per cent. of the looms were engaged in the manufacture of these two fabrics. Hubli and Gadag-Betgeri are the main centres of production, while Gajendragad and Shirol are well known for their *khaṇas*. Other fabrics produced are *dhotars* and, to some extent, coatings and shirtings, bed sheets, etc. Tumminakatti and Halgeri in Ranebennur taluka specialize in the production of *dhotars* of coarse counts. Other products of the industry are *gudārs* (carpets) and ropes. *Gudārs* are manufactured in Dharwar, Hebsur, Nargund and Navalgund.

The cost of producing a *sāri* of 40 counts, 9 yards in length was, in 1950, about Rs. 11, of which wages accounted for nearly Rs. 4. An independent weaver, assisted by his family, can produce 20 or 25 *sāris* a month and earn on them from Rs. 75 to Rs. 100. Where the weaver works for wage, he gets a daily wage varying from Re. 1 to Rs. 3 according to his skill. In 1940, when the purchasing power of the rupee was higher, the wages paid on piece-rate varied from Rs. 1-8-0 to Rs. 7-0-0 per *sāri* according to quality and from Rs. 3-0-0 to Rs. 5-8-0 per unit of 32 *khaṇas*. The wages for weaving *dhotars* were eight annas per piece. On an average a weaver got about Rs. 8 or Rs. 10 per month from his work.

The coarse *sāris* are sold locally, mainly to agriculturists. *Khaṇas* and *gudārs* are sold both within and outside the district The market for *khaṇas* extends to the whole of the State. Goods are sold either to merchants who visit the centres of production or to their agents at the district centre.

A weaver on an average requires a working capital of Rs. 100 for the purchase of yarn and other raw materials. If the goods are not sold immediately after they are manufactured, his capital is locked up and he is forced to borrow at high rates of interest

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from merchants by pledging the goods. The co-operative movement has made considerable progress among the weavers. In June 1952 their societies numbered 34. Their share capital and reserve fund stood at Rs. 1,24,341 and Rs. 1,95,840 respectively. The majority of these societies have been distributing yarn, and some of them have also been selling the produce of their members.

The Government cotton weaving schools at Hosaritti and Shirol, one Government cotton weaving demonstration party at Hebsur, and one Dyeing and Printing School at Gadag-Betgeri were functioning in the district during 1950. The cotton weaving schools and the Dyeing and Printing School trained 12 students each in a year. Besides paying weaving charges, Government paid stipends to the students at the rate of 6 annas per day. At the Dyeing and Printing School, monthly stipends were paid to students at the rate of Rs. 25 per head.

Hand Spinning.—Hand spinning is carried on in various parts of the district, notably at Asuti and Ron in Ron Taluka; Boganur, Navalgund, Gobbargumpi and Morab in Navalgund Taluka; Nargund in Nargund Peta; Uppinbetgeri, in Dharwar Taluka; Byahatti in Hubli Taluka; and Motebennur in Haveri Taluka. About 5,000 spinners do the work of spinning as a self-sufficiency measure and market the surplus *khadi*. About 190 looms are engaged in weaving *khadi* in the district. The yarn spun by hand is sufficient to meet the requirement of these looms. About 20,000 yards of surplus *khadi* are sold annually.

Two social service organisations, viz., the Karnatak Charka Sangha at Hubli and the Village Industries Committee at Ron have undertaken to promote hand spinning. The Karnatak Charka Sangha has put in about Rs. 50,000 in this industry, and the Village Industries Committee has put in Rs. 40,000.

Uppinbetgeri produces good quality coatings, and these find a good market all over Karnatak. They are in demand also in cities like Bombay and Ahmedabad.

Hand-loom Weaving—Woollen.

Hand-loom Weaving—Woollen.—Dharwar is an important centre also of manufacture of coarse woollen goods. Medleri *kamblis* are well-known all over the Deccan. The census of small-scale industries, 1951, records 403 establishments and 1,011 persons (about 600 men and 400 women) as engaged in "woollen spinning and weaving." All the establishments were in rural areas and all persons were returned as working whole-time. Most of the weavers are independent artisans. The Industrial and Economic Survey Committee, 1938-40, notes Medleri as a big centre with 150 looms and mentions the neighbouring village Airani as having 50 looms. The important centres are Airani, Dambal, Guttal, Konnur, Kotbagi, Lakkundi, Medleri, Motebennur, Naglur and Ranebennur.

The weavers of wool carry out all the processes from carding of wool to weaving and sizing in their own establishments. Their equipment consists of hand-bows for carding, *charkhas* (spinning wheel) for spinning, woollen frames for warping, pit throw-looms and accessories like healds, reeds and beams, etc., for weaving. One whole set costs about Rs. 100.

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Wool, sizing materials and colours are the raw materials required. Only some weavers use colours, while others use wool with its natural colour, which works cheaper. Most of the wool required is produced locally by the community of shepherds who maintain sheep and shear them regularly in the months of November and June. Local weavers, however, experience difficulty in obtaining an adequate supply of raw materials of the requisite quality, as they have to buy it in competition with the agents of mills from outside who make bulk purchases in local markets. It is reported that a large quantity of wool (about 100 wagons) is exported to Bombay, Mangalore and Madras every year from this district. Tamarind seed is used for sizing and it is imported from other districts though some quantity is available locally. The price of wool in 1950 was Re. 1 per pound and that of tamarind seed was Rs. 2 per bag.

The main product is blankets or *kamblis* as they are known locally. These are produced at all centres. The Government peripatetic schools and the Wool Weaving Institute at Gadag, have trained many weavers in the use of improved appliances to produce superior goods like rugs, woollen carpets, chair-mats, felt-caps and superior kinds of blankets.

The cost of manufacturing a blanket of average quality and of 50″×100″ size was, in 1950, about Rs. 13 of which nearly Rs. 7 represented labour charges for carding, spinning and weaving. A weaver requires about two days to weave a blanket and assisted by his family he can weave from 20 to 30 blankets of different sizes in a month valued at Rs. 200 to Rs. 300. Mostly spinning and weaving are done by the same family. But when a weaver is employed for wages, he is paid on piece-rate, and he usually gets one-third of the sale proceeds.

Goods are sold by weavers to local merchants and sometimes direct to consumers, mainly to agriculturists. The local merchants sell the goods to hawkers, who sell them in different markets in the district and outside, taking a profit ranging from Re. 1 to Rs. 3 per blanket. Medleri blankets are well known. There is, however, keen competition between hand-loom products and mill-products.

A weaver requires about Rs. 300, during the shearing season, to purchase wool enough to carry on his business. As he does not have sufficient funds to buy in the proper season all the wool required for the year, he purchases as and when required. He has, therefore, to pay higher price for the raw material, as the price of wool goes up from 50 to 100 per cent. during the off season. The dealers who stock wool make considerable profits.

There are five co-operative societies of wool weavers, one each at Ranebennur, Konnur, Kotbagi, Hirenarti and Chikkanargund. In 1950-51, the number of members of these societies stood at 1,048, and share capital and reserve fund stood at Rs. 7,548 and Rs. 7,938 respectively. The society at Ranebennur has popularized the production of superior woollen goods. A Government wool weaving demonstration school was functioning at Konnur for some

CHAPTER 6. Industries. SMALL-SCALE INDUSTRIES. Hand-loom Weaving—Woollen.

time, training weavers in the use of improved tools and in the production of various types of woollen goods. It was transferred in 1951 to Murgundi in Belgaum district. The Government has started a wool weaving institute at Gadag to give advanced training in wool spinning and weaving. The period of training is two years and monthly stipends are paid to students at the rate of Rs. 20 per head.

Lime-burning.

Lime-burning.—Lime-burning is a hereditary profession followed by men known as "Gangamat" or "Ambigers" or "Vaddars". The main centres of lime-burning are Hubli, Gadag, Dharwar and Haveri. The kilns are owned by families. About 125 families scattered over the district are employed in this industry. Though lime-burning is done throughout the year, it is more brisk in the fair season. The kilns are old-fashioned. The raw materials, i.e., lime-stone and fuel, are fed through the upper opening and the burnt lime is removed through the lower opening. The fuel used is mainly waste coal from railways. For kindling a kiln, cow dung cake and charcoal are used. These being costly, they find it cheaper to keep a kiln burning continuously once it is kindled.

The equipment used are simple, such as hammers, shovels, baskets and kilns, and copper pots for pouring water. Each family has two or three kilns working. The burnt lime is usually removed at intervals of 24 hours, but in the busy season, when there is more demand for lime, it is removed at intervals of 12 hours. Two sorts of limestones are used. One is a hard variety, which is used for making lime for mortar. The other is a soft variety which gives white lime for white-washing and for using with *pan-supari*.

The work is carried on mostly by men, as it involves hard labour. But if there are no male members in the family available for this work, women do the work of breaking the stone. When the family members cannot cope with the work, outside labourers are engaged on wages varying from Re. 1-8-0 to Rs. 2-0-0 per day.

The industry has to incur heavy charges for the transport of lime-stone and fuel. Generally donkeys are used for transport but trucks are used when the load is heavy.

Oodinakaddi-making.

Oodinakaddi- (incense stick) making.—About 200 persons, mostly women, are engaged in this industry at Dharwar, Hubli, Byadgi and Ranebennur. The merchants supply raw materials to these women workers who work at home and receive wages on piece-rate. Boys and girls are employed for packing and labelling the sticks. The busy season for this industry is from July to October when demand is heavy.

The raw materials are bamboo sticks, gum, charcoal powder, sandalwood (in powder form), red powder, synthetic perfumes, and *halmaddi* and *nakka*.* Many of these are brought from Bangalore and Mysore. Synthetic perfumes are purchased from Bombay and *halmaddi* and *nakka*, which are country drugs, are available locally. In 1950, the price of bamboo sticks was Rs. 12 per maund.

**Halmaddi* is a resin and *nakka* a kind of drug, both local names.

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SMALL-SCALE INDUSTRIES.
Oodinakaddi-making.

As many as 18 varieties of incense stick are manufactured, known by names like *Mahadev, Mailar, Umbar*, etc. In 1950 the cost of producing 90 seers of the *Umbar* variety was about Rs. 140, and the sale price of one seer was roughly Re. 1-8-0.

The products are sold both in the Dharwar district and in neighbouring districts like Belgaum, Bijapur and Kanara. The sales outside the Dharwar district are said to be nearly 50 per cent. of the production.

A woman worker makes 5 or 6 seers of incense sticks a day, and her wages at the rate of 3 annas per seer comes to a rupee or more.

A merchant has to invest an amount varying from Rs. 4,000 to Rs. 5,000, as the raw materials are costly and their supply is not regular and adequate.

The Hubli Gramodyoga Sahakari Sangh has organized a co-operative society which produces scented sticks. It had a membership of 25 in 1951, and its share capital was Rs. 5,560.

Oil-pressing.

Oil-pressing.—The Dharwar district has nearly 2,80,000 acres under oil-seeds, and oil-pressing forms an important small-scale industry in the district. The census of small-scale industries, 1951, records 64 establishments and 361 persons as engaged in this industry. Forty of these establishments employing 232 persons were in urban areas. The more important centres of oil pressing are Annigeri, Gadag, Hubli, Laxmeshwar and Nargund. Oil is crushed in *ganas* worked by bullocks. About 300 *ganas* are working in the district. An investment of nearly Rs. 2,000 is required for an establishment of one *gana* worked by one bullock. The *ganas* are generally of the old Kulu type, but 50 are of the Wardha type.*

The oil-seeds used are generally groundnut and safflower (*kusubi*), both of which are grown in the district. One hundred pounds of groundnut gives approximately 40 lbs. of oil and 60 lbs. of cake. The demand for the products is local. The big oil mills offer keen competition to the local oilmen in the market. Lack of sufficient funds to purchase raw materials at the right season renders the oilman's business uneconomic. The difference between the purchase price of groundnut and the sale price of the oil and cake produced from it very often gives the oilman little more than the average wages of a daily worker, namely Re. 1 or Re. 1-8-0 a day.

Oil crushed in *ganas* is considered wholesome, and some agriculturists get their *kusubi* seed crushed through village *ganas*. The oilman has to give to the agriculturist a fixed quantity of oil according to the quantity of seed given for crushing, retaining for himself, as part of his wages or profit, the oil-cake and the surplus oil. Women are engaged for preparing the seed for crushing.

The oilman's occupation is hereditary. He works from 8 to 10 hours a day and earns only a bare subsistence. The general economic condition of oilmen is not good.

*Kulu type is the name for existing *ganas*, and Wardha type is an improvement over the existing ones.

CHAPTER 6. — Industries. SMALL-SCALE INDUSTRIES. Oil-pressing.

The Bombay Village Industries Committee have started oil-crushing at Byahatti and some other places in the district. The Hubli Gramodyoga Sahakari Sangh has also set up two *ganas* at Bengeri in Hubli Taluka. A couple of years ago, an amount of Rs. 5,000 was sanctioned as loan to this Sangha by the Joint Registrar for Industrial Co-operatives and Village Industries.

Parched and Beaten Rice.

Parched and Beaten Rice.—The parched and beaten rice industry is a fair-sized small-scale industry in the district especially in the *malnad* area. The number of workers engaged in the industry is estimated at about 1,200 and they are mostly settled in Gadag, Dharwar, Hubli, Kalghatgi, Ranebennur, Haveri, Hirekerur, Byadgi, Hangal and Shiggaon. According to the census of 1951, 1,573 workers were engaged in processing and manufacture of grains and pulses. As a measure of State control over paddy, which prevailed in post-war years, the establishments (called *bhattis*) engaged in the industry were working under licences obtained from the District Magistrate.

All the establishments are owned and run by individuals. On an average, four persons are required to work one establishment. Women do the work of processing paddy. In the case of parched rice or *churamari* the paddy is first boiled, then dried on the oven, dehusked and then the rice is parched on the oven with sand. The parched rice is taken from the oven separated from the sand with a large iron *sieve* specially prepared for the purpose. In the case of beaten rice, the paddy is kept soaked in hot water for a day and it is fried on the oven and taken for beating in the "*avalakki rate*". This is a simple mechanism consisting of a wooden lever, at one end of which is fixed an iron rod to serve as hammer, and at the other end the operator works the lever with his leg. The prepared paddy is put in a stone mortar and beaten.

The raw materials required are paddy, *kusubi chatta* (safflower husk) to serve as fuel for *churamari bhatti*, and wood fuel for beaten rice. Paddy is got locally. The tools and equipment required are oven, iron sieve with handle, pan for boiling paddy and hammer with lever arrangement for beating rice. In the case of *churamari* women do the work of processing paddy and men do the work of parching the rice. In the case of beaten rice, usually women do all work, except the working of the lever for which men are engaged.

Beaten rice is mostly consumed locally, but parched rice is also exported to other market centres. There are also master workers in this industry who supply paddy and manufacturing charges to other workers and take back from them a quantity of the manufactured rice fixed in relation to the quantity of paddy supplied. Usually for one bag of paddy five bags of parched rice (about 112 seers by measure) are returned. Putting in an average day's work, four workers can convert one bag of paddy into parched rice. A sum of Rs. 13 is paid as manufacturing charges. After paying Rs. 5 for meeting the cost of fuel (i.e. five bags of *kusubi chatta*) the four workers together get as wages Rs. 8 a day.

There is one co-operative society for these workers organised at Hubli. In 1950, it had 109 members and its funds amounted to Rs. 945. Owing to State control over paddy*, this society was not able to do any work in 1950, as it could not secure any permit for purchase of paddy.

Pottery.

Pottery.—Pottery in the district is of two types, earthenware and vessels carved from a soft variety of stone. The census of 1951 records 1,275 persons as engaged in this industry, distributed equally between urban and rural areas. Hubli, Dharwar, Laxmeshwar, Shigli, Kalghatgi, Belgalpeth and Mugud are the important centres of earthenware, and Belgatti in Shirhatti taluka is well-known for stone pottery.

The equipment of potters working on earth consists of the simple potter's wheel, frames and buckets. The manufacture of earthen vessels depends more on the skill of the hand than on equipment. Black and porous earth is used. It is properly kneaded before use. When the vessels are dry, they are baked in furnaces. A potter's family can manufacture 1,000 pots per month, and sell them at a price of about Rs. 100. The main items of cost are labour and transport, the cost of earth and fuel being negligible.

The variety of stones for making stone pots is found near Belgatti in Shirhatti taluka. The Waddars (stone cutters) quarry this soft stone and shape it with chisels into pots and other utility articles like "hanchu" (baking pan) and plates. The workers take these wares to Dharwar, Hubli, etc., for marketing. Stone vessels are used specially for preparing curds and curries and storing pickles, etc. The use of these vessels is slowly diminishing in towns. Villagers and conservative people continue to buy them as they believe that certain preparations when cooked in them taste better than when they are cooked in copper or brass vessels.

The market for earthenware is mostly local, but stone articles are sold outside the district. Some potters take their wares to the markets and sell them direct to the customers; others sell them to master workers.

Sericulture.

Sericulture.—The Dharwar district has been found to be climatically quite suitable for sericulture, and therefore Government is trying to foster this industry in the district. There are 20 farms in the district that are engaged in the production of cocoons. Of these 15 are owned by cultivators, 3 by the State Government and 2 by the Bombay Silk Filatures Ltd., a company working in Modge in Belgaum district, mainly for the purpose of reeling the cocoons and spinning the raw silk into thread. These farms are located in the talukas of Dharwar, Hangal, Hirekerur, Kundgol and Shiggaon.

Bamboos, which are required for making appliances for rearing silk worms, are available in the forests of the Dharwar and Belgaum districts. The appliances are manufactured in Hubli, Dharwar and Mugutakhan Hubli. Mulberry is grown on the farms and seed cocoons are supplied by the Government.

*Control was lifted in December 1953.

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The Government farms are equipped, besides the usual implements, with thermometers, alarm time-pieces, spring balances for weighing leaves, measuring tapes, disinfection sets and reeling machines.

The cost of production of cocoons consists in the cultivation of mulberry to feed the silk worms, and rearing of silk worms. The cost of producing one pound of cocoons is estimated to be about Re. 1-8-0. The total quantity of cocoons purchased by the Bombay. Silk Filatures Ltd. from all Dharwar farms other than their own totalled only 441 lbs. from 1945 to end of June 1948. But during the year 1st July 1948 to 30th June 1949, they could purchase 343 lbs. from all the Dharwar farms, except their own.*

In the case of farms owned by cultivators, the cultivators themselves work in the farms. They work only part time. In the farms owned by Government and the Bombay Silk Filatures Ltd., labour is employed for wages on a monthly or weekly basis. In the Government farms the male labourers are paid daily wages of Re. 1-4-0 or Re. 1-6-0 and female and boy labourers twelve or thirteen annas.

Government gives interest-free tagai loans of Rs. 150 to an agricultural family engaged in this industry. A subsidy of Rs. 50 per acre is also given up to 10 acres, provided 200 lbs. of cocoons are produced during a year. Agriculturists are trained at Kallapur and Hirekerur Government farms and are paid a stipend of Rs. 25 each per month.

Tanning and Leather Working.

Tanning and Leather Working.—The 1951 census records 2,803 persons as engaged in the manufacture of leather, leather products and footwear. One thousand of these persons were in urban centres and the rest in rural area. Tanners and leather workers are mostly independent artisans, and only in shops in the urban centres are they found working for wages. The occupations are hereditary and are carried on throughout the year.

Excepting the pounding of babul bark and *hirda* (myrobalan) which is done by women, all the other processess are carried on by men Important centres of tanners are Dambal, Dharwar, Gadag, Garag, Hubli Konnur, Lakkundi, Medleri, Neglur, Ranebennur and Tuttal; and of the leather workers are Gadag, Hangal, Haveri, Hubli, Kalghatgi, Mundargi, Navalgund and Ranebennur.

The method of tanning employed is what is called "bag-tanning," as opposed to "pit-tanning" which requires large capital and is, therefore, not within the means of the average village tanner. The tanners' equipment consists of tanning pits and a few simple instruments such as cutters, wooden blocks and marble stones. Their raw materials are raw hides, *hirda* (myrobalan), *babul* bark and lime, all available locally. The whole process of bag-tanning takes about a month. The methods used are crude and the water used is dirty, with the result that the product suffers in quality. A tanner and his family can tan 20 pieces of buffalo hide in a month.

*During the year 1950-51 the company closed its filatures and gave up reeling of cocoons. The Government Silk Farm at Hindalge therefore took up the work of reeling all the cocoons produced in the districts of Dharwar and Belgaum.

In 1950, the cost of production of one tanned buffalo hide was approximately Rs. 35, out of which Rs. 3 represented wages. The monthly income of the tanner varied between Rs. 75 and Rs. 80. For lack of funds and machinery, the fleshings are thrown out and are not made use of for the manufacture of glue.

These leathers are mostly consumed for making *chappals* (footwear), *mōts* (buckets for lifting water), and other agricultural implements. The market for them is, therefore, mostly local. They are taken out for sale to weekly bazars and to fairs. When stocks accumulate the tanner goes round the villages and sells the leather to village shoe-makers.

A few years ago, two Government demonstration parties were working at Garag and Hubli to train tanners in the use of improved methods. The one at Garag was transferred to the Kanara district and the other to Ranebennur. The one at Ranebennur is a regular school where about 12 students are trained annually. The school imparts training in horn-working also. Some tanners at Gadag, Hubli and Mundargi have adopted the chrome process of tanning and they manufacture leather required for belting in mills.

There are two co-operative societies of tanners, one at Hubli and the other at Gadag. Their combined membership was 45 in 1950, and share capital Rs. 1,325.

In 1950, a tanning factory on the joint stock basis was started at Mundargi.

The leather workers' equipment usually consists of *ari* (awl), *rapi* (knife), and *tōcha* (poker). In preparing shoes sewing machines are used. Sole leather and chrome leather, part of which is imported from Bombay and Madras, are used. Other things required are nails, string and polishing materials. The urban workers produce footwear, suit cases and other goods which are generally of quality and finish superior to those produced by village workers. The latter produce mostly footwear and leather *mōts* (buckets for lifting water). The leather *mōts* are now being substituted by iron ones. One artisan can produce two pairs of chappals in a day. In 1950, the raw materials for the two pairs cost about Rs. 4-8-0. The urban worker who had a ready market near him could sell them for Rs. 7-8-0 and make an earning of Rs. 3 per day. The village artisan, not having a market near-by, got less. His monthly income averaged only Rs. 40.

Markets for the products are found both in and outside the district. Dharwar *chappals* are known for their durability. The village artisans sell their products in the weekly markets.

There are two co-operative societies of shoe-makers, one at Dharwar and the other at Haveri. In 1950, one of them had a membership of 30 and share capital of Rs. 1,250; and the other's membership was 20 and share capital Rs. 1,000.

The general condition of tanners and leather workers is not good. They belong to the backward classes and are illiterate. They do not have the necessary funds to invest in their business and are generally under debt to village *sowcars* or middlemen.

CHAPTER 8.
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Industries.
SMALL-SCALE INDUSTRIES.
Wood-Turning and Lacquer Work.

Wood-Turning and Lacquer Work.—A few decades ago, more than a hundred families in the district were engaged in wood turning and lacquer work. In 1953, there were in all not more than 15 families scattered over Hubli, Gadag and Kalghatgi.

They work on wood of different trees, like teak, sisal, polki, haldi and umbar, with lac, colours, gum and glue, all of which are available locally. The tools used are old-fashioned, consisting of lathes, chisels and saws, all of them costing about Rs. 50. The articles produced are toys, idols, palanquins, cradles and cots. All processes are done by hand on lathes. The finished goods are sold both in and outside the district, mostly during festivals. The demand for these goods is on the decline, as cheaper and more durable substitutes made of iron are capturing the market. The business requires about Rs. 500 as working capital. There is no co-operative society of these artisans.

CHAPTER 7—FINANCE.

INTRODUCTION : It is intended to give in this chapter a brief account of the various institutions that operate in the district in what may broadly be described as the field of finance. The nature of their functions is two-fold, to attract funds from the public in different ways and then to utilize that money in serving the needs of those who require it, particularly agriculturists, industrialists and traders. The successful functioning of these intermediaries is beneficial both to the lender and to the borrower and therefore to the people in the district at large. The extent of their activities is some measure of the economic progress in the district.

The agencies that are engaged in these activities are co-operative societies, co-operative banks, joint stock banks and money-lenders. The funds at the disposal of the societies and banks are of two types, firstly their own capital consisting of share capital and accumulated reserves; and secondly deposits on various terms received from the public. Besides these institutions, there are insurance companies, the main business of which is to receive large sums of money from the public by way of premia for insurance. Sometimes they also advance loans on insurance policies. By means of post office savings banks and national savings certificates the State taps the smaller savings of the public. The State also floats public loans and collects the surplus funds from the public to some extent. The State in turn makes sizable advances by way of loans to agriculturists, industrialists, petty artisans, etc. Public limited companies other than banks and insurance companies, often succeed in selling their shares to the people in the district and thus attract some of its investment capital. Many of them also accept deposits from the public at favourable rates.

It is not possible to give a complete or an accurate assessment of the part which each one of the abovementioned agencies plays in the financial activity in the district. The data for making such an assessment are not available. Most of the banks, insurance companies and public limited companies that operate in a district are only branches of institutions which are registered outside the district in a metropolitan city like Bombay. District-wise statistics about their dealings cannot be obtained easily. It is also not possible to estimate the amount invested in Government securities. Complete information even with regard to the business of money-lenders is not available because the Bombay Money-lenders Act (XXXI of 1946) does not cover their entire operations. An attempt

CHAPTER 7. — Finance. INTRODUCTION.

has, however, been made to estimate the total amount of deposits usually held by branches of all banks that operate in the Dharwar district but have their head offices outside.

The Dharwar district had, in 1951, 245 licenced money-lenders; 806 co-operative credit societies and banks including 4 land mortgage banks, 14 urban banks, and one district central co-operative bank; two banking companies with registered offices in the district; and 14 banks registered outside the district had 36 branches opened at 15 places in the district; two insurance companies with registered offices; 37 public and 36 private limited companies registered in the district and operating in various businesses.

The first co-operative society to be registered in the State of Bombay under the Societies Act of 1904 of the Government of India was located in the Dharwar district, and the co-operative movement in the district is now fairly well advanced.

In 1951, the amount of loans advanced by money-lenders was Rs. 1·6 crores; the working capital of co-operative societies and banks amounted to Rs. 3·4 crores. Deposits with joint stock banks, and amounts invested in post office savings banks and national savings certificates amounted to Rs. 1·9 crores in 1950.

Tagai loans advanced by the State Government in 1950 amounted to Rs. 17·4 lakhs.

The paid up capital of both public and private companies amounted to nearly Rs. 60 lakhs during 1951

MONEY-LENDERS.

MONEY-LENDERS: *Money-lenders Act, 1946.*—With the enforcement from 17th November 1947 of the Bombay Money-lenders Act (XXXI of 1946) throughout the State all persons and institutions with the exception of those expressly excluded by the Act (such as scheduled joint stock banks, co-operative societies, etc.) were required to take out licences to carry on the business of money-lending The provisions of the Act required the money-lenders to maintain their accounts in a prescribed form* and prescribed the maximum rates of interest to be charged by them on secured and unsecured loans. In the light of the experience gained on the working of the Act, some amendments were made to it subsequently to facilitate stricter enforcement of the Act, and to remove genuine hardships caused to money-lenders and to certain borrowers. The most important of the amendments may be said to be the one that enabled the Government to vary the maximum rates of interest which the money-lenders may charge. Except for sections 23 and 25†, the Act excluded loans to traders from all the provisions.

* Under section 22 of the Act certain banks and companies were exempted from sections 18 to 21 relating to maintenance of accounts. By a subsequent amendment all banks as defined by the Banking Companies Act were entirely removed from the purview of the Act.

† Section 23 lays down that no Court can decree, on account of interest, a sum greater than the principal of the loan due on the date of the decree, and section 25 gives the State Government power to fix the maximum rates of interest for any local area or class of business.

The number of money-lenders holding valid licences as on 31st July 1949, i.e., after one year and a half of the working of the Act, was 275. The number decreased to 228 by July 1950, and rose again to 245 by July 1951. The amount of loans advanced by them during the period from November 1947 to August 1950, was Rs. 33·5 lakhs,* and during the year from August 1950 to July 1951 was Rs. 34·9 lakhs.*

The figures given above of licenced money-lenders and of the loans advanced, however, cannot be taken as indicative of the full extent of the business of money-lenders in the district, for two reasons. Firstly, the scope of the Act excludes all loans to traders; it also excludes certain institutions from the obligation to maintain accounts in the prescribed form and supply to each debtor and the Assistant Registrar of Money-lenders a statement of accounts relating to the loan taken by the debtor. Secondly, the number of persons who have taken out licences appears to be much smaller than those who were believed to be carrying on the business of money-lending before the Act was enforced. The money-lenders as a class did not favour the passing of the Act and it seems that when it was enforced they did not respond to it adequately. Those who have not taken out licences have either withdrawn from their business or have been carrying it on surreptitiously.

Some money-lenders have taken advantage of the exclusion by the Act of loans to traders to defeat the provisions of the Act. The Registrar General in his Administration Report for the year 1950-51 remarks as follows :—

"Our experience warrants the belief that the money-lenders have not been slow in resorting to a number of subterfuges in evading the provisions of the law. Under the scheme of the Act loans to traders are exempted from the provisions of the Act except for the purposes of section 23 and section 25. A number of money-lenders are found to be advancing loans to persons who really are not traders as defined in the Act and it is difficult to detect this manner of illicit trading. Transactions which in pith and substance are nothing but loans to persons on promissory notes are made to assume the garb of advances on the basis of hundis. This mode of trading is particularly prevalent amongst persons who in the past called themselves bankers and did money-lending business in addition to banking. The loan transactions are also taking place in the form of conditional sale deeds as also purchase and sale transactions."

The following table shows the amounts of loans advanced by licenced money-lenders to non-traders, and, as far as available, to traders for different periods since the enforcement of the Act up to 31st July 1951 :—

* The amounts Rs. 33·5 lakhs and Rs. 34·9 lakhs include loans of Rs. 3·4 lakhs and Rs. 2·9 lakhs respectively advanced to non-traders by banks and companies exempted under section 22.

CHAPTER 7.

Finance.
Money-lenders.

TABLE No. 1.

Dharwar District—Transactions of Money-lenders between 17th November 1947 and 31st July 1951.

Period.	Loans to traders by		Loans to non-traders by		Total.
	Money-lenders not exempted under section 22.	Banks and Companies exempted under section 22.	Money-lenders not exempted under section 22.	Banks and Companies exempted under section 22.	
	Rs.	Rs.	Rs.	Rs.	Rs.
17th November 1947 to 31st July 1948.	11,55,301	7,85,185	4,53,493	26,983	24,20,962
1st August 1948 to 31st July 1949	31,93,051	15,24,502	15,87,922	88,687	63,94,252
1st August 1949 to 31st July 1950	35,05,242	32,99,576	9,74,615	2,25,076	80,04,509
1st August 1950 to 31st July 1951	67,75,842	57,38,503	31,92,975	2,94,764	1,60,02,084

The figures in the above table show two things prominently. First, considerably higher sums were lent in the last year, *viz.*, 1950-51. Secondly loans to traders, themselves a fraction of the total loans advanced to them, far exceed the loans to non-traders the regulation of which is the main objective of the Act. The higher figure in the last year may be due to a greater measure of response to the Act on the part of the money-lenders as a result of certain concessions made to them by amendments to the Act.

Rate of Interest.

The maximum rates of interest prescribed by the Act originally were 6 per cent. on secured loans and 9 per cent. on unsecured loans. But since 5th July 1952, Government have fixed those rates at 9 per cent. and 12 per cent. respectively.

Various classes of money-lenders.

The class of money-lenders includes a variety of individuals. Only a few of them do money-lending business exclusively and the rest combine with money-lending some other business both in towns and villages. The Bombay Provincial Banking Enquiry Committee in its report (1929-30) lists the following among indigenous credit agencies apart from indigenous bankers who were classed separately :—

(1) Money-lenders—

(*a*) village money-lenders,

(*b*) town money-lenders,

(*c*) land-owner or agriculturist money-lenders,

(*d*) goldsmiths and dealers in ornaments who specialise in loans secured by pledge of ornaments,

(*e*) moneyed persons of all classes who invest surplus funds in loans.

(2) Shroffs (or sarafs) and other persons dealing in *hundis*.

(3) Merchants, commission agents and *dalals*.

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Finance.

MONEY-LENDERS.

Various classes of money-lenders.

Though nearly 25 years have passed since the report was published, the variety of individuals doing money-lending business does not seem to have diminished. Enquiries showed that in the district, the licenced money-lenders, small as their number has become as a result of the Money-lenders Act, included persons who were traders and merchants, sarafs dealing in gold and silver ornaments, commission agents and dalals, landlords and moneyed persons of all classes. It may be noted, however, that a certain number of persons with small surplus funds who used to lend money occasionally find it now difficult to do so under the Act and many have not taken out licences.

Nature of business.

According to information given to us, only 25 out of the total number of licenced money-lenders in Hubli City were engaged in money-lending business exclusively. About a hundred were sarafs dealing in silver and gold ornaments. A few were landlords, and the rest traders and merchants. In Gadag, another town in the district which in importance yields place only to Hubli, the licenced money-lenders included many commission agents and a few rich individuals who did money-lending exclusively.

Regarding the other business of the money-lender in the village, the report of the Bombay Provincial Banking Enquiry Committee (1929-30) says the following :—

"The village sowcar combines trading with money-lending. He generally keeps a retail shop and the villagers buy from him articles of daily necessity mostly on credit. He is also a purchaser of local products and a dealer in imported articles. In some places he also acts as commission agent to the town money-lender or merchant and transmits the harvested crops to him. He also serves as a marketing and selling agent to agriculturists."

Except for a few of the sarafs in Hubli, the money-lenders do not seem to be dealing in hundis. The Hubli sarafs who do this business mostly have relations with their counterparts in Bombay.

Money-lenders, excepting for a very few, do not accept deposits from the public. It is reported that people deposit their moneys with merchants rather than money-lenders. The latter carry on their business of money-lending on their own capital supplemented by their earnings from other businesses which they usually follow. Some money-lenders in towns who are also merchants or commission agents have access to the resources of the organised banks, both joint stock and co-operative.

Usually advances are made by money-lenders for a period from six months to one year. Money is borrowed generally from September to November and returned during the months from March to June. Movable property like gold and silver, promissory notes, Government securities or industrial papers, are the most common forms of security accepted. For some reasons, including recent legislation on tenancy, debt adjustment, and money-lending, now-a-days money-lenders do not favour immovable property as security. Ordinarily they do not also advance loans on personal

CHAPTER 7. — Finance. MONEY-LENDERS. Nature of business.

security, except to a few individuals intimately known to them or to other members of the same profession. Although transactions on personal security are few in number, the amount involved in them is quite large. When money is advanced to another member of the same profession usually the period is a few days. Loans to agriculturists are often made in kind and also repaid in kind.

Important place in rural economy.

Money-lenders can be placed in two categories, viz., town money-lender and village money-lender. The village money-lender advances loans usually to agriculturists. The field of operation of the town money-lender is larger. His clients are mainly small merchants, workers and salaried employees. The town money-lender who advances loans to agriculturists is usually a commission agent. He makes loans to the agriculturist at the time of sowing, stipulating that the produce harvested should be marketed through himself and repayment made when the produce is sold. He also makes advances to small industrialists in the town by way of sale of raw materials on credit; e.g., he sells cotton and groundnut on credit to owners of gins and oil mills. Some of the commission agents themselves borrow from big money-lenders.

The village money-lender, despite the growth, during the last fifty years, of other agencies supplying credit, such as co-operative societies and banks, continues to occupy an important place in the rural economy of the district. As the Money-lenders Act has been operative only for a short period and money-lenders as a whole did not adequately respond to the measure when it was enforced, the figures of loans advanced by licensed money-lenders do not help in assessing the part the money-lender plays in the economy of the district. His methods no doubt have sometimes been questionable and the conditions attaching to the loans, including the rate of interest, have been burdensome to the borrowers—and these have now been sought to be removed by legislation—but he has been a ready and indispensable source of credit to borrowers, especially in the village, and for all purposes.

The Bombay Provincial Banking Enquiry Committee (1929-30) surveyed a few villages of this district and the report contains details of a few cases of borrowing. Of these details, only the amount borrowed, purpose of loan, and security for debt are reproduced below as others have lost their relevance in view of the Money-lenders Act that is in operation now.

Serial No.	Amount borrowed		Purpose of loan.	Security offered.
	Cash.	Kind.		
	Rs.			
1	...	2 bags ragi.	Domestic expense ...	Personal.
2	112	...	Weeding ...	A contract deed.
3	400	...	Purchase of bulls ...	Promissory note.
4	700	...	Domestic expenses ...	Do.

Serial No.	Amount borrower.		Purpose of loan.	Security offered.
	Cash.	Kind.		
	Rs.			
5	22	...	To buy leather for making sandals.	Personal.
6	180	...	To buy seed and to repay petty debts and for general expenses.	Gold ornaments.
7	50	...	Domestic expense ...	Mortgage of house.
8	1,250	...	To clear up trade loss ...	Sale deed.
9	04	...	Domestic expense ...	Lease deed in which payment of rent for six years in advance is acknowledged.

The immediate effect of the Money-lenders Act has been to curtail this source of credit to the borrowers. This is partly reflected in the increase in demand for tagai loans and loans from co-operative societies in the years following the enforcement of the Act.

Agricultural Debtors' Relief Act.

Agricultural Debtors' Relief Act.—Even before the Money-lenders Act was passed, the Government had brought into operation on a small scale the Bombay Agricultural Debtors' Relief Act, 1939. It was enacted with a view to reducing the aggregate indebtedness of genuine agriculturists so as to bring it reasonably within the compass of their capacity to repay. The term "agriculturist" as defined in the Deccan Agriculturists' Relief Act, 1879, which too had been enacted to deal with the problem of agricultural indebtedness, was found to be actually bringing into its fold not only genuine agriculturists of the cultivator class, but also pseudo-agriculturists. Under the term "debtor" as defined in the Bombay Agricultural Debtors' Relief Act, the indebted person must be a holder of land and must also be cultivating land personally. Further his income from sources other than agriculture should not exceed a certain maximum limit. Income from land got cultivated by tenants was to be regarded as non-agricultural income under the Act.

The above Act was first applied to one or two selected talukas of a few districts of the State, including Dharwar. In the light of its working in those areas, the Act was amended in 1945, and was applied to selected talukas of all districts except Bombay Suburban District, and from February 1947, it was applied to the whole of the State. In 1947, it was once again amended to introduce radical changes, one of which was the transfer of the administration of the Act from Debt Adjustment Boards, created previously, to Civil Courts.

The application of the Act has been restricted to debts not exceeding Rs. 15,000 in any individual case. The rate of interest in case of awards should not exceed 6 per cent. per annum or such less

CHAPTER 7. — Finance. MONEY-LENDERS. Agricultural Debtors' Relief Act.

rate as may be notified in that behalf by the State Government or the rate agreed upon between the parties when the debt was originally incurred or the rate allowed by the decree in respect of such debts, whichever is the lowest. For the co-operative years 1948-49 and 1949-50 (July to June), Government had fixed 4 per cent. per annum as the rate of interest for the purposes of awards passed under section 32 (2). In the case of awards passed in favour of land mortgage banks under section 33, the bank is entitled to recover the amount due to it from the debtor together with interest at such rate not exceeding 6 per cent. per annum as the State Government may notify in that behalf. Government had fixed 6 per cent. per annum as the rate of interest for the co-operative years 1948-49 and 1949-50 for the purposes of an award made under section 33 (3) of the Act.

When the Act was first applied to this district in 1942 it was restricted to Navalgund Taluka. At the second stage in 1945, it was extended to include Gadag and Ron Talukas and Mundargi and Nargund Petas. The rest of the district was brought under the operation of the Act from 1st January 1947.

Statistics relating to working of Act.

The following table shows the results of the working of the Act in the district up to 30th June 1953 :—

TABLE No. 2.

DHARWAR DISTRICT—WORKING OF THE BOMBAY AGRICULTURAL DEBTORS' RELIEF ACT, 1947.

—	From 1st July 1949 to 30th June 1950.		From 1st July 1950 to 30th June 1951.	
	Number.	Amount involved.	Number.	Amount involved.
		Rs.		Rs.
1. Applications received from debtors and creditors under -				
(i) Section 4(1)* ...	46,907	......	2,908	......
(ii) Section 9* ..	465	......	...	......
(iii) Section 10* ...	4,490	......	267	......
2. Applications withdrawn by —				
(i) Debtors ...	727	......	49	......
(ii) Creditors ...	73	......	15	......
3. Applications involving—				
(i) Money claims ...	...	5,45,50,845	...	9,30,810
(ii) Sale and mortgage transactions ..	...	1,04,68,063	...	4,40,247

CHAPTER 7.

Finance.
MONEY-LENDERS.
Agricultural Debtors' Relief Act.
Statistics relating to working of Act.

	From 1st July 1946 to 30th June 1950.		From 1st July 1950 to 30th June 1951.	
	Number.	Amount involved.	Number.	Amount involved.
		Rs.		Rs.
4. Applications disposed of—				
(i) On preliminary issues* ...	12,094	74,70,025	1,776	12,54,037
(ii) By adjudicating debtors as insolvent ...	113	63,695	25	13,245
(iii) By passing awards ...	7,633	46,01,327	2,195	15,60,133
(iv) Other reasons ...	18,199	1,24,78,862	4,051	29,46,882
5. Appeals preferred against awards.	246	......	74	......
6. Amount by which debts were reduced under item 4(iii) above...	......	25,56,304	...	11,70,729
7. Awards taken by land mortgage banks* ...	7	13,132	...	......

It will be noticed from the above table that the two important heads are the applications disposed of by passing awards and the amount by which debts are reduced. During the period from 1st July 1946 to 30th June 1950 debts totalling Rs. 46,91,327 were reduced by Rs. 25,56, 304, i.e., the scaling down was by 54 per cent., and during the period from 1st July 1950 to 30th June 1951, debts totalling Rs. 15,60,133 were reduced by Rs. 11,70,729, i.e., nearly 75 per cent.

*Explanations to some of the headings in the table :—

Section 4 (1): Any debtor ordinarily residing in any local area for which a Board was established under section 4 of the repealed Act on or after the 1st February 1947, or his creditor, may make an application before 1st August 1947 to the court for the adjustment of his debts.

Section 9: Notwithstanding anything contained in the preceding sections, if during the pendency of proceedings before the court or the court in appeal as the case may be, a settlement is arrived at between a debtor and all his creditors and if such court is satisfied that the settlement has been made by the debtor voluntarily and is for his benefit, such court may make an award in terms of such settlement.

Section 19: All suits, appeals, applications for execution and proceedings pending before a District Judge under section 53 of the Dekkhan Agriculturists Relief Act, 1879, in respect of any debt pending in any civil or revenue Court shall, if they involve the question whether the person from whom such debt is due is a debtor and whether the total amount of debt due from him exceeds Rs. 15,000 be transferred to the court.

On preliminary issues: These issues are whether the person is a debtor within the meaning of the Act, and whether the amount of debt involved is less than Rs. 15,000.

Awards taken by Land Mortgage Banks: In case the adjusted debt of a debtor exceeds half the value of his immovable property and his creditors agree to scale it down further but still the debtor fails to pay the debts the court will send a scheme to a local land mortgage bank embodying the terms of the award for its acceptance and payment to the creditors, and the bank is entitled to recover the amount specified in the award from the adjusted debtor in such instalments as the court may fix.

CHAPTER 7. — Finance. CO-OPERATIVE CREDIT SOCIETIES AND BANKS.

CO-OPERATIVE CREDIT SOCIETIES AND BANKS: These consist of agricultural co-operative credit societies, multi-purpose societies, land mortgage banks, non-agricultural credit societies such as urban, co-operative banks, salary earners' societies, etc., and a district central co-operative bank.

Agricultural Co-operative Credit Societies. *Constitution.*

Agricultural Co-operative Credit Societies.—These societies, constituting the bulk of the co-operative credit societies, are engaged in the supply of short term and intermediate term (not exceeding five years) finance to agriculturists. Each society has usually only a single village as its area of operation, but in some cases hamlets and smaller villages in the neighbourhood for which it is not feasible to organise separate societies are also included in its jurisdiction. Membership is open to all residents of that area who satisfy certain conditions laid down in the bye-laws. The liability of members is unlimited.

Funds.

Funds are raised in any or all of the following ways, viz., (*a*) by entrance fees; (*b*) by issue of shares; (*c*) by receiving deposits from—(i) members, and (ii) non-members residing within a radius of five miles from the village of the society; (*d*) by raising loans and overdrafts from other co-operative credit societies or from financing institutions; and (*e*) by donations. The face value of each share is generally Rs. 5, and a member is allowed to hold any number of shares not exceeding 600.

The societies accept savings deposits and deposits fixed for not less than six months. Savings deposits are accepted from members only on conditions laid down in the bye-laws. The rate of interest on deposits is fixed by the managing committee, with the previous approval of the financing agency.

Nature of loans.

Loans are granted for agricultural and domestic purposes. They may be for a short-term (not exceeding one year) or for an intermediate term (not exceeding three and, in some cases, five years). Short term loans are granted for purposes of meeting expenses on seed, manure, weeding, etc. Intermediate term loans are granted for two purposes, *viz* (1) for purchase of bullock carts, iron implements, etc., and ceremonial expenses, the period of the loan being three years, and (2) for payment of old debts and works of land improvement, the period of the loan being five years.

There is a limit fixed as normal credit for each member and loans beyond this limit are not advanced to him. Normal credits are fixed for each member. The total outstandings by way of loans cannot, in the case of any member, exceed ten times the amount of shares standing to his credit in the society. Loans are given mostly on the personal security of the borrower supplemented by two good sureties who are members of the society. The society may also take mortgage of immovable property or of crops as collateral security. Loans are given in cash, but where the purpose of the loan permits and a suitable organisation exists loans are advanced in kind.

CHAPTER 7.

Finance.

CO-OPERATIVE CREDIT SOCIETIES AND BANKS.

Agricultural Co-operative Credit Societies.

Rate of Interest.

The rate of interest charged by agricultural co-operative credit societies depends upon their financial position as also on the rate at which they borrow from the financing agency. They have taken steps to reduce the rate to 6¼ per cent. To enable the societies to reduce the rate of interest without loss to themselves, Government have offered various facilities by way of subsidies to meet certain expenses of the societies.

Number, membership and working capital.

The number of agricultural co-operative credit societies in the district of Dharwar during the year 1938-39 was 452 with a membership of 26,613, and their working capital was Rs. 39,67,060. By 1950-51, the number had increased to 652, membership to 50,957 and working capital to Rs. 79,50,651. The figures for 1950-51, however, include the societies in the State areas merged in the Dharwar district in 1949.

Statistics of working (1938-51).

The following table shows the working of these agricultural credit societies (unlimited) for some of the years between 1938-39 and 1950-51 :—

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Finance.
CO-OPERATIVE CREDIT SOCIETIES AND BANKS.
Agricultural Co-operative Credit Societies.
Statistics of working (1938-51).

TABLE No. 3.

DHARWAR DISTRICT—STATISTICS OF WORKING OF AGRICULTURAL CREDIT SOCIETIES (UNLIMITED) (1938-51).

Year.	Number of Societies with membership in brackets.	Loans made during the year to		Loans due by			Loans and Deposits held at the end of the year from		
		Individuals	Banks and Societies.	Individuals	Of which overdue	Banks and Societies.	Members	Non-members.	Societies.
1	2	3	4	5	6	7	8	9	10
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1938–39 ...	452 (20 613)	5 19,098	.	30 35 512	18,18 691	.....	1,58,537	4 65 840	11,455
1947–48 ...	574 (36 345)	14,70 737	. ..	32 37,712	13 09 868	1,805	1 64,203	3,35,206	3,963
1948–49 ...	587 (39 864)	20,96,323	. ..	38,63,000	14,61,676	. ....	2,76,292	4,96,960	2,513
(Merged Areas) ...	33 (1,073)	34 975	. ...	18,753	18,753	......	1,177	382	......
1949–50 ...	639 (47,294)	47,94,379	......	59 65 295	17,17,007	......	2,86,428	4,99,877	18,780
1950–51 ..	652 (50,957)	39,35,927	......	59,12,205	18,19,916	......	3,86,518	5,74,161	26,114

Year.	Loans and Deposits held at the end of the year from		Share capital.	Reserve Fund.	Other Funds.	Working Capital.	Profit and Loss.	Usual rates of interest	
	Provincial or Central Bank.	Government.						on borrowing.	on lending.
1	11	12	13	14	15	16	17	18	19
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.		
1938-39 ...	16,31,123	......	4,48,748	12,06,291	45,066	39,67,060	33,156	4	9⅜
1947-48 ...	16,10,266	......	7,13,614	15,54,670	92,204	44,74,126	1,03,054	......	......
1948-49 ...	21,10,237	......	8,28,155	16,36,631	1,17,993	54,68,781	1,29,680	......	......
(Merged Areas) ...	20,423	......	11,90…	3,000	10	36,892	—450	......	......
1949-50 ...	40,61,495	......	11,36,405	17,26,817	1,15,284	78,45,086	—29,777	4	6¼
1950-51 ...	36,72,846	......	13,81,759	17,83,419	1,25,834	79,50,651	—17,034	4	......

CHAPTER 7.

Finance.
CO-OPERATIVE CREDIT SOCIETIES AND BANKS.
Agricultural Co-operative Credit Societies.
Statistics of working (1938-51).

CHAPTER 7. — Finance. CO-OPERATIVE CREDIT SOCIETIES AND BANKS. Agricultural Co-operative Credit Societies. *Activities other than lending.*

Although these societies are primarily agencies for supplying credit, in order to increase their usefulness to their members a few other points of contact with the economic life of the members have been provided. It is made obligatory on members to sell through a co-operative agency for sale, if any, operating in the bazar place where they usually take their produce for sale, so much of their produce as would cover in value the amount due for recovery from them. As already noted, if the purpose of the loan permits, loans may be advanced in kind. The society is also permitted to open provident fund for its members and to contribute to it out of its profits.

With the introduction of the Bombay Agricultural Debtors' Relief Act and the Bombay Money-lenders Act, the agricultural co-operative credit societies are called upon to play a greater part in the field of rural finance.

Multi-purpose Societies.

Multi-purpose Societies.—These societies are also essentially credit societies but their objects are wider in so far as they combine marketing of agricultural produce with the provision of credit.

Multi-purpose societies came into existence only 12 years ago. The joint report submitted by the Registrar of Co-operative Societies and Shri V. L. Mehta in accordance with a Government Resolution of 1937, recommended the organisation of multi-purpose societies and suggested that where marketing facilities or suitable bazars are available in the immediate neighbourhood, a multi-purpose society for a group of villages within a radius of about five miles should be registered with the object of supplying the normal cultivation needs of its members, who in their turn were to execute an agreement binding themselves to bring all their marketable produce for sale to the society. This recommendation was accepted by the Government.

The multi-purpose society, besides providing credit, aims at supplying such agricultural requisites as seed, manures, feeding stuffs, etc., and also domestic and other requisites to members and at making arrangements for the joint sale of their produce. It can make advances against the members' agricultural produce. The multi-purpose society is in a better position than the ordinary credit societies to avoid the dangers of misapplication of loans and unpunctuality in repayment. These societies are not intended to replace the ordinary credit societies They represent a further stage of evolution of agricultural co-operative credit societies and are able to help in many ways such credit societies as are located within the area of their operation. They are also better suited to serve the needs of debtors whose debts have been adjusted under the Bombay Agricultural Debtors' Relief Act.

Government aid.

Government have authorised the Registrar of Co-operative Societies to sanction loans to a multi-purpose society undertaking construction of a godown for storing agricultural produce and other requisites to the extent of two-thirds of the cost of construction at the concessional rate of interest of 4 per cent. per annum subject

to a maximum of Rs. 2,000. A loan exceeding this sum may be granted with the prior permission of Government.

CHAPTER 7. Finance. CO-OPERATIVE CREDIT SOCIETIES AND BANKS. Multi-purpose Societies. *Government aid.*

The liability of members in the case of a multi-purpose society is limited. In calculating the total amount of liability that a society can incur, in the case of a multi-purpose society specified in that behalf by the Registrar by general or special order, a sum equal to the amounts borrowed by such society from a central financing agency for giving advances on the security of agricultural produce is deducted from the amount of the actual liability of such society. In all other matters, like constitution, raising funds, granting of loans, and rates of interest, multi-purpose societies follow the agricultural co-operative credit societies.

Number, membership and working capital.

In the district of Dharwar there were in 1939-40, 11 multi-purpose societies with a membership of 442 and working capital of Rs. 22,136. By 1950-51 the number had increased to 68, membership to 7,158 and working capital to Rs. 11,67,748. The figures for 1950-51, however, include the societies in the State areas merged in the Dharwar district in 1949.

Statistics of working (1938-51).

The following table shows the working of multi-purpose societies [termed "Agricultural Credit Societies (Limited)"] in the district for some years between 1939-40 and 1950-51 :—

CHAPTER 7.

Finance.
Co-operative Credit Societies and Banks.
Multi-purpose Societies.
Statistics of working (1938-51).

TABLE No. 4

Dharwar District—Statistics of Working of Agricultural Credit Societies Limited* (1939-51).

Year.	Number of Societies.	Number of members.	Loans made during the year to		Loans due by		Loans and Deposits held at the end of the year from		
			Individuals	Banks and Societies.	Individuals	Of which overdue	Members.	Non-members.	Societies.
			Rs.	Rs	Rs	Rs	Rs	Rs	Rs.
1939-40 .	11	442	18,743	.. ...	5 505	.	628	200	660
1947-48 ...	20	1 696	79 016	3 500	1 30,464	25,680	22 384	5,950	120
1948-49 ...	32	3,079	1 24 547	.. ..	1 81,786	39,001	1 01,043	19 623	......
(Merged Areas) ..	18	3,113	10,820	.. ..	10,660	......	6,836	3,088	......
1949-50 ..	59	6,157	5 57,301	.. ..	4,29 157	48,890	99,954	58,762	3,273
1950-51 ...	68	7,158	8,35,905	......	5,42,529	1,07,196	1,72,441	50,635	84

* That is multi-purpose societies.

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Finance.
Co-operative Credit Societies and Banks.
Multi-purpose Societies.
Statistics of working (1938–51).

Year.		Loans and Deposits held at the end of the year from		Share Capital.	Reserve Fund.	Other Funds.	Working Capital.	Profit and Loss Account.	Rate of interest	
		Provincial or Central Bank.	Government.						on borrowings.	on lending.
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.		
1939–40	...	13,794	......	6,655	196	3	22,136	+9	4	6¼
1947–48	...	95 067	......	50,765	31,687	2,777	2,26,750	24,281	......	......
1948–49	...	1,95,376	......	87,825	57,371	19,792	4,81,030	21,019	......	......
(Merged Areas)	...	1 10,208	......	55,225	1,707	644	1,77,308	—134		
1949–50	...	3,04,812	......	2,00,170	66,907	35,854	8,59,732	24,850	......	......
								—13,559	4	6¼
1950–51	...	5,48,296	......	2,57,995	78 548	38,971	11,67,748	35,287	......	......
								— 5,670	4	6¼

CHAPTER 7. — Finance. Co-operative Credit Societies and Banks. Primary Land Mortgage Banks.

Primary Land Mortgage Banks.—The agricultural co-operative credit and multi-purpose societies, as has been noted already, supply short-term and intermediate-term credit to agriculturists. By the nature of their resources they are not in a position to provide long term finance, extending from 10 to 20 years, which agriculturists need to carry out improvements in their lands or to acquire new lands. To meet this need primary land mortgage banks have been organised in the districts. Dharwar and Broach were the two districts where land mortgage banks were first registered in 1926.

Main features.

The main features of a primary land mortgage bank are :—

(1) The area of operation consists of a district or a part of a district not smaller than a taluka.

(2) Membership is open to individuals who reside in and, in the case of borrowing members, own agricultural land situated within the area of operation of the bank, and to all co-operative societies within that area.

(3) Capital is raised by entrance fees, shares, deposits and mainly loans from the Provincial Land Mortgage Bank.

(4) Borrowings of a bank are limited to 20 times its paid-up share capital *plus* reserve fund, subject to a maximum of the total of the outstanding loans given by it against mortgages and other securities held by it.

(5) Borrowing members are required to take up shares of the value of 1/20th of their borrowings and non-borrowers of Rs. 50.

(6) Loans are given up to 50 per cent. of the value of immovable property as determined by independent valuation officers and mortgaged to the bank.

(7) Loans are given only for certain definite objects, viz., repayment of old debts, improvement of land, adoption of improved methods of cultivation, purchase of costly agricultural plant and machinery, purchase of land for development or improvement or more economic cultivation of the existing holding, or for bringing under cultivation waste, forest or fallow lands.

(8) Security for the loans is the first mortgage of freely alienable land with a clear title of the borrower's ownership and agreed to by his coparceners.

(9) Every loan is subject to sanction of the Provincial Land Mortgage Bank.

(10) Repayment of the loans is permitted either on equated or equal instalment system fixed on the basis of the net repaying capacity of the borrower and the average rental value of the mortgaged property and spread over a maximum period of 20 years.

(11) Fifty per cent. of the net profits are carried to the Reserve Fund. The balance may be utilised for payment of limited dividends.

Number, membership and working capital.

The number of land mortgage banks in the district during the year 1950-51 was 4* with a membership of 2,289 and a working capital of Rs. 4,12,728.

The following table shows their working during the years between 1947-48 and 1950-51 :—

*The following are the Primary Land Mortgage Banks in the district :—
(1) Hubli Co-operative Land Mortgage Bank Ltd.
(2) Gadag Co-operative Land Mortgage Bank Ltd.
(3) Haveri Co-operative Land Mortgage Bank Ltd.
(4) Dharwar District Co-operative Land Mortgage Bank Ltd.

CHAPTER 7.

Finance.
CO-OPERATIVE CREDIT SOCIETIES AND BANKS.
Land Mortgage Banks.
Statistics of working (1947-51).

TABLE No. 5.

DHARWAR DISTRICT—STATISTICS OF WORKING OF LAND MORTGAGE BANKS (1947-51).

Year.	Number of Societies.	Number of Members.	Loans made during the year to		Loans due at the end of the year by			Share Capital paid up.	Loans from	
			Individuals.	Bank and Societies.	Individuals.	Of which overdue.	Banks and Societies.		Individuals.	Banks and Societies.
			Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1947-48 ...	4	2,632	8,700	......	4,48,319	32,857	......	58,813	......	4,16,270
1948-49 ...	4	2,581	55,808	......	4,15,157	50,561	......	58,640	......	2,80,752
1949-50 ...	4	2,610	23,900	......	3,95,604	41,650	......	59,665	384	3,62,475
1950-51 ...	4	4,899	34,579	...	3,68,724	42,262	......	22,308	460	3,28,304

CHAPTER 7.

Finance.
Co-operative Credit Societies and Banks.
Land Mortgage Banks.
Statistics of working (1947-51).

Year.	Borrowing held at the end of the year.			Reserve Fund.	Other Funds.	Working Capital.	Profit and Loss Account.	Rates of Interest.	
	Deposits.	Debentures.						Borrowing.	Lending.
		Public.	Government.						
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.		
1947-48 ...	......	......	......	16,133	100	4,91,316	2,174	4½ to 5	6 to 7
1948-49 ...	4,940	......	....	16,061	201	4,66,594	513	4½ to 5	6 to 6¼
1949-50 ...	......	......	......	19,003	2,237	3,87,596	4,371	4½ to 5	6
1950-51 ...	......	5,000	......	21,308	401	4,12,728	5,444	4 to 5	6

CHAPTER 7. — Finance. CO-OPERATIVE CREDIT SOCIETIES AND BANKS. Non-Agricultural Credit Societies.

Non-Agricultural Credit Societies.—These are mostly urban societies supplying credit to members who are generally traders, artisans, factory workers, salary earners, etc., residing in towns. These societies include urban banks, salary earners' societies and communal societies.

Constitution.

The area of operation of a society of this type is usually restricted to a town or part of a town or even a factory or a department. Membership is open to all persons residing within the area of operation and the liability of members is limited. No person, however, can become a member of more societies than one without the prior sanction of the Registrar or Assistant Registrar of Co-operative Societies. Capital is raised by issue of shares, accepting deposits on current, savings and fixed accounts and borrowing from the central financing agency. The limit to outside borrowing is restricted to eight times the paid up share capital *plus* the accumulated reserve and building fund *minus* the accumulated losses.

Advancing loans to its members is the main function of these societies. Loans are advanced on personal security, on mortgage of property or on the security of valuables pledged or produce hypothecated. Cash credits are allowed and overdrafts sanctioned on any of the securities. These societies carry on modern banking operations like issue of hundis and drafts and collection of cheques, hundis, drafts, etc.

Number, membership and working capital.

In 1938-39, there were in the district of Dhārwār 55 such societies with a membership of 22,186 and working capital of Rs. 40,84,952. By 1950-51 the number had increased to 81, membership to 29,287 and working capital to Rs. 72,68,672. The figures for 1950-51, however, include the societies in the State areas merged in the Dharwar district in 1949.

Statistics of working (1938-51).

The following tables show the working of non-agricultural credit societies and separately the working of urban banks* for some of the years between 1938-39 and 1950-51 :—

*The following are the urban banks of the district :—

(1) Navkalyan Co-operative Bank, Ltd.
(2) Baddi Urban Co-operative Bank, Ltd.
(3) Southern Maratha Urban Co-operative Bank, Ltd., Dharwar.
(4) Arya Vaishya Co-operative Bank, Ltd.
(5) Muslim Co-operative Bank, Ltd.
(6) Hubli Urban Co-operative Bank, Ltd.
(7) S. S. Kshatriya Co-operative Bank, Ltd., Hubli.
(8) Savanur Urban Co-operative Bank, Ltd.
(9) Gajanan Urban Co-operative Bank, Ltd.
(10) Haveri Urban Co-operative Bank, Ltd.
(11) Ranebennur Urban Co-operative Bank, Ltd.
(12) Betgeri Urban Co-operative Bank, Ltd.
(13) Gadag Urban Co-operative Bank, Ltd.
(14) Mumbai Karnatak Kurubar Co-operative Bank, Ltd., Gadag.

CHAPTER 7.
Finance.
CO-OPERATIVE CREDIT SOCIETIES AND BANKS.
Non-Agricultural Credit Societies.
Statistics of working (1938-51).

TABLE No. 6.

DHARWAR DISTRICT—STATISTICS OF WORKING OF NON-AGRICULTURAL CREDIT SOCIETIES (1938-51).

Year.	Number of Societies.	Number of Members	Loans made during the year to		Loans due by		Loans and Deposits held at the end of the year from			
			Individuals	Banks and Societies.	Individuals	Of which overdue	Banks.	Members.	Non-Members.	Societies.
1	2	3	4	5	6	7	8	9	10	11
			Rs.	Rs.	Rs.	Rs	Rs.	Rs.	Rs.	Rs.
1938-39 ... (Pd.) ...	55	22,186	17,17,898	......	18,20,059	......	......	11,59,054	10,51,357	332
1947-48	71	25,930	41,86,744	......	31,39,932	6,76,304	13,006	9,96,606	15,16,332	42,287
1948-49	75	27,632	50,28,797	......	36,46,863	7,00,426	......	9,53,454	15,00,683	3,21,551
(Merged Areas) ...	5	280	50,800	......	53,027	1,677	......	9,122	340	......
1949-50	80	28,589	56,06,671	......	40,41,412	9,76,955	......	12,76,673	18,61,309	1,30,380
1950-51	81	29,287	61,68,372	......	44,53,778	9,35,818	......	14,29,216	24,83,758	92,396

Non-Agricultural Credit Societies.
Statistics of working (1938-51).

Year.	Loans and Deposits held at the end of the year from		Share Capital.	Reserve Fund.	Other Funds.	Working Capital.	Profit and Loss Account.	Rate of Interest	
	Provincial or Central Bank.	Government.						on borrowing.	on lending.
1	12	13	14	15	16	17	18	19	20
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.		
1938–39 ... (*Ltd.*) ...	2,50,904	......	9,32,587	5,17,788	1,72,930	40,84,952	79,353	3	9¼
1947–48	2,31,850	......	12,47,747	7,16,400	3,84,578	51,35,800	1,21,731	......	......
1948–49	2,96,129	......	13,72,198	9,24,518	1,34,425	55,02,958	98,013	......	......
(Merged Area) ...	49,331	......	53,087	2,313	......	98,198	—52	......	......
1949–50	4,06,041	......	15,21,426	8,37,457	4,34,783	64,77,159	1,54,366	4	6¼
1950–51	3,67,144	......	16,44,678	8,40,844	4,10,636	72,68,672	1,71,906	4	9¼

CHAPTER 7.

Finance.
Co-operative Credit Societies and Banks.
Non-Agricultural Credit Societies.
Statistics of working (1938-51).

TABLE No. 7.

DHARWAR DISTRICT—STATISTICS OF WORKING OF URBAN BANKS (1938-51).

Year.	Number of Societies.	Number of members.	Loans made during the year to		Loans due by			Loans and Deposits held at the end of the year from		
			Individuals.	Banks and Societies.	Individuals.	Of which overdue.	Banks and Societies	Members.	Non-Members.	Societies.
1	2	3	4	5	6	7	8	9	10	11
			Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1938-39	9	12,365	10,16,951	......	18,36,227	10,00,257	7,389	9,53,259	8,79,124	331
1947-48	13	15,164	30,40,377	......	21,36,578	7,96,197	11,806	8,63,235	13,41,618	42,287
1948-49	13	15,441	36,51,177	......	24,97,640	5,53,037	......	7,00,824	13,13,859	11,114
(Merged Areas) ...	1	46	59,800	......	51,350	......	......	9,118	2,340	......
1949-50	15	16,038	74,65,060	......	30,42,389	8,00,209	......	8,87,201	16,44,604	1,39,380
1950-51	14	16,172	45,20,394	......	30,16,747	6,96,780	......	10,99,502	23,46,197	88,035

CHAPTER 7.

Finance.
CO-OPERATIVE CREDIT SOCIETIES AND BANKS.
Non-Agricultural Credit Societies.
Statistics of working (1938-51).

Year.	Loans and Deposits held at the end of the year from		Share Capital.	Reserve Fund.	Other Funds.	Working Capital.	Profit and Loss Account.	Rate of Interest.	
	Provincial or Central Bank	Government.						on borrowing.	on lending.
1	12	13	14	15	16	17	18	19	20
	Rs	Rs	Rs	Rs	Rs.	Rs	Rs.		
1938–39 ...	2,21,143	......	4,96,680	3,74,644	1,48,119	30,73,300	40,491	2 to 5¼	9⅜
1947–48 ...	1,61,579	......	6,30,331	5,02,754	3,43,236	38,85,028	......	½ to 5	4 to 9⅜
1948–49 ...	1,40,011	......	6,72,950	5,28,425	3,64,085	37,31,258	......	......	......
(Merged Area) ..	49,331	......	......	......	......	69,585	121	......	......
1949–50 ..	2,51,457	......	7,58,807	5,61,043	3,67,942	46,10,138	89,533	½ to 5	5½ to 9⅜
1950–51 ...	2,47,158	......	8,06,964	5,88,474	3,44,252	55,20,582	96,875	½ to 6¼	6 to 9⅜

CHAPTER 7.

Finance.
Co-operative Credit Societies and Banks.
District Central Co-operative Bank.

The District Central Co-operative Bank.—The central bank is the financing agency for the primary co-operative societies of the district. It also serves as a balancing centre accepting the surplus funds of one society at a fair rate of interest and transferring them to another which requires more capital than it has got.

Constitution.

The liability of the members of the bank is limited and its membership consists of both co-operative societies and individuals. Although theoretically speaking its membership, as a central bank, should be restricted to co-operative societies, it is kept open to individuals in order to provide opportunities to such persons as are capable of contributing to the movement but cannot be members of primary societies with unlimited liability.

Funds.

The funds of the central bank consist of (i) share capital, (ii) reserve and other funds, (iii) deposits, current, savings and fixed, from societies and the general public, and (iv) loans or overdrafts from banks. Share capital and reserve funds form the major portion of the owned capital on the basis of which deposits are tapped and loans are raised. In the case of a society with limited liability, it is not allowed to incur liabilities exceeding in total eight times the total amount of its paid up share capital, *plus* accumulated reserve fund and building fund *minus* the accumulated losses, but in the case of the central bank, gilt-edged securities owned by the bank up to an amount equal to twice the paid up share capital are allowed to be deducted from its total liabilities, provided that the said securities are deposited with the Provincial Co-operative Bank. The major portion of the working capital of the bank is derived from deposits which are for a short-term. Deposits from local bodies including municipalities are allowed to be accepted on certain conditions. Besides deposits, the central bank can raise loans from the apex bank. It has generally overdraft arrangements with the apex bank or the State Bank of India to be drawn upon for purposes of exchange business or for other needs.

Functions.

Financing of agricultural credit societies within its area of operation is the main function of the bank. Most of the societies are in need of assistance. They are financed on the basis of the detailed statement of normal credits of members prepared by them, which contain information about every member, his deposits with the society, the value of lands held by him, the acreage and class of crops cultivated by him whether on owned or leased lands, his requirements of loans for various purposes, the approximate time when they would be needed, and the credit sanctioned by the General Meeting and the supervising union. Loans or maximum credits are sanctioned by the central bank on the basis of the total requirements of the society as applied for.

In order to enable central banks to provide finance to members of primary societies other than urban banks and sale societies against security of agricultural produce and valuables, and also to provide crop finance in certain cases, they are allowed to provide for nominal membership in their bye-laws. This nominal membership is open

CHAPTER 7.

Finance.
CO-OPERATIVE CREDIT SOCIETIES AND BANKS.
District Central Co-operative Bank.
Functions.

(a) to those residents of the district who are members of primary co-operative societies other than urban banks and sale societies and (b) to persons whose debts are under examination by Debt Adjustment Boards for adjustment or whose debts have been adjusted under the Agricultural Debtors' Relief Act, and who are not members of any society dispensing credit. Those falling in category (a) may be advanced loans against agricultural produce and valuables, while those falling under category (b) may be granted crop finance and advances against agricultural produce and valuables.

The central bank undertakes all banking business, i.e., collection and discounting of bills, opening of current accounts, purchase and sale of securities and issue of cheques and drafts, etc.

In places where multi-purpose societies or sale societies cannot be organised or worked successfully, the central bank is advised to make arrangements for the sale of agricultural produce, particularly of agriculturists who would come within the purview of the Bombay Agricultural Debtors' Relief Act, and who are allowed to become nominal members for obtaining crop finance.

Membership and working capital.

The central bank of Dharwar district, viz., the Karnatak Central Co-operative Bank Ltd., Dharwar, was established in 1916, with a membership of 41 individuals and 71 societies and a working capital of Rs. 30,000. In 1938-39, membership stood at 718 individuals and 550 societies and the working capital at Rs. 43,79,430. By 1950-51, the latest year for which figures are available, membership rose to 2,511 individuals, and 927 societies and working capital to Rs. 1,76,53,811.

Statistics of working (1938-51).

The following table shows the working of the bank for some of the years between 1938-39 and 1950-51 :—

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Finance.
CO-OPERATIVE CREDIT SOCIETIES AND BANKS.
District Central Co-operative Bank.
Statistics of working (1938-51).

TABLE 8.

DHARWAR DISTRICT—STATISTICS OF WORKING OF KARNATAK CENTRAL CO-OPERATIVE BANK LIMITED (1938-51).

Year.	Number of Members.		Loans advanced during the year to.		Loans due by			Loans and Deposits held at the close of the year from		
	Individuals.	Societies.	Individuals.	Societies.	Individuals.	Banks and Societies.	Of which overdue	Individuals and other sources.	Central, provincial and other banks.	Primary Societies.
1	2	3	4	5	6	7	8	9	10	11
			Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1938-39 ...	718	550	17,83,555	7,86,505	9,04,671	21,05,032	.. ..	30,48,717	......	3,85,924
1947-48 ...	1,187	739	39,73,426	76,12,692	18,60,263	28,34,370	3,52,515	62,95,421	......	14,57,485
1948-49 ...	1,307	804	46,87,885	1,76,15,387	24,50,007	17,51,672	4,71,914	69,9[illegible],378	29,30,812	13,77,023
1949-50 ...	1,914	881	2,15,19,039	1,43,06,548	35,96,986	63,96,891	6,53,904	91,71,544	4,88,118	18,52,360
1950-51 ...	2,511	927	41,98,808	1,20,50,582	23,61,137	65,26,170	5,43,449	1,31,66,349	2,99,772	19,50,331

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Finance.
Co-operative Credit Societies and Banks.
District Central Co-operative Bank.
Statistics of working (1938-51).

Year.	Loans and Deposits held at the close of the year from	Share Capital.	Reserve Fund.	Other Funds.	Working Capital.	Owned Capital.	Profit and Loss.	Rate of Interest.	
	Government.							Borrowing.	Lending.
1	12	13	14	15	16	17	18	19	20
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.		
1938-39 ...	......	5,50,200	1,82,423	2,12,106	43,79,430	......	49,829	¼ to 3½	4½ to 5½
1947-48 ...	......	8,10,200	3,34,595	3,58,490	92,56,191	15,03,285	71,711	¼ to 3	6¼
1948-49 ...	......	8,95,000	3,57,713	3,99,884	1,29,50,810	16,52,597	74,299	¼ to 3	4 to 6¼
1949-50 ...	......	11,16,300	3,94,452	4,21,421	1,34,44,201	......	87,322	½ to 4	4 to 6¼
1950-51 ...	......	13,62,200	5,00,989	3,65,170	1,76,53,811	......	85,457	½ to 4	4 to 6¼

CHAPTER 7.

Finance.
Joint Stock Banks.

JOINT STOCK BANKS: The following are the places in the district having banking offices (other than co-operative banks): Alnavar, Annigeri, Byadgi, Dharwar, Gadag-Betgeri, Haveri, Hubli, Konnur, Kundgol, Laxmeshwar, Masur, Nargund, Ranebennur, Savanur, Shirhatti. The table below gives the names of banks having offices in each of these places :—

TABLE No. 9.

DHARWAR DISTRICT—BANKING OFFICES (OTHER THAN CO-OPERATIVE) IN 1951.

Names of places.	Names of Banks having offices.	Nature of the office.
Alnavar	Bank of Citizens ...	Branch Office.
Annigeri	Central Bank of India ...	Sub-Pay Office.
Byadgi	(i) Canara Banking Corporation.	Branch Office.
	(ii) Canara Industrial and Banking Syndicate.	Do.
Dharwar	(i) Agricultural and Industrial Bank.	Do.
	(ii) Bank of Citizens ...	Do.
	(iii) Bank of Rural India ...	Do.
	(iv) Canara Bank ...	Do.
	(v) Canara Banking Corporation.	Do.
	(vi) Canara Industrial and Banking Syndicate.	Do.
Gadag-Betgeri ...	(i) Agricultural and Industrial Bank.	Do.
	(ii) Bank of Citizens ...	Do.
	(iii) Canara Industrial and Banking Syndicate.	Do.
	(iv) Central Bank of India ...	Sub-Branch Office.
	(v) Imperial Bank of India ...	Treasury Pay Office.
	(vi) Punjab National Bank ...	Branch Office.
Haveri	(i) Agricultural and Industrial Bank.	Do.
	(ii) Canara Banking Corporation.	Do.
	(iii) Imperial Bank of India ...	Pay Office.

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Finance.
JOINT STOCK BANKS.

Names of places.	Names of Banks having offices.	Nature of the office.
Hubli	(i) Agricultural and Industrial Bank.	Branch Office.
	(ii) Bank of Citizens ...	Do.
	(iii) Bank of Karnatak ...	Registered Office and Branch Office.
	(iv) Bank of Maharashtra ...	Branch Office.
	(v) Bank of Rural India ...	Do.
	(vi) Canara Bank ...	Do.
	(vii) Canara Banking Corporation.	Do.
	(viii) Canara Industrial and Banking Syndicate.	Do.
	(ix) Central Bank of India ...	Sub-Branch Office.
	(x) Hubli City Bank ...	Registered Office.
	(xi) Imperial Bank of India ...	Branch Office.
	(xii) Punjab National Bank ...	Do.
Konnur	Hubli City Bank ...	Pay Office.
Kundgol	Bank of Karnatak ...	Branch Office.
Laxmeshwar	Miraj State Bank ...	Do.
Masur	Satara Swadeshi Commercial Bank	Do.
Nargund	Belgaum Bank ...	Do.
Ranebennur	Imperial Bank of India ...	Pay Office.
Savanur	(i) Bank of Karnatak ...	Branch Office.
	(ii) Imperial Bank of India ...	Sub-Pay Office.
Shirhatti	Sangli Bank ..	Branch Office.

It will be seen from the above table that only two banks, viz., the Bank of Karnatak and the Hubli City Bank, have their registered offices in the district. The rest having offices in the district are all banks with registered offices outside.

Bank of Karnatak.

The Bank of Karnatak, registered in September 1946, has its registered office in Hubli. It is a non-scheduled bank having paid-up capital and reserves over Rs. 5 lakhs (1951). In 1951 it had six branch offices, one each at Hubli, Shahapur, Jamkhandi Banahatti, Kundgol and Savanur. Its total liabilities in that year stood at Rs. 18·62 lakhs with a paid up capital of 5·02 lakhs, reserves of Rs. 9,000 and deposits of Rs. 11·37 lakhs.

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Finance.
JOINT STOCK BANKS.
Hubli City Bank.

The Hubli City Bank, registered in April 1930, also has its registered office in Hubli, and, in 1951, had only one branch office. It is a non-scheduled Bank. Its total liabilities in 1951 stood at Rs. 8·30 lakhs with a paid-up capital of Rs. 0·86 lakhs, reserves of Rs. 16,000, and deposits of Rs. 6·68 lakhs.

The following table shows the combined total of the assets and liabilities of the two banks registered in the district as they stood on 31st December 1951 :—

Assets and Liabilities of Banks registered in Dharwar District.

TABLE No. 10.

ASSETS AND LIABILITIES OF BANKS WITH REGISTERED OFFICES IN DHARWAR DISTRICT (1951).

Liabilities	Rs.	*Assets*	Rs.
Paid up Capital	5,88 000	Cash in hand ...	3 01 000
Reserves ...	25,000	Cash at Banks ..	3,30,000
		Bills discounted and purchased	1,90 000
Deposits—		Loans and advances ...	11,53,000
Fixed	9 18 000		
Savings	4 56 000	Investments—	
Current	2 61 000	Government Securities.	5,08 000
Other	1,[illegible]0,000	Others ..	2 000
Other liabilities	2 44 000	Other Assets ...	2 08,000
Balance of Profit ..	20 000		
Total	26 92 000	Total ...	26 92,000

Both the banks declared dividends in that year. The rate was 2½ per cent. for the Bank of Karnatak and 4 per cent. for the Hubli City Bank.

Figures of deposit with branches of outside Banks.

The amount of business done in the district by the two banks registered in the district is only a small fraction of the total banking business transacted in the area. There are 14 banks registered outside, which have opened 36 branches at the 15 centres noted above. As published balance sheets for branch offices are not available, an estimate of their liabilities and assets is not possible. However, figures of deposits outstanding on the 31st of March in the years 1948, 1949 and 1950, with the branches of twelve of the fourteen outside banks have been obtained and consolidated, and the results are given below :—

TABLE No. 11.

DHARWAR DISTRICT—DEPOSITS MADE WITH THE BRANCHES OF TWELVE BANKS REGISTERED OUTSIDE THE DISTRICT AS ON 31ST MARCH IN 1948, 1949 AND 1950.

Year	Current	Fixed	Savings	Others	Total
	Rs.	Rs.	Rs.	Rs.	Rs.
31st March 1948 ..	35,35 045	38,23 194	28 84,386	22,179	1,02,65,404
31st March 1949 ..	36 67 945	55 90,303	40,69,958	18 444	1 33,46,650
31st March 1950 ...	33 30 781	59,57,285	40 73 554	18 428	1,33,80 028

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Finance.

GOVERNMENT OF INDIA'S SCHEMES.

GOVERNMENT OF INDIA'S SCHEME FOR SMALL SAVINGS: Deposits with commercial banks, in their turn, represent only a portion, albeit a considerable one, of the savings of the public. Two Government of India schemes have gained in importance in recent years, and they are the Post Office Savings Banks and the National Savings Certificates. The Post Office Savings Banks are particularly suited for the collection of savings in rural areas. As an agency of Government, they enjoy the confidence of the public which is specially valuable in areas where the banking habit is not fully developed or in times when, for any reason, there is a certain amount of mistrust about banks. They provide a large net-work of offices spread over the country and are also capable of being developed without considerable expense. Savings Bank activity constitutes one of the many functions of the Post Office and can, therefore, be carried on by it economically. Ordinary banking institutions cannot operate so economically as post offices in remote rural areas.

Post Office Savings Banks and National Savings Certificates.

It was during the first World War (1914-18), that Government started the issue of Post Office Cash Certificates. This was a measure to mobilise small savings. These certificates were of different denominations, viz., 10, 20, 50, 100, 500 and 1,000 rupees, and had a period of maturity of five years. They were sold at a discount. The full amount of the denomination became payable after five years, but the certificates could be surrendered within one year for the amount originally paid, and after one year for values fixed in a schedule, the latter being so arranged as to induce the holder to retain the certificates for as long a period as possible. Similar certificates called "Defence Savings Certificates" were issued during the Second World War (1939-45) having a maturity period of ten years. In 1944, the scheme of National Savings Certificates having a maturity period of 12 years and bearing denominations of 5, 10, 50, 100, 500, 1,000 and 5,000 rupees was introduced. One common feature of all these schemes was that the amount to be invested by any single individual was limited, and the interest earned was tax-free.

Post Office Cash Certificates.

Defence Savings Certificates.

The National Savings Certificates as at present issued yield simple interest at the rate of 4-1/6 per cent. if held for the full period of maturity, viz., 12 years. They can also be surrendered before the date of maturity for values fixed in a schedule. The earlier the surrender the less is the rate of interest yield.

National Savings Certificates.

These certificates can be purchased from all branch post offices.

In 1951, Government started the Ten-Year Treasury Savings Deposit Certificates. These are intended to give Government short-term finance for meeting their current expenditure, and form a part of the floating debt of India. These are available at the Reserve Bank of India, branches of the State Bank of India doing treasury work and treasuries and sub-treasuries in Part A and B States. These deposits carry an interest of 3½ per cent. per annum payable every year. But if a person desires to have his capital back before the maturity period (ten years) a small discount is deducted from the interest by the Reserve Bank of India.

Treasury Savings Deposit Certificates.

CHAPTER 7. — Finance. GOVERNMENT OF INDIA'S SCHEMES. Investments in P. O. Savings Banks and National Savings Certificates.

The amount standing to the credit of savings bank depositors in all Dharwar post offices at the end of 31st March in 1950 was Rs. 48,71,284. In 1948 and 1949 the figures for the same date were Rs. 39,96,275 and Rs. 47,12,449, respectively. The amount invested in the Dharwar district in National Savings Certificates was Rs. 6,66,165. The figures for 1949-50 and 1950-51 were Rs. 6,62,535 and Rs. 8,27,432 respectively.

INSURANCE COMPANIES.

INSURANCE COMPANIES: Two insurance companies, viz., the United Karnatak Insurance Company, Ltd., and the Swaraj Life Assurance Company, Ltd., have their registered offices in the district at Dharwar. The first was registered in 1929 and the other in 1933.

For the years 1939 and 1951, these two companies had their paid-up capitals, life assurance funds and liabilities as under :—

			United Karnatak Insurance Co., Ltd.	*Swaraj Life Assurance Co., Ltd.*
			Rs.	Rs.
Paid-up capital	1939	..	41,705	30,293
"	1951	..	1,39,470	1,16,410
Life Assurance Fund	1939	..	49,433	9,042
"	1951	..	4,99,941	5,39,252
Liabilities	1939	..	1,18,115	78,671
"	1951	..	7,40,913	8,73,673

The following table gives a consolidated statement of liabilities and assets of the two companies for 1951 :—

TABLE No. 12.

Assets and Liabilities of Insurance Companies registered in Dharwar District.

DHARWAR DISTRICT—INSURANCE COMPANIES REGISTERED IN DHARWAR DISTRICT (1951).

Liabilities.	Rs.	*Assets.*	Rs.	Rs.
Paid-up Capital ..	2,55,880	Loans		1,72,232
Life Assurance Fund ..	10,39,193	Investments—		
Deposits ..	4,172	Govt. Securities ..	9,31,727	
Reserve Fund ..	1,75,645	Others ..	2,26,959	
Liabilities in respect of outstanding claims ..	40,648	Total		11,58,686
Other liabilities ..	99,012	Cash		56,968
		Other assets		2,26,664
Total ..	16,14,550	Total ..		16,14,550

FINANCIAL ASSISTANCE TO AGRICULTURE AND INDUSTRY.

FINANCIAL ASSISTANCE TO AGRICULTURE AND INDUSTRY: Financial assistance to agriculture by the State is given by way of *tagai* loans which are granted under the Land Improvements Loans Act for improvement of land, and under the Agriculturists' Loans Act for purchase of bullocks, fodder and agricultural implements. The grants of these loans have been liberalised during the last few years as part of the Grow More Food Campaign and to meet the increased demand

for them after the enforcement of the Bombay Money-lenders Act in 1947. The following statement shows the amount of *tagai* loans advanced each year since 1946-47 as well as the recoveries up to 1949-50 :—

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FINANCIAL ASSISTANCE TO AGRICULTURE AND INDUSTRY.

The opening balance as on 1st April, 1946 was Rs. 3,65,122.

Year.	Advances during the year. Rs.	Recoveries during the year. Rs.
1946-47	5,39,633	46,598
1947-48	5,21,787	1,30,277
1948-49	9,68,065	4,16,761
1949-50	17,44,892	3,77,879

Financial assistance to industries is given by the State under the State-Aid to Industries Rules, 1935.

Loans by Department of Industries.

Loans are granted by the Department of Industries for starting new industries as well as for expansion and development of existing industries on large and small scale basis for the following purposes :—

(1) Construction of buildings, godowns, warehouses, tanks and other works necessary for industrial operations.

(2) Purchase and erection of machinery, plant and appliances, and

(3) Purchase of raw materials.

Applicants have to produce adequate securities, personal or collateral or both. The rate of interest charged is 5½ per cent. (compound) per annum, subject to a rebate of ½ per cent. if the payment of capital and interest is made by due dates for the period commencing from specified dates. The maximum period for repayment is 10 years.

The amount of loans given in the district since the inception of the scheme till 1950 is shown below :—

Year.	Types of Industry.	Amount of loan. Rs.
1948	.. Tanning	2,000
1949	.. Leather	3,000
1950	.. Tanning	1,500
1950	.. Leather	44,000
	Total ..	50,500

Loans by Department of Industrial Co-operatives and Village Industries.

Loans are granted to cottage and village industries by the Department of Industrial Co-operatives and Village Industries under the four schemes noted below :—

Loans and Subsidies to Craftsmen and Co-operative Societies.

(1) Scheme for grant of loans and subsidies to *bona fide* craftsmen and co-operative societies for purchase of tools, appliances, etc.

Under this scheme financial assistance for purchase of tools and equipment and for working capital is granted to (1) *bona fide*

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Finance.
FINANCIAL ASSISTANCE TO AGRICULTURE AND INDUSTRY.
Loans by Department of Industrial Co-operatives and Village Industries.
Loans and Subsidies to Craftsmen and Co-operative Societies.

craftsmen preferably those who have been trained in the Government peripatetic schools or at the technical institutions recognised by Government, provided there is no co-operative society of the particular class of craftsmen in the area, or there is no possibility of organizing such a society within a reasonable period, and (2) co-operative societies having at least one-third of their members as *bona-fide* craftsmen or persons following subsidiary industries. The maximum grant is limited to Rs. 1,000 in the case of a *bona-fide* craftsman and to Rs. 10,000 in the case of a co-operative society. Half the grant can be sanctioned for purchase of tools and equipment and half for working capital. Of the amount sanctioned for purchase of tools and equipment, a sum not exceeding 50 per cent. can be treated as a subsidy and the balance as a loan carrying interest at the rate of 4 per cent. per annum. The loans granted under this scheme are repayable within a period of five years. The societies repay the loans in equated 6 monthly instalments while craftsmen repay the loans in monthly instalments.

Loans and Subsidies to Backward Class Artisans.

(2) Scheme for grant of loans and subsidies to Backward Class artisans for purchase of tools, appliances, etc.

Financial assistance under the scheme is sanctioned to Backward Class artisans in accordance with the rules contained in Government Resolution, Revenue Department, No. 4531/39, dated 25th July, 1947, for grant of loans and subsidies to *bona-fide* craftsmen and co-operative societies subject to the following modifications, viz., (1) if a backward class artisan is trained in Government peripatetic schools or in technical institutions recognized by Government, the entire loan portion of the grant is sanctioned free of interest, and (2) if a Backward Class artisan has not received training in a peripatetic school or in a recognised technical institution, 50 per cent of the grant sanctioned for working capital is treated as a loan bearing interest at 4 per cent. per annum and the remaining portion of the loan is treated as free of interest.

The concessions No. (1) and (2) mentioned above have also been extended to industrial co-operatives of Backward Class artisans. The concessions mentioned in (1) above are allowed to those co-operative societies at least 50 per cent. of whose members are Backward Class artisans trained at the Government peripatetic schools or recognized technical institutions. The concessions mentioned in No. (2) above are allowed to those co-operative societies at least 75 per cent. of whose members are untrained Backward Class artisans.

Assistance to educated unemployed.

(3) Scheme for grant of assistance to educated unemployed to start or develop cottage industries.

The educated unemployed who have studied up to Matric or passed the Regional Final Examination and who are ordinarily below the age of 40 are eligible for financial assistance to the extent of Rs 1,000 and in special cases not exceeding Rs. 2,000 in each case. An amount not exceeding 50 per cent. of the grant sanctioned can be treated as subsidy and the remaining portion of the grant is treated as loan free of interest. The loan is made repayable within a period of 5 years by equal monthly instalments. There is no

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Finance.

FINANCIAL ASSISTANCE TO AGRICULTURE AND INDUSTRY.

Loans and Subsidies to encourage use of new ghanis.

provision under the scheme for taking security either in the form of personal sureties or mortgage of immovable property in respect of the finance sanctioned under the scheme.

(4) Scheme for grant of Haskell or Nutan Ghanis on loan-cum-subsidy basis.

This scheme is meant to induce *telis* (oilmen) to use improved types of *ghanis* in preference to the old, less productive *ghanis*. The improved types of *ghanis*, namely Haskell and *nūtan ghanis*, are the result of the scheme for mechanical and chemical investigations and field test for experimental work and appliances, in regard to the village oil industry, sanctioned by the Government of Bombay in 1937. The first Haskell *ghani* was constructed in 1940. According to the scheme sanctioned in 1941 the *ghani* was to be supplied to hereditary *telis* after getting necessary agreements executed by them with a stipulation that if after a trial of three months they were satisfied with the working of the *ghani* and were convinced of its advantage, they would purchase it at half the cost. The remaining half of the cost was to be treated as subsidy from Government. The cost to be recovered from the *teli* was to be treated as loan from Government free of interest to be repaid by him in monthly instalments of Rs. 5. The *telis* are also eligible for financial assistance up to Rs. 1,000 for the purchase of raw materials and for working capital. The repayment of loan is spread over a period not exceeding five years and in equal monthly instalments Payment of the first instalment commences after three months from the date of disbursement of loan. The improved *ghanis* are also supplied to co-operative societies of *telis* under similar terms and conditions. The department of Industrial Co-operatives and Village Industries is authorized to sell *ghanis* to societies having mixed membership of consumers, sympathisers, oilmen, hereditary or otherwise, at full cost after meeting the needs of the societies of *telis* and hereditary *telis*. The *nūtan ghanis* are supplied to *telis* and their co-operative societies on loan-cum-subsidy basis and the element of subsidy is not more than one-fourth of the total cost or Rs. 75, whichever is less.

Statistics of loans to Cottage and Village Industries.

The amount of loans given in the district to cottage and village industries both to individuals and to societies from the inception of the scheme till 1950, is given below :—

Names of Societies and number of individuals.	Amount of loans granted in Rs.
Hubli Gramodyogik Sahakari Sangh Ltd., Hubli ..	5,000
Artisans, 25	23,050
Educated unemployed	6,000
Backward Class artisans	1,875

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Finance.

PRIVATE LIMITED COMPANIES.

PRIVATE LIMITED COMPANIES: Thirty-six private limited companies, incorporated in the district, were on the register during the year 1951. The oldest of them was registered in 1928, a second one in 1933 and the third in 1937. The rest were registered between 1941 and 1951. Four companies were registered in 1951; 5 in each of the years 1943, 1946, 1947 and 1948; 2 in each of the years 1944 and 1950 and one in each of the years 1942, 1945 and 1951—totalling 31 companies. The year of registration of two companies could not be traced.

Classification.

Classification of the companies according to the nature of business showed that 18 belonged to the group of manufacturing, 10 to that of transport, and the rest to various other groups like trading, oil-mills, etc. The 18 companies of the manufacturing group could be further classified as shown below :—

Chemicals and Allied Trades	6
Printing, Publishing and Stationery	3
Public Utility (Electricity)	2
Match	1
Miscellaneous	6
Total ..	18

Paid-up Capital.

The paid-up capital of 33 out of the 36 companies amounted to Rs. 19,90,490 during 1951.* Information for the remaining three was not available. The shareholders numbered 643 individuals who among them held 51,777 ordinary, 88 preference and 200 deferred shares. A large number of the ordinary shares were of the face value of Rs. 100 or 50.

Of the total paid up capital, companies of the manufacturing group numbering 15 (the three companies for which information was not available belonged to this group) accounted for Rs. 10,97,746 and companies of the trading group for Rs. 4,59,390.

PUBLIC LIMITED COMPANIES.

PUBLIC LIMITED COMPANIES: Public limited companies other than banking and insurance companies, registered in the district numbered 37 during the year 1951. The oldest of them was registered in 1876 and this was the Dharwar Vyaparottejak Co. Ltd. Six more companies were added up to 1900; only three between 1900 and 1940; and twenty-four between 1940 and 1950. Of the companies registered in the last period, 4 were registered up to 1945, 7 in 1946, 6 in 1947, 4 in 1948, 2 in 1949 and 1 in 1950. The year of registration of three companies could not be traced.

Classification.

Of the 37 companies, three were non-profit-making companies, as they were associations of traders. Classification of the remaining 34 according to the nature of business showed that 22 belonged to the manufacturing group, 6 belonged to trading, 4 to oil mills and 2 to the miscellaneous group. Of the manufacturing companies 9 belonged to the group of Cotton Ginning, Pressing and Baling, 5 to that of Printing, Publishing and Stationery, 3 to that of

*For one company the figures for 1950 have been taken, instead of for 1951.

CHAPTER 7. Finance. PUBLIC LIMITED COMPANIES. Classification.

Chemicals and Allied Trades, and 5 to various other groups. Non-profit-making companies apart, which have no paid up capital but only subscriptions or entrance fees, details of paid-up capital, deposits and loans and total liabilities were available for only 28 companies out of the 34, for the year 1951, and for one company for the year 1950. For five companies information was not available for either of the two years.

Financial resources.

The financial resources of these 29 companies can be seen from the figures of paid-up capital, deposits, loans, and total liabilities given below for the year 1951, including the figures of one company for the year 1950* :—

		Rs.
Paid-up Capital	.. ..	38,46,162
Deposits	.. ..	2,50,748
Loans	.. ..	10,55,774
†Other Liabilities	.. ..	22,05,137
	Total Liabilities ..	73,57,821

It is seen from the figures given above that deposits as a source of company finance play no significant part. Even with regard to loans, they figured in the balance sheets of only four or five companies; the rest of the companies did not show any loans in their balance sheets.

As may be expected, companies belonging to the manufacturing group contributed most of the amount invested in all the companies together. The percentage actually worked out at 90. The table below shows the total liabilities (i.e., paid-up capital, deposits, loans and other liabilities) of 29 companies (for which alone figures are available). The figures are shown under the main groups among which the companies fall :—

TABLE No. 13.

DHARWAR DISTRICT—THE TOTAL LIABILITIES OF 29 OUT OF 34 PUBLIC LIMITED COMPANIES DURING THE YEAR 1951.

Class of Company.	Paid-up Capital.	Deposits.	Loans.	Other Liabilities.†	Total Liabilities.
	Rs.	Rs.	Rs.	Rs.	Rs.
Manufacturing Companies.‡	33,01,320	1,46,845	10,44,174	20,03,149	64,95,488
Trading Companies.	2,46,822	4 074	......	43,146	2,94,042
Oil Mills Companies.	2,98,020	99,829	11,600	1,58,842	5,68,291
Total ...	38,46,162	2,50,748	10,55,774	22,05,137	73,57,821

*These figures have been compiled from published balance sheets. Most of these balance sheets refer to the year ending on 31st December 1951, but in some cases they were for years ending on some other dates.

†This includes Reserve and Depreciation Funds, provision for taxes, unclaimed dividends, etc.

‡One company of a miscellaneous nature is included under "Manufacturing Companies" but its figures do not make much difference in the total.

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Finance.
PUBLIC LIMITED COMPANIES.
Financial resources.

The working of these companies showed that 15 of them realised profits and 14 suffered losses during the year 1951. According to the balance-sheets of these companies, the net profits of the 15 companies amounted to Rs. 2,35,264 and the net losses of the 14 companies to Rs. 1,60,917 leaving a net profit of Rs. 74,347 for all the 29 companies together. This net profit is 2·2 per cent. of the paid-up capital of the 29 companies.

The shares of these companies were held by 4,651 individuals. The number of shares was 1,38,896 consisting of 1,31,600 ordinary, 4,296 preference and 300 deferred shares.

As has been shown already, only ten of the existing companies were registered before 1940. Their financial resources on 31st December 1939, are shown below :—

	Rs.
Paid-up Capital ..	5,24,025
Deposits	62,271
Loans .. .	64,800
Other Liabilities	1,77,449
Total Liabilities ..	8,28,545

It is possible that actually more companies than the ten mentioned above were functioning during the year 1939, but some may have gone out of existence subsequently. No information of any kind, however, regarding such companies could be obtained.

CHAPTER 8—TRADE.

CHAPTER 8.

Trade.
EXTENT OF EMPLOYMENT.

TRADE AND COMMERCE rank next only to agriculture as an important source of livelihood for people in Dharwar District. It provided, according to the 1951 census statistics, livelihood to 1,13,885 persons or 7·2 per cent. of the total population, and subsidiary means of livelihood to 15,792 persons. Of persons deriving their sole livelihood from commerce, 30,960 were self-supporting persons, 7,371 earning dependants, and 75,554 non-earning dependants.

The table below gives the number of self-supporting persons engaged in various trades in the Dharwar district (1951) :—

TABLE No. 1.

NUMBER OF SELF-SUPPORTING PERSONS ENGAGED IN VARIOUS TRADES IN DHARWAR DISTRICT (1951).

Sub-Divisions.	Employers.	Employees.	Independent workers.	Total.
1 Retail trade otherwise unclassified ..	374	1,503	4,789	6,666
2. Retail trade in foodstuffs (including beverages and narcotics).	520	1,396	13,722	15,644
3. Retail trade in fuel (including petrol)	130	285	708	1,123
4. Retail trade in textile and leather goods	417	599	2,178	3,194
5. Wholesale trade in foodstuffs ..	134	404	532	1,070
6. Wholesale trade in commodities other than foodstuffs.	76	100	238	414
7. Real Estate	.....	.....	1	1
8. Insurance	.....	43	19	62
9. Moneylending, banking and other financial business.	210	1,366	1,210	2,786
Total for all groups ..	1,867	5,696	23,397	30,960

Of the total of 30,960 persons, 8,586 persons were from rural areas and the remaining 22,374 from urban areas. This brings home the fact that trade and commerce are located mainly in the urban areas. Twenty-six thousand six hundred and twenty-seven (26,627) are employed in the retail trade and 1,484 in the wholesale trade and the remaining 2,849 in other forms of business. The overwhelming importance of independent workers can be seen from their large number in both the retail and wholesale trades.

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Trade.

EXTENT OF EMPLOYMENT.

The number of people engaged in trade and commerce has shown great increase between 1881 and 1951. Dharwar has been quite famous for its trading and commercial activities since olden days. Due to the absence of a common method of presenting occupational data in decennial census returns, a comprehensive picture of changes in occupational pattern from decade to decade cannot be attempted. The census of 1881 shows 3,704 productive workers engaged in commerce, which comes to 0·41 per cent. of the total population of the district. The census of 1951 shows 30,960 self-supporting persons, which amounts to 1·96 per cent. of the total population. The number of trade centres and the volume of trade too show considerable increase during the same period.

CHANGE IN PATTERN AND ORGANIZATION

TRADE HAS UNDERGONE not only growth in volume but also change in pattern and organization. Vast and rapid improvement in transport, popularity of machine-made goods, Indian and foreign, development of industries, big and small, round about Hubli, and the growing importance of commercial crops such as cotton, groundnut, sesamum, chillies, etc., have all influenced this transformation.

COURSE OF TRADE.

HUBLI CITY, which is the hub of rail roads and highways, functions as an entrepot for the district. It lies on the Poona-Bangalore line of the Southern Railways and is a junction of three branch lines. It has direct connection with Bombay, the main trading centre of the State. Many of the taluka headquarters not connected by railway have easy access by means of good roads to the Hubli Railway Station. Other main centres of trade are located naturally at the transport junctions, e.g., Dharwar, Gadag, Byadgi, Haveri and Ranebennur.

IMPORTS.

THE CHIEF ARTICLES OF IMPORT in the district are building materials, metals, domestic furniture and utensils, grocery and items of food, drugs and medicines, implements and appliances, cloth, toys, fuel, and a number of toilet articles such as soaps, hair oils, perfumes, scents, etc. Of building materials, teak wood, rafters, posts, small cross rafters and bamboos are imported from Kanara and Belgaum. Nails, screws, and other iron articles are brought by the local dealers from Bombay. In normal years little grain is imported into the district. Among other food and grocery items, coriander seed (*havij*) is imported from Hyderabad, Bellary (Mysore) and Indore (M.B.); gram and gram pulse from Punjab, Pepsu, Uttar Pradesh and Madhya Pradesh; *tur* from Bijapur, Sholapur, Hyderabad and Uttar Pradesh; green gram from Bijapur, Hyderabad, Tanjore (Madras) and Mysore; kidney bean from Bijapur; coconuts from Arsikere (Mysore); coconut oil from Travancore-Cochin; *gul* from Kolhapur, Belgaum, Ahmednagar and Madras; kerosine oil from Bombay *via* Marmagoa; betelnuts from Karwar (Kanara) and Sagar (Mysore); pepper from Karwar (Kanara); sugar from Bijapur, Kolhapur, Hospet (Mysore), Phaltan (Satara North), Hyderabad, Pandharpur, Mysore, Poona, Belapur (Ahmednagar) and Kanpur (U.P.); onions from Bijapur; garlic from Belgaum; turmeric from Sangli (Satara South); salt from Goa and Bombay; fish from Karwar (Kanara District) and tobacco from Nipani (Belgaum District). Gold and silver bars are imported from Bombay. Sheets of brass, copper, iron and tin are also brought from Bombay. Of dressing materials, handloom products such as *khans*, *saris* and *dhoties* are imported from Adoni (Andhra), Rabkavi (Bijapur), Mahalingpur (Bijapur), Jamkhandi (Bijapur),

Mahindargi (Sholapur) and Desnur (Belgaum); powerloom *saris* (silk and cotton) and bodice cloth are imported from Ichalkaranji (Kolhapur) and Hospet (Mysore); handloom *rumals* from Palkol (Andhra); handloom *saris* and turbans from Jammalmadagu (Cuddappah District); handloom bedsheets, *chaddars* and bed-spreads from Calicut (Madras); and silk cloths from Bangalore and Mysore. Mill-made shirting, coating, longcloth, mull and *chaddars* are imported from Bombay and Sholapur; *dhoties* from Ahmedabad, Sholapur and Bombay; unbleached bedsheets from Bangalore; *cheets* from Bombay and Ahmedabad; and fancy cloths from Bombay and Ahmedabad. Woollen rugs are imported from Bombay, Bangalore, Kanpur (Uttar Pradesh) and Dhariwal (East Punjab) and woollen coating from Bombay, Bangalore, Kanpur (Uttar Pradesh), Dhariwal (E. Punjab) and Amritsar (E. Punjab). Of the other commodities, drugs and medicines are imported from Bombay, Baroda, Calcutta, Ahmednagar and Mysore; agricultural implements from Bombay and Poona; gold ornaments from Karwar (Kanara) and Kolhapur; silver ornaments from Karwar (Kanara), Kolhapur, Bangalore and Madras; hardware mostly from Bombay and a small quantity from Bhadravati (Mysore); glass and Chinaware from Ogalewadi (Satara South) and Mysore; toilet goods from Mysore and Bombay; and ready-made clothes from Madras and Bangalore. Toys are brought from Bombay and Madras. Firewood is partly brought from the Kanara forests and partly gathered in small quantities from local forests and fields.

EXPORTS.
Cotton.

COTTON IS THE MOST IMPORTANT OF THE COMMODITIES exported out of the district. This was the condition even at the time of the compilation of the old Dharwar Gazetteer, i.e., about the year 1884. The average annual production of cotton in the district over the last ten years has been estimated at 1,20,000 bales of 400 lbs. each. About 95 per cent. of this quantity is exported out of the district and about 5 per cent. is consumed by the local mills and small consumers. The actual quantities exported to various consuming centres as estimated by the Marketing Inspector, Dharwar, is shown below :—

TABLE No. 2.

EXPORTS OF COTTON FROM DHARWAR DISTRICT.

Destination.	Quantity in bales.
Bombay ..	60,000
Ahmedabad ..	6,000
Sholapur ..	8,000
Gokak (Belgaum) ..	4,000
Madras ..	6,000
Coimbatore (Madras) ..	1,000
Kanpur (Uttar Pradesh) ..	5,000
Ujjain (Madhya Bharat) ..	6,000
Bangalore (Mysore), Davangeri (Mysore), Barsi (Sholapur), etc.	4,700

Almost half of the cotton grown in this district is exported to Bombay; and small quantities are exported to the mills in Ahmedabad, Sholapur and Belgaum in Bombay State, Kanpur (U.P.), Ujjain (M.B.), and Coimbatore, Madras, Bangalore, etc., in south India.

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Trade.
EXPORTS.
Cotton.

The important wholesale cotton markets of the district are Hubli Gadag, Dharwar, Ranebennur, Nargund and Annegeri, and the cotton grown in the district is moved to these centres from where they are re-exported to the consuming centres. These markets are now regulated by the application to them of the Bombay Agricultural Produce Markets Act of 1939. The markets at Gadag and Hubli were regulated first in the year 1938 under the old Bombay Cotton Markets Act of 1927 and were brought under the Act of 1939 in the year 1942. Nargund was brought under regulation in the year 1947, Annegeri in 1948, Dharwar in 1949 and Ranebennur in 1950.*

The cultivators bring their cotton (both ginned and unginned in *docras*)† in bullock carts to the markets. The purchasers of cotton fall into three categories, viz., (1) those who purchase the cotton and sell it to other traders or consumers; (2) those who act as commission agents to other traders or consumers; and (3) paid employees of textile mills and outside firms, Indian and foreign, dealing in cotton. The produce is sold to these purchasers through *adatyas* (brokers or "general commission agents", as they are called under the Agricultural Produce Markets Rules, 1941) who act on behalf of the grower. The cotton is ginned and pressed locally before it is sent out of the district. Often financial accommodation is provided to the growers by the local dealers and commission agents against cotton stored in their godowns. The application of the Bombay Agricultural Markets Act of 1939 has considerably improved the marketing practices in this district.‡

As has already been described in chapter 5, on 'Agriculture', the old varieties of cotton, viz., Kumpta and Dharwar, were first replaced by the improved varieties of Jayawant and Upland, which in their turn deteriorated and yielded place to still better varieties, namely, Jayadhar and Laxmi. Due to shortage of suitable cotton in India, the latter have now assumed great trade importance. Their prices touched record levels in 1951-52, when Jayadhar was sold at Rs. 1,400 per khandi and Laxmi at Rs. 2,000 per khandi. These prices, however, fell in the next year to Rs. 700 and Rs. 800 respectively.

The entire cotton produce of Dharwar is now consumed by Indian mills, and nothing of it is exported out of India. Cotton to Bombay is now sent by three routes namely, (1) by rail *via* Poona or Hotgi; (2) by rail *cum* sea *via* Londa and Mormugoa; and (3) by the Poona-Bangalore National Highway. The old route by road *cum* sea *via* Kumpta is not at present in use. The railway freight *via* Poona-Hotgi before World War II was about Rs. 5 per bale, but it has since increased to Rs. 11. The cost by road comes to Rs. 12 per bale. Movement by the rail *cum* sea route *via* Londa and

* In addition to the regulations enforced by the State Government, the Government of India also issued an order in 1950 regulating the disposal and movement of cotton. Under this order, floor and ceiling prices were prescribed. Trading was permissible only within those limits. This order has been revised from time to time according to exigencies of supply and other considerations.

† "Docra" is also called "andagi". In the case of unginned cotton, it weighs 12 quarters and in that of ginned cotton 6 quarters.

‡ Details of the working of the Agricultural Produce Markets Act are given at p. 438.

CHAPTER 8.

Trade.
EXPORTS.
Cotton.

Mormugoa or the road route is not undertaken unless there is difficulty in getting railway transport although the freight charge is only Rs. 8 per bale. The quantity moved by these routes is not much, being hardly 10 per cent. in each case. Movement to other places in India takes place entirely by rail.

Other Exports.

Of other exports, handloom *khans* go to almost all districts of the Bombay State, particularly to the neighbouring districts of Karnatak and Maharashtra. Cardamom, which is imported from Karwar, is re-exported to Belgaum, Miraj (Satara South), Poona, Sangli (Satara South), Kolhapur, Bombay, Agra (U. P.), Kanpur (U. P.) and Allahabad (U. P.). Betelnuts are sent to Bijapur and Belgaum; chillies to Bijapur, Bombay, Travancore-Cochin, Madras and Goa; groundnuts to Bombay, Sholapur, Adoni (Andhra), Wadi (Hyderabad), Kurnool (Andhra), Akola (Madhya Pradesh) and Davangeri (Mysore), and safflower to Poona, Bijapur, Satara (S.) and Bombay. Among foodgrains, in normal times, wheat is sent to Belgaum, Satara (S.), Poona and Thana; jowar to various places in Gujarat and Maharashtra; ragi to Ratnagiri, Surat and Belgaum; *savi* to Bombay, Nasik, Belgaum and Surat; and *navani* to Belgaum, Nasik and Bombay. Brass and copper pots are sent to Bijapur, Sholapur, Belgaum, Bangalore, Mysore, Madras, Hyderabad and some other places in south India. *Ghee* (clarified butter) is sent in small quantities to Bombay. Hides and horns are sent in large quantities to Madras, and in small quantities to Bombay. General engineering goods, such as iron and steel safes, cabinets, cash boxes, steel furniture and agricultural implements are sent from this district to Bijapur, Belgaum and the Maharashtra districts. Raw wool is exported to Bombay, Bangalore and Madras. Fertilisers are sent to coffee and tea plantations at Chikmaglur (Mysore), Nilgiris (Madras) and Coorg (Madras); and also to the paddy-growing areas of the Bombay State.

Timber.

Dharwar district is known for its export of timber to various places. The three stations of Hubli, Dharwar and Alnavar act as distributing centres for this timber. Teak and *matti* wood is sent to Sholapur, Sangli (Satara South), Kolhapur, Miraj (Satara South), Bijapur, Bagalkot, Guntakal (Madras), Bellary (Mysore) and Kopbal (Hyderabad); teak only is exported to Bangalore, Davangeri (Mysore) and Bombay; *sesum* wood to Madras and Masulipattam (Madras); and *kindal* and *matti* wood to Belgaum.

TRADE CENTRES.

CENTRES OF WHOLESALE TRADE, known as *padmuli* (wholesale) bazars, play the most important part in assembling and distributing agricultural and other goods in this district. Retail trade is also carried on to some extent in these centres. The following is a list of the wholesale markets showing the commodities handled by them :—

Hubli ..	Cotton, groundnut, cotton seed, timber, firewood, groundnut oil, copper and brass wares, handloom female dresses, jaggery and betelnuts.
Dharwar ..	Cotton, cotton seed, groundnut, and *kardi* seed.
Gadag ..	Cotton, cotton seed, groundnut, and *kardi* seed, groundnut and handloom cloth.
Byadgi ..	Chillies and betelnut.
Haveri ..	Groundnut seed and cardamom.
Ranebennur ..	Cotton, cotton seed and groundnut seed.

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—
Trade.
TRADE CENTRES.

Nargund	..	Cotton and groundnut seed.
Annegeri	..	Cotton.
Yalvigi	..	*Til* seeds.
Kundgol	..	Cotton and groundnut seed.
Savanur	..	Groundnut seed.
Hole Alur	..	Groundnut seed.

In regard to certain specified produce, the markets at Hubli, Gadag, Nargund, Annigeri, Byadgi and Dharwar have been brought under regulation by the application of the Bombay Agricultural Produce Markets Act of 1939. Sales at these centres are made by the conventional auction system, and rates of brokerage and other charges are fixed by the traders taking into consideration the rates prevailing at other centres for the same commodities.

REGULATED MARKETS.

AN EFFORT WAS MADE as far back as the early thirties of this century towards regulation of markets in this district. At first, cotton was the commodity brought under regulation by the Bombay Cotton Markets Act (XVII) of 1927. The markets of Hubli and Gadag were brought under the operation of this Act in the year 1938. Subsequently, the Bombay Agricultural Produce Markets Act (XXII) of 1939 was enacted to bring all other agricultural commodities also under regulation. But because of monopoly procurement and rationing of cereals introduced as a war and post-war measure by the State Government, actual effect could not be given to this Act in any large measure, because if cereals were not included in the regulation, most of the markets were likely to be rendered financially uneconomic. The old markets at Hubli and Gadag were brought under the new Act in the year 1942 when only trade in cotton was regulated. In the year 1948-49 groundnut, safflower and sesamum were also brought under regulation in Hubli and groundnut and safflower in Gadag. The year 1947-48 saw the extension of regulation to the markets at Nargund, Annigeri, Dharwar and Byadgi. The commodities under regulation were: in Nargund, cotton, groundnut, safflower, *tur*, *mug*, beans and *udid;* in Dharwar, cotton, groundnut and safflower; in Annigeri, cotton, safflower, groundnut, gram, linseed and castorseed; and in Byadgi, chillies.

Proposals for regulating other markets in the district are now (1953) pending before the State Government. Under the Act, the State Government may proclaim any area as a "market area" in respect of all or any of the kinds of agricultural produce specified and establish a market committee for that area. This market committee, when so required by the State Government, has to establish a market in the area providing for facilities in connection with the purchase and sale of the agricultural produce concerned.

Each market committee, as laid down in the Rules framed under the Act, is composed of 15 members of whom 6 are elected by the organisations of agriculturists operating in the market area, or, where no such organisations exist, agriculturists residing in the market area; 5 from licensed traders in the market area, 2 from the local authorities, and 3 nominated by Government. The market committee enforces various provisions of the Act and regulates trading practices. It licenses all traders, general commission agents, brokers, weighmen, *hamals* and cartmen, and recovers licence fees from them; and also lays down regulations relating to their practices. It has put down a number of undesirable practices which were previously in vogue. The growers bring cartloads of

their agricultural produce to the yard and a cess is collected by the market committee on each cart. Soon after the carts laden with the produce reach the godowns of the general commission agents (*adatyas*, as they are commonly known), they are unloaded and the produce are weighed by licensed weighmen in the presence of the seller and the commission agent. The weights are entered by the weighmen in weighment slips in triplicate. The first copy is given to the seller, the second to the commission agent and the third to the office of the Market Committee for record. The produce is sold either by open auction or by open agreement and not by secret signs. Immediately after the bargain is struck, an agreement is entered into and signed by the seller, buyer and the commission agent in the presence of an official of the market committee; and the contract shows the quality, quantity and rates settled for the commodity; and no variation is allowed afterwards. A copy of the agreement is given to the market committee office. The sale proceeds are given to the seller immediately after the delivery after deducting all merchandising charges, viz., commission, insurance, brokerage, *hamali*, godown rent and charges for weighment, sieving, surveying and stocking, the rates of which are fixed by the committee. No kind of unauthorized trade allowances or deductions are allowed by the committee. The market committee also displays the prices of commodities ruling not only in that particular market but also those in other important outside markets, and items of news which might benefit both the sellers and the buyers. The market committee arbitrates in disputes between the two parties arising out of quality, containers and trade allowances. Usually such disputes are speedily settled.

Hubli.

Hubli, one of the oldest cotton markets of the district, had been under regulation as regards cotton under the Bombay Cotton Markets Act of 1927 since 1938, and was brought under the Bombay Agricultural Produce Markets Act of 1939 in 1942. In 1948-49, regulation was extended to groundnut, safflower and sesamum. The area under this market comprises the talukas of Hubli, Kalghatgi and Shiggaon. It has got a yard of 56 acres at the head office at Hubli. It has also a subsidiary market at Yalvigi, which is an important trade centre. In the year 1951-52, arrivals in the Hubli market and the Yalvigi sub-market were as follows:—

TABLE No. 3.

ARRIVALS IN HUBLI MARKET (1951-52).

—	*Hubli.*	*Yalvigi.*
1. Cotton (unginned)	90,478 (*andagis*)*	1,144 (*andagis*)*
2. Cotton (ginned)	47,014 (*andagis*)*	12 (*andagis*)*
3. Groundnut (unshelled)	97,252 (bags)†	27,920 (bags)†
4. Groundnut (shelled)	234 (bags)†	......
5. Sesamum	169 (bags)†	......
6. Safflower	5,704 (bags)†	3,301 (bags)†

* *Andagi* is also called *docra*. In the case of unginned cotton, it weighs 12 quarters, and in that of ginned cotton 6 quarters.

† One bag is equal to
1 Bombay Maund in the case of groundnut (unshelled).
2¼ Bombay Maunds in the case of groundnut (shelled).
2¾ Bombay Maunds in the case of safflower.
2 Bombay Maunds in the case of sesamum.

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REGULATED MARKETS.
Hubli.

There were under licence 399 buyers, 73 general commission agents, 2 brokers, 111 weighmen, 88 *hamals*, 85 cartmen, 226 persons owning public carriers (motor trucks) and 642 assistants of traders. The income of the market committee in the year 1951-52 was Rs. 47,584 and the expenditure amounted to Rs. 44,986 leaving behind a surplus of Rs. 2,598.

It has been estimated by the Karnatak Chamber of Commerce that the turnover in this market is 32,000 bales of cotton and 30,000 bags of groundnut, valued at Rs. 1,66,00,000. The goods brought to the market are stored in the godowns of the general commission agents on payment of charges. Sometimes goods are also stored in the compounds of ginning factories, old dwelling houses, unusable shops and underground cellars. The Hubli Co-operative Cotton Sale Society Ltd. also acts as a general commission agent. The market committee publishes in local *Kannada* dailies the daily rates of commodities ruling in the market.

Gadag.

Gadag, another old cotton market of the district, had also been regulated under the Bombay Cotton Markets Act of 1927 in the year 1938 and was brought under the Act of 1939 in 1942. It was regulated only for cotton till 1948 when groundnut and safflower were also brought under regulation. The area under the Gadag market extends over Gadag and Ron talukas and Mundargi Peta. It has a big market yard at Gadag proper and there are sub-yards at Mulgund, Mundargi, Hole Alur, Gajendragad and Naregal, which also are wholesale trade centres for all or any of the regulated commodities in this market area. In addition to these yards two more sub-yards have been opened at Ron and Sudi and the proposals to declare them as sub-yards are under consideration. The following figures show the quantities of arrivals in the various yards in the year 1951-52 :—

TABLE No. 4.

ARRIVALS IN GADAG MARKETS (1951-52).

Market and Sub-Market.	Kapas Docras.*	Lint Docras.*	Groundnut (bags).*		Safflower bags.*
			Shelled.	Unshelled.	
1. Gadag ..	1,12,281	65,608	8,731	6,52,638	19,589
2. Mulgund ...	....	.....	..	34,158	90
3. Mundargi ..	.....	......	......	1,26,564	1,129
4. Ron ...	6,015	....	......	6,351	267
5. Hole Alur ...	......	......	34	1,22,851	953
6. Naregal ...	4,426	......	......	25,330	......
7. Gajendragad ...	......	.....	283	1,46,413	5
8. Sudi ...	......	......	426	14,034	.....
Total ...	1,22,722	65,608	9,474	11,28,339	22,033

* For the weight of *docras* and bags, *see* footnote on pp. 436 and 439 respectively.

Gadag.

The Committee issued licences, during 1951-52, to 919 traders, 240 general commission agents, 89 weighmen, 54 cartmen, 275 *hamals* and 920 assistants of traders and general commission agents functioning in the market. In the year 1951-52, the income of the committee was Rs. 1,01,871 and expenditure Rs. 63,807, leaving a surplus of Rs. 38,064 to be added to the permanent fund of Rs. 2,06,842. The market committee has arranged for the grading of *kapas* of the Laxmi and Jayadhar varieties received for sale at the co-operative sale societies at Gadag, Ron, Naregal and also at the Gadag Cotton Market Association, Gadag. In the case of groundnut and safflower, the market committee has fixed a rate of deduction for refraction and dirt. The committee arranges for special auctions for the graded cotton at the premises of the co-operative sale societies. The committee has constructed a big sale hall at the Gadag market which facilitates the auction system. The commodities are stored in this market in the same manner as in Hubli.

Dharwar.

A cotton market has been in existence at Dharwar for long though it is less important than the markets at Hubli and Gadag. It was brought under regulation in the year 1947-48. Its area extends over the Dharwar taluka and 8 villages of the Navalgund taluka. It has got a market yard in the heart of the town, measuring about 10 acres. The commodities under regulation are cotton, groundnut and safflower. Estimated arrivals for the year 1951-52 were: cotton, 17,995 *docras*;* groundnut, 62,555 bags*; safflower, 12,262 bags.*

In 1951-52, the Committee issued licences to 59 traders, 33 general commission agents, 3 weighmen, 59 *hamals* and 17 cartmen. This market is still in its infancy and competition from the nearby Hubli market is keen. The committee's income during the year was Rs. 5,665 and expenditure Rs. 7,251, leaving a deficit of Rs. 1,586. The committee made arrangements for grading *kapas*.

Byadgi.

Byadgi is one of the largest markets for chillies in the Bombay State. Its importance as a trade centre for chillies has received mention in the old Dharwar Gazetteer. During the past sixty years, the cultivation of chillies in the district has shown a tremendous increase and Dharwar is now one of the largest chilly-growing district in the Indian Union. All chillies grown in the Byadgi peta and Hirekerur taluka pass through the wholesale market at Byadgi. It has been estimated that nearly two lakhs of maunds of chillies valued nearly at one crore of rupees are handled in this market. The Byadgi market was brought under regulation for chillies in the year 1947-48. Its area extends to the Byadgi mahal and the Hirekerur taluka. It has got an extensive yard at Byadgi. In the year 1951-52 the arrivals of chillies were estimated at 1,02,104 *andagis*† and 944 bags,† valued at Rs. 1,02,39,620. There were 213 traders, 74 general commission agents, 11 weighmen, 57 *hamals*, 37 public carriers and 18 cartmen operating in the market under licences issued by the market committee. The income of the market committee was Rs. 1,90,294 and expenditure Rs. 1,90,024, leaving a very small surplus of Rs. 270.

* For the weight of *docras* and bags, *see* footnote on pp. 436 and 439 respectively.

† One *andagi* of chillies weighs 2 Bombay maunds and one bag weighs 10 seers or 20 pounds.

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The chillies are stored in the godowns of the general commission agents. The market committee has made arrangements for the grading of the chillies brought to the market for sale.

Annigeri.

Annigeri, which lies on the main line of the Southern Railways, is another important wholesale market in the district. It was brought under regulation in 1947-48 for cotton, groundnut, safflower, gram, linseed and castorseed. The Annigeri market area comprises only 30 villages of the Navalgund taluka. It has a yard at Annigeri, measuring about 10 acres. In 1951-52, the market committee issued licences to 154 traders, 10 general commission agents, 22 weighmen, 17 cartmen and 48 *hamals*. In the year 1951-52, 22,500 *docras** of seed cotton; 10,742 bags* of groundnut; 1,711 bags* of safflower; 242 bags† of gram; 5 bags of linseed and 2 bags of castorseed arrived. Income of the market in that year was Rs. 10,228 and expenditure Rs. 6,608, leaving a surplus of Rs. 3,620.

Nargund.

Nargund is one of the old wholesale markets of the district. In the old days it was more important than it is to-day. Trade in this market is on the decline. This market was brought under regulation in the year 1946-47, for cotton, groundnut, safflower, *tur*, *mug*, beans and *udid*. The Nargund market area comprises Nargund peta and 21 villages of the Navalgund taluka. The area of its market yard is 2 acres and 14 *gunthas*. In the year 1951-52, the market committee issued licences to 318 traders, 34 general commission agents, 28 weighmen and 30 *hamals*. During the year, 42,470 *docras** of unginned cotton, 24 *docras** of ginned cotton, 18,785 bags* of groundnut, 2,723 bags* of safflower and 1,813 bags† of pulses arrived. The income of the committee during the year 1951-52 was estimated at Rs. 8,856 and expenditure at Rs. 7,076, leaving a surplus of Rs. 780.

The following table gives details about the regulated markets of Dharwar district :—

TABLE No. 5.

REGULATED MARKETS IN DHARWAR DISTRICT (1951-52).

Markets with their sub-markets.	Areas covered.	Commodities brought under regulation.	Figures of arrivals for the year 1951-52.
1. *Hubli* (With a sub market at Yalvigi).	Talukas of Hubli, Kalghatgi, and Shiggaon.	Cotton (unginned).	91,622 *andagis*.
		Cotton (ginned) ...	47,026 *andagis*.
		Groundnut (shelled).	234 bags.
		Groundnut (unshelled) ..	1,25,178 bags.
		Sesamum ...	169 bags.
		Safflower ...	9,065 bags.
2. *Gadag* (With sub markets at Mulgund, Mundargi, Ron, Hole-Alur, Naregal, Sudi and Gajendragad).	Talukas of Gadag and Ron; and Mundargi Peta.	Cotton (unginned).	1,22,722 *docras*.
		Cotton (ginned) ...	65,608 *docras*.
		Groundnut (shelled).	9,474 bags.
		Groundnut (unshelled) ...	11,28,339 bags.
		Safflower ...	22,033 bags.

* For the weight of *docras* and bags, see footnote on pp. 436 and 439 respectively.

† One bag of pulses weighs about 2 Bombay maunds.

CHAPTER 6.

Trade.
REGULATED MARKETS.

TABLE No. 5—*contd.*

Markets with their sub-markets.	Areas covered.	Commodities brought under regulation.	Figures of arrivals for the year 1951-52.
3. *Dharwar* ...	Taluka of Dharwar and 8 villages of the Navalgund Taluka.	Cotton ... Groundnut ... Safflower ...	17,995 *docras.* 62,555 bags. 12,202 bags.
4. *Annigeri* ..	30 villages of the Navalgund Taluka.	Cotton ... Groundnut ... Safflower ... Linseed ... Castorseed ... Gram ...	22,500 *docras.* 10,742 bags. 1,771 bags. 5 bags 2 bags. 242 bags.
5. *Nargund* ...	Nargund Peta and 21 villages of the Navalgund Taluka.	Cotton (unginned). Cotton (ginned) ... Groundnut ... Safflower ... Pulses (*tur*, *mug*, bean and *udid*)	42,470 *docras.* 24 *docras.* 18,785 bags. 2,723 bags. 1,813 bags.
6. *Byadgi* ...	Byadgi Peta and Hirekerur Taluka.	Chillies ...	1,02,104 *undagis* and 944 bags.

MARKET PLACES.

PLACES WHERE PERIODICAL MARKETS are held in assembling and distributing goods come next to the chief trade centres.

In many towns and villages a market is held on a fixed day. The following is the list of towns and villages where periodical markets are held :—

Byadgi Taluka .. Byadgi, Chikkabasur, Kaginelli and Motebennur.

Dharwar Taluka .. Alnavar, Aminbhavi, Betigeri, Dharwar, Garag, Hebli, Mugad, Tadkod and Tegur.

Gadag Taluka .. Gadag, Hombal, Kotumachigi, Lakkundi and Mulgund.

Hangal Taluka .. Adur, Akki-Alur, Alur, Basapur, Belgalpeth, Bammanhalli, Chikkunshihosur, Hangal, Kasaner, Kapparsikop, Naregal, Sammasagi and Tilwalli.

Haveri Taluka .. Agadi, Belavigi, Devagiri, Devihosur, Guttal, Havannur, Hattimattur, Haveri, Hosaritti, Kabbur, Kanawatti, Karajgi, Neglur and Sangur.

Hirekerur Taluka .. Chikkerur, Havasbhavi, Hirekerur, Kod, Masur, Nagawand and Rattihalli.

Hubli Taluka .. Arlikatti, Hebsur, Hubli and Kusugal.

Kalghatgi Taluka .. Bammigatti, Bendigeri, Dhumwad, Gatigi, Hulikoti, Hulkop, Kudalgi, Kalghatgi and Mishrikoti.

CHAPTER 8. Trade. MARKET PLACES.

Kundgol Taluka	.. Bilehal, Goudgeri, Gudgeri, Ingalgi, Hireharkuni, Kamdolli, Kundgol, Saunshi, Yerguppi and Yeliwal.
Mundargi Taluka	.. Bidarhalli, Dambal, Hulliken and Mundargi.
Nargund Taluka	.. Nargund and Shirol.
Navalgund Taluka	.. Annegeri, Alagwadi, Arekushahatti, Morab, Navalgund, Shirkol, Shirur and Shelavadi.
Ranebennur Taluka	.. Airani, Halageri, Karur, Kuppelur, Medleri, Ranebennur and Tumminkatti.
Ron Taluka	.. Abbegeri, Belganiki, Gajendragad, Hirehal, Hole-Alur, Jakkali, Mallapur, Mushigeri, Naregal, Nidgundi, Ron, Savadi, Sudi and Yavagal.
Shiggaon Taluka	.. Bankapur, Chandapur, Dhundshi, Gudgeri, Hirebendigeri, Hulgur, Savanur, Shiggaon, Tadas and Yalvigi.
Shirhatti Taluka	.. Belehosur, Bannikop, Bellati, Hebbal, Itagi, Laxmeshwar, Shigali, Shirhatti and Suranagi.

Of these 129 markets, the important ones are those held in Dharwar, Gadag, Hangal, Naregal, Kod, Hubli, Kundgol, Gudgeri, Saunshi, Mishrikoti, Haveri, Mundargi, Bankapur, Dhundshi, Savanur, Shiggaon, Yalvigi, Naregal, Ron, Mallapur, Nargund, Laxmeshwar, Shigali, Shirhatti, Annegeri, Ranebennur, Tumminkatti, Byadgi and Motebennur. Except in those places which are also trade centres, the attendance is reported to be always less than 1,000 persons.

Markets are generally held in the centre of the town or village from eight in the morning till five in the evening. These market places are both distributing and assembling centres. The chief articles handled are grain of all sorts, cloth, vegetables, fruits, groceries, spices, chillies, molasses, sugar, lamp oil, fuel, dry cow-dung cakes, pepper and brass vessels, earthen pots, and other articles of daily use. Beside these articles, shoes, ropes, brooms, baskets, blankets and soap are also offered for sale in some of the important markets. Some of the sellers are themselves the producers of the goods they sell, and others are either dealers or agents of dealers in neighbouring towns or villages. Often, pedlars also attend such fairs and offer their merchandise for sale. The buyers are the people of the market place and the villages round about. The transactions are usually done on cash basis.

VILLAGE SHOP-KEEPERS.

VILLAGE SHOPKEEPERS occupy an important place in the organisation of trade in rural areas of the district. Almost every village has one or more shopkeepers who provide its inhabitants with their day-to-day necessities. The following statement shows the estimated number of shops in various talukas. Shops in the towns of Dharwar, Hubli and Gadag are excluded from the statement, but are described later in great detail.

CHAPTER 8.

Trade.

VILLAGE SHOP-KEEPERS.

TABLE No. 6.

SHOPS IN DHARWAR DISTRICT (1949-50) (EXCLUSIVE OF THOSE IN THE TOWNS OF HUBLI, DHARWAR AND GADAG).

Taluka or Peta.	Number of Villages.	Number of Shops.	Taluka or Peta.	Number of Villages.	Number of Shops.
Byadgi ...	63	332	Kundgol ...	54	574
Dharwar ...	116	629	Mundargi ...	50	360
Hangal ...	147	483	Nargund ...	31	300
Haveri ...	113	1,587	Navalgund ...	59	553
Hirekerur ...	125	561	Ranebennur ...	106	1,168
Hubli ...	57	595	Ron ...	93	722
Gadag ...	55	826	Shiggaon ...	127	730
Kalghatgi ...	84	271	Shirhatti ...	70	450
			Total ...	1,359	10,207

Taking the district as a whole, on an average there are seven shops for a village. The talukas of Kalghatgi and Hangal have an average of 3 shops per village, which is the lowest in the district, while the highest average is in Gadag, viz., 15 shops per village. Except some villages in the *malnad*, where some villages have no shops at all, all other areas in the district have shops in every village.

Except grain, which he buys from the local producers, the village shopkeeper draws his stock-in-trade from the large towns of the neighbourhood with which he has business relations and where probably he gets credit facilities. His stock generally includes grain, groceries, sugar, salt, *gul*, vegetables, oils, ghee (*tuppa* in Kannada), spices, coconuts, washing soap, tea, tobacco, betelnut, chillies and other articles required by people for their daily use. Shops in larger villages sell also cloth. A few shopkeepers with sufficient resources deal also in building materials, fuel, transport vehicles, machinery and miscellaneous manufactured goods. People generally buy cloth and articles not in daily use either from the head-quarter town of the taluka or from some market town to which such articles are brought by shopkeepers on market days. Barter is not in general practice. Articles are purchased mostly on payment of ready cash, but in some cases the customer is allowed a running account to be settled monthly. The village shopkeepers also act as money-lenders. All shopkeepers have a place of business at a central place. The smaller ones often move from place to place within a radius of twenty or thirty miles of their shops to buy and sell their ware, but the larger ones remain throughout the year in their own shops and do not move out.

SHOPS REGISTERED UNDER SALES TAX ACT.

THE FOLLOWING STATEMENT compiled from the quarterly returns under the Bombay Sales Tax Act of 1946 gives an idea of the volume of business done by the big shopkeepers for January-March 1951 :—

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SHOPS REGISTERED UNDER SALES TAX ACT.

TABLE No. 7.

DHARWAR DISTRICT—NUMBER AND GROSS TURNOVER OF DEALERS REGISTERED UNDER THE BOMBAY SALES TAX ACT (JANUARY-MARCH 1951)

Figures under Rs. are in Thousands.

	Food-stuffs.		Clothing and other consumer goods.		Building materials.		Transport Vehicles and Goods.		Machinery and Capital Goods.		Fuel and Power.		Industrial commodities.		Miscellaneous.		Total.	
	No.	Rs.	No.	Rs.	No.	Rs.	No.	Rs.	No.	Rs.	No.	Rs.	No.	Rs.	No.	Rs.	No.	Rs.
1. Dharwar taluka* ...	1	12	3	1.13	13	3,24	.	.	...	...	1	59	1	7	...	...	19	5,15
2. Kalghatgi taluka ...	..	.	.		.	.	..			..	...	..	...	...	...	...	...	...
3. Shiggaon taluka ...	..	..			..		..		...	...	...	...	...	...	...	...	...	...
4. Hubli taluka † ...	3	42	1	5	.				...	...	...	...	...	...	...	...	4	47
5. Navalgund taluka ...	7	92	2	1,87	..			...	...	...	...	...	...	...	1	4,59	10	7,38
6. Gadag taluka ‡ ...	10	2,66	5	70	.	..	...	..	...	...	...	...	...	...	6	1,29	21	4,65
7. Ron taluka ...	47	25,22	20	5,12	2	23	..	...	...	..	2	33	...	...	27	18,69	107	49,59
8. Nargund mahal ...	4	9,22	6	66	...	..	.	...	...	...	...	...	...	...	6	5,48	16	15,36
9. Mundargi mahal ...	33	17,22	4	30	...	...	..		...	...	...	...	1	5	5	2,97	43	20,54
10. Haveri town ...	65	31,31	20	5,66	1	1	...	.	...	...	...	...	2	1,87	7	1,76	95	40,61
11. Rest of Haveri taluka ...	7	7,31	6	22	..	.			..	..	..		.	..	4	1,33	17	8,86

12. Ranebennur taluka ...	18	16,43	13	2,44	...	...	...	..	...	...	...	..	...	...	2	53	33	19,40
13. Byadgi town ...	13	21,36	2	38	...	...	...	...	...	...	...	...	...	...	...	...	15	21,74
14. Rest of Byadgi mahal ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15. Hangal taluka ...	...	...	...	..	..	...	..	...	...	...	...	...	...	...	...	...	...	...
16. Shirhatti taluka ...	24	6,25	12	1,00	.	...	...	...	...	...	...	...	1	2	6	6,80	43	14,07
17. Hirekerur taluka ...	1	4	...	..	...	...	..	.	...	...	...	...	...	...	...	...	1	4
18. Kundgol mahal ...	6	2,01	1	10	..	...	...		...	...	...	...	...	...	1	4	8	2,15
	239	1,40,49	104	19,63	16	3,48	..	..	...	...	3	92	5	2,01	65	43,48	4,32	2,10,01

* Excluding shops in the Dharwar town.
† Excluding shops in the Hubli town.
‡ Excluding shops in the Gadag town.

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SHOPS REGISTERED UNDER SALES TAX ACT.

Since the turnover of most of the retail shops in the district does not reach the minimum prescribed for registration under the Sales Tax Act (Rs. 10,000 in the case of importers and manufacturers and Rs. 30,000 in the case of other dealers), a considerable number of them fall outside the scope of the statement.

During the quarter ended 31st March 1951, there were 432 registered dealers in the district excluding the towns of Hubli, Dharwar and Gadag, and their gross turnover amounted to Rs. 2,10,01,000. The largest number of dealers, *viz.*, 239 or 55·3 per cent. of the total number of dealers, were grouped under "Foodstuffs" and they had also the largest turnover, *viz.*, Rs. 1,40,49,000 or 66·8 per cent. of the total turnover. "Clothing and other consumer goods" claimed 104 dealers or 24 per cent. of the total number, and the turnover under that group was Rs. 19,65,000 or 9·4 per cent. of the total turnover. The registered dealers in the two categories mentioned above are to be found all over the district except in the talukas of Kalghatgi, Shiggaon and Hangal, and the rural areas of the Byadgi mahal. Although there were only 65 dealers under miscellaneous, their turnover, *viz.*, Rs. 43,48,000 was 20·7 per cent. of the total. Registered dealers under "Building Materials" are to be found only in Dharwar taluka, Ron taluka and Haveri town. Those under "Fuel and Power" are to be found in Dharwar and Ron talukas, and those under "Industrial commodities" are to be found in Dharwar, Mundargi, Haveri and Shirhatti. There are no registered dealers coming under the categories of "Transport Vehicles and Goods" and "Machinery and Capital Goods".

FAIRS.

THERE ARE QUITE A LARGE NUMBER OF FAIRS associated with important deities and religious festivals, and considerable quantities of agricultural and other commodities are brought there for sale. In the year 1953-54, the number of such fairs in the Dharwar district was 379, distributed as follows :—

TABLE No. 8.

FAIRS IN DHARWAR DISTRICT (1953-54).

Taluka or Peta.		Number.
Byadgi	..	15
Dharwar	..	24
Gadag	..	26
Hangal	..	26
Haveri	..	29
Hirekerur	..	34
Hubli	..	32
Kalghatgi	..	15
Kundgol	..	21
Mundargi	..	15
Nargund	..	18
Navalgund	..	21
Ranebennur	..	16
Ron	..	23
Shiggaon	..	35
Shirhatti	..	28
Total	..	379

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Trade.

FAIRS.

The talukas of Shiggaon and Hirekerur have larger number of fairs than other talukas. The taluka of Kalghatgi and Mundargi Peta have 15 fairs each, which is the lowest figure in the district. From the point of view of trade, only 33 fairs are important and they are those held at Aminbhavi, Dharwar, Garag and Hebli in the Dharwar taluka; Trimalkop and Hubli in Hubli taluka; Gadag, Hombal, Lakkundi and Mulgund in the Gadag taluka; Bankapur, Shiggaon, Dhundshi and Tadas in the Shiggaon taluka; Annegeri and Shelvadi in the Navalgund taluka; Gajendragad, Naregal and Ron in the Ron taluka; Agadi, Devagiri, Haveri, Hosritti, Kanawalli and Karajgi in the Haveri taluka; Ingalgi and Mattigatti in the Kundgol Peta; Kadmanhalli in Byadgi Mahal; Rattihalli in the Hirekerur taluka; Medleri in Ranebennur taluka; Alur in the Hangal taluka; and Mundargi in the Mundargi Peta. The talukas of Kalghatgi and Shirhatti and Nargund Peta do not have any big fair noted for their trading activities.

These fairs are usually attended by pedlars, itinerant merchants, villagers from the neighbourhood and petty shop-keepers. Wholesale traders usually do not attend and, therefore, the turnover is generally small. Among the salesmen are sweetmeat makers, gardeners, grocers, tassel makers, coppersmiths, vendors of parched grains, weavers, tailors, betel-leaf vendors and oilmen. The buyers are usually the residents of the village and its neighbourhood and pilgrims from distant places. A large variety of goods are handled at such fairs, such as *dhotars*; *saris*; ready-made clothes; small carpets; copper, iron and brass vessels; lamps; small metal-boxes; toys; sugar; foodgrains; sweetmeats; flowers; fruits; thread and needle; combs; red powder (kumkum); perfumes; false pearls; corals; beads; matches; etc. The transactions at all these fairs are done on a cash basis and rarely does one find farmers indulging in barter. At some places where larger fairs are held, the local authorities make arrangements of land, lay out and accommodation for visitors and merchants.

PEDLARS.

NEXT IN IMPORTANCE TO RELIGIOUS FAIRS ARE THE PEDLARS who go hawking merchandise from village to village. This class of merchants still plays quite an important role in the trade organisation of the district, but their system of trade has undergone considerable changes in recent years. The growing importance of weekly bazars and fairs does not give much scope for pedlars going from village to village. The villagers who used to patronize these pedlars now show a definite preference for the periodical markets. They now obtain their necessities either from the village shops or from the weekly bazars held in the village or nearabout. This, however, does not mean that pedlars have altogether disappeared from the rural areas. The system of peddling from village to village does exist even now in all the sixteen talukas of the district, though it is reported to be dwindling in the Navalgund taluka and obtains in the Nargund Peta only on a very small scale.

These pedlars belong to professional classes such as oilmen, weavers, gardeners, tailors, betel-leaf vendors, besides those who buy things in urban centres and sell them in rural areas by hawking. The pedlars usually move from village to village in fair weather seasons, and return to their respective places before the monsoon

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Trade.
PEDLARS.

sets in. Most of the pedlars belong to the district itself. It has, however, been reported from Haveri taluka that sometimes pedlars from Mysore and Madras also come and do business.

Pedlars usually carry their goods on ponies, horses, bullocks, carts, and sometimes on their own shoulders and heads. In some parts of the district, bicycles, motor vehicles and asses are also used in carrying the merchandise. Motor vehicles are in use in the talukas of Ranebennur and Navalgund, and bicycles in the Hubli taluka. Pedlars obtain their stock-in-trade from Gadag, Hubli, Dharwar or other nearby towns and sell the same in rural areas, market towns and fairs within their circuit. They are usually known to their customers. There are different types of pedlars, each type handling a particular class of commodities. Grocers usually handle groceries and spices; tailors cloth and ready-made clothes; gardeners fruits and vegetables; coppersmiths copper and brass wares; goldsmiths cheap ornaments; betel-leaf vendors betel leaves; and oilmen oil and ghee (*tuppa*). Among other commodities sold are: sweetmeats, tea, ice-cream, parched rice, bread and biscuits; betelnuts, betel-leaves, tobacco, lime, bidies, cheap cigarettes and snuff; handloom and mill-made cloth, ready-made clothes, *saris*, *dhotars*, blouse pieces and caps; cooking utensils of brass, copper, iron and aluminium; blankets, carpets, mats, bamboo baskets, brooms, grinding stones, earthen potteries, clay and wooden toys; grocery, chillies, condiments and spices, oil, kerosene oil, and stationery, bangles, *agarbatties*, red and yellow powders; and aromatics like camphor, *dashanga*, *loban* and *halmaddi*. Most of the transactions are on cash basis, though the system of barter does prevail on a small scale in the talukas of Ron, Gadag and Hubli, and Mundargi peta. From Gadag and Ron talukas, there have been reports that small quantities of jowar grain are sometimes bartered for curd, vegetables, tamarind, onions, and minor grocery articles.

VOLUME OF TRADE.

AS ALREADY STATED, the towns of Gadag, Hubli and Dharwar are the chief centres of wholesale trade of the district. An exhaustive and accurate description of the wholesale and retail trade of these towns is not possible due to absence of any official or non-official data covering the whole field. An idea of wholesale trading in cotton and oil-seeds in these towns has been given in the preceding pages. In the next few pages some particulars of the retail trade are given.

Exact figures of the volume of exports and imports in respect of these three towns are not available. The octroi collections of the municipal boroughs, however, give a rough idea of the imports. Octroi is collected only on imports and not on exports, and imports are mainly for consumption within the town.

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Trade.

VOLUME OF TRADE.

Dharwar.

Dharwar.—The following statement shows the quantity of imports in the town of Dharwar during 1951-52 and 1952-53, based on the octroi returns :—

TABLE No. 9.

VOLUME OF IMPORTS IN DHARWAR TOWN—1951-52 AND 1952-53.

(Figures are in quantities in Bengali maunds unless otherwise specified.)

Commodities.	1951-52.	1952-53.
1. Pulses including grains	4,31,793	4,04,220
2. Sugar	49,090	47,226
3. Animals for slaughter (numbers) ...	17,710	15,414
4. Articles used in construction of buildings.	8,74,020	7,99,427
5. Cloth piecegoods and articles of clothing.	32,23,842	16,12,318
6. Metal and articles of metal ...	1,01,022	80,361
7. Tobacco	6,519	6,404
8. Tea	6,252	33,039
9. Cement	36,710	6,240
10. Oil	1,27,701	1,23,024

Prior to 1950-51, the Dharwar municipal borough used to levy terminal taxes on goods and it was only in 1950-51 that octroi replaced terminal tax. Piecegoods and clothing materials form the largest item of the imports followed by building materials. Owing to the prevalence of rationing, the State Government imported all rationed cereals into the town in the first instance and then distributed them in other rationed areas of the district. Therefore, the imports of cereals into the town were intended not only for consumption in the town but also for exports to other rationed areas. Building materials appear to have been imported in larger quantities to meet the needs of post-war house-building activities. Dharwar is not an important textile manufacturing centre and, therefore, the needs of the city and of the district have to be met by large imports of cloth from Bombay, Sholapur, Madras, Bangalore and Ahmedabad.

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Trade.
VOLUME OF TRADE.
Gadag.

Gadag.—The following statement gives the volume of imports in Gadag town during 1951-52 and 1952-53, based on the octroi returns :—

TABLE No. 10.

VOLUME OF IMPORTS IN GADAG TOWN—1951-52 AND 1952-53.

(In Bengali maunds.)

Commodities.	1951-52.	1952-53.
1. Cereals and Pulses	3,88,838	3,26,086
2. Refined Sugar	21,075	27,942
3. Unrefined Sugar and Jaggery ...	1,24,997	1,17,962
4. Butter and ghee	14,540	13,103
5. Other articles of food	2,05,207	2,59,628
6. Cattle feeds	2,52,279	3,62,836
7. Fuel and articles used in washing ...	4,52,301	5,58,766
8. Oil	12,712	11,310
9. Oilseeds	7,91,817	6,93,421
10. Building materials	4,57,729	9,23,626
11. Cement	*	17,769
12. Drugs, gums, spices, perfumes, etc. ...	75,820	86,750
13. Tea	11,206	11,276
14. Cloth piecegoods	†	†
15. Iron and Steel	62,527	64,636
16. Other metals	5,450	4,147
17. Cotton	4,10,003	4,24,042
Total ...	32,86,570	39,03,300

In Gadag town building materials (9,23,626 maunds) in 1952-53 bulk largely among the imports, due possibly to increased building activities in post-war conditions. The large imports of oilseeds (6,93,421 maunds in 1952-53) may be accounted for by the location of a number of oil mills in the town. Gadag being an important centre of cotton trade and a small centre of textile manufacture, its large imports of cotton (4,24,042 maunds in 1952-53) are explainable.

* Included in Item No. 10.

† Quantity not available as octroi duty was collected on *ad valorem* rates. During the years 1951-52 and 1952-53, cloth worth Rs. 64,478 and Rs. 68,557 respectively was imported into the town.

Hubli.—The statement below gives the imports into Hubli town and octroi duty collected on them during 1951-52 and 1952-53 :—

TABLE No. 11.

VOLUME OF IMPORTS IN HUBLI TOWN AND OCTROI DUTY COLLECTED DURING 1951-52 AND 1952-53.

	1951-52.		1952-53.	
	Numbers, cartloads, valuation or quantity (in mds.)	Octroi duty collected (in Rs.)	Numbers, cartloads, valuation or quantity (in mds.)	Octroi duty collected (in Rs.)
1. Cereals and Pulses.	8,88,179 (mds.)	10,566 0 0	8,95,140 (mds.)	12,848 0 0
2. Sugar ..	47,840 (mds.)	11,960 0 0	89,728 (mds.)	22,439 0 0
3. Other articles of food.	1,46,356 (mds.) 5,11,227 (Rs.)	71,191 0 0	14,74,529 (mds.) 2,92,877 (Rs.)	74,576 0 0
4. Cattle feeds and fodder.	31,337 (cartloads) 1,21,475 (mds.)	7,714 0 0	87,572 (cartloads) 1,32,457 (mds.)	8,836 0 0
5. Animals for slaughter.	20,960 (No.)	655 0 0	23,008 (No.)	719 0 0
6. Charcoal and firewood.	78,204 (cartloads) 32,415 (mds.)	7,349 9 6	67,211 (cartloads) 83,662 (mds.)	7,209 8 0
7. Building Materials.	1,05,452 (cartloads) 19,054 (Rs.) 15,324 (mds.)	53,845 1 0	1,14,107 (cartloads) 782 (Rs.) 15,213 (mds.)	54,054 1 6
8. Cement ..	52,696 (mds.)	6,857 0 0	55,652 (mds.)	6,952 8 0
9. Piecegoods ..	1,24,37,049 (Rs.)	99,430 2 0	9,25,580 (Rs.)	66,528 6 5
10. Metals ..	7,136 (No.) 75,454 (Rs.) 1,28,925 (mds.)	27,550 11 11	6,303 (No.) 44,344 (Rs.) 1,05,182 (mds.)	20,000 0 9
11. Tobacco ..	8,475 (mds.)	15,891 4 0	10,651 (mds.)	10,070 9 0
12. Tea ..	45,444 (mds.)	22,722 0 0	52,184 (mds.)	26,092 0 0
13. Petroleum ..	1,11,100 (mds.)	20,832 12 0	1,08,410 (mds.)	20,326 14 0
14. Kerosene ..	69,870 (mds.)	8,735 0 0	59,231 (mds.)	7,403 8 0
15. Miscellaneous ..	8,333 (No.) 67,75,951 (Rs.) 26,832 (mds.)	1,22,740 8 1	6,703 (No.) 41,36,881 (Rs.) 28,198 (mds.)	80,816 5 9

In Hubli too, excluding the item "miscellaneous", "building materials" formed the largest item considered in terms of volume, and yielded a substantial sum by way of octroi (Rs. 54,054 in 1952-53), coming next only to piecegoods, which gave Rs. 66,528 in 1952-53 in octroi. Hubli, which is the largest population centre in the district, has also imported the largest volume of piecegoods as compared to other centres, although it has three textile mills in its own confines. Hubli, as a divisional headquarters of the Bombay State Road Transport Corporation, imported a considerable quantity of petrol (1,08,410 maunds in 1952-53). As an industrial centre, its imports of tea and tobacco are also substantial.

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Trade.
RETAIL TRADE.

RETAIL TRADE IS CARRIED ON by a large number of shops located in the various towns and villages. The details of shops located in various villages and taluka centres, excluding Hubli, Gadag and Dharwar, have been given in a preceding section and the following account deals only with Hubli, Gadag and Dharwar. The retail shops which provide the link between the consumer and the wholesaler are located in the various wards or peths of these towns and cater to the needs of their localities. Their stock-in-trade is usually limited, but rapid replenishment is made when goods are sold out. The retailers usually have dealings with some wholesalers in the town itself, but quite a few of them have direct dealings with outside merchants, particularly in the cloth trade. Retail sales are made usually on a cash basis, but running accounts for customers are not uncommon.

Hubli, although not the district headquarters, has, from of old, been the most important town in the district from the point of view of trade. In fact, it is the entrepot for the whole district, having a link up with Bombay, Sholapur, Madras, Mysore and the taluka headquarters within the Dharwar district. Gadag is also an old trading centre and because of recent industrialization, it has come to occupy an important position in the field of retail trade. Dharwar is the headquarter town of the district, and of late some industries have come to be established there. It has a fairly large population, and the retail traders in this town cater mostly to the needs of its residents.

The Bombay Shops and Establishments Act (LXXIX) of 1948 was first applied in 1948 to the towns of Hubli and Gadag and was extended to Dharwar in 1950-51. This Act enforces compulsory registration of all shops and establishments. Its administration is entrusted to the municipal boroughs. The following statement shows the number of shops registered and employment therein as on 31st March 1952 :—

TABLE No. 12.

NUMBER OF SHOPS IN HUBLI, DHARWAR AND GADAG (AS ON 31ST MARCH, 1952).

	Number of shops.	Employment.		
		Males.	Females.	Children.
1. Hubli Municipal Borough ...	4,010	8,490	416	453
2. Gadag Betgeri Municipal Borough ..	1,337	2,937	87	136
3. Dharwar Municipal Borough ...	1,028	2,188	34	28

In the registers of these municipal boroughs are included a number of shops and establishments connected with certain specific professions, such as tailoring shops, haircutting saloons, flour mills, laundries, small repair shops, etc. These establishments which render specific services as distinct from selling commodities have been described in a separate chapter dealing with "Other Occupations". The following statements show (wardwise) the distribution of those shops that are engaged only in selling commodities in the towns of Dharwar, Gadag and Hubli.

TABLE No. 13.

DISTRIBUTION OF SHOPS IN HUBLI CITY (MARCH 1953).

Categories.	Number of Shops.	Employment.			Localities where the shops are more numerous than in others, with the number of Shops in them.
		Men.	Women.	Children	
1. Pan Bidi, etc. ..	663	837	68	29	60 Shops in Ganeshpeth. 51 „ „ Station Road. 25 „ „ Durgadbail. 25 „ „ Marathagalli.
2. Grocery	617	925	174	40	71 „ „ Lumley Market. 30 „ „ Ganeshpeth. 20 „ „ Keshwapur.
3. Motor, Motor cycles, Sales and repairs, and Automobile Machinery	70	202	1	13	15 „ „ Dharwar Road. 13 „ „ Motor Stand. 8 „ „ Koppikar Road. 6 „ „ Dajibanpeth.
4. Cloth	42	95	..	..	12 „ „ Javalisal. 5 „ „ Belgaumgalli. 4 „ „ Dajibanpeth.
5. Fruits and Vegetables ..	84	152	11	2	48 „ „ Lumley Market. 5 „ „ Station Road. 5 „ „ Ganeshpeth. 5 „ „ Sarafgatti.
6. Mutton and Beef ..	44	90	..	3	16 „ „ Ganeshpeth. 12 „ „ Katgargalli.
7. Sweetmeats ..	125	222	11	9	20 „ „ Station Road. 18 „ „ Ganeshpeth. 8 „ „ Lumley Market.
8. Cloth and Hosiery ..	218	624	2	8	74 „ „ Javalisal. 41 „ „ Kaladgioni. 21 „ „ Hirepeth. 15 „ „ Durgadbail.
9. Milk and Milk products.	49	82	4	6	18 „ „ Dajibanpeth. 5 „ „ Durgadbail.
10. Readymade clothes ..	35	78	3	1	10 „ „ Marathagalli. 6 „ „ Elipeth (Market). 4 „ „ Lumley Market.
11. Petromax	14	22	1	..	5 „ „ Durgadbail.
12. Tabacco	34	88	3	..	7 „ „ Lumley Market. 6 „ „ Durgadbail. 6 „ „ Shimpigalli.
13. Medicines	37	150	3	2	8 „ „ Marathagalli. 7 „ „ Koppikar Road. 6 „ „ Station Road.
14. Leather goods ..	60	140	0	1	12 „ „ Station Road. 10 „ „ Marathagalli. 6 „ „ Belgaum galli. 6 „ „ Durgadbail.
15. Stationery ..	134	268	..	9	18 „ „ Durgadbail. 17 „ „ Lumley Market. 16 „ „ Station Road. 16 „ „ Broadway. 13 „ „ Marathagalli. 13 „ „ Elipeth (Market).
16. Cycles	80	154	1	1	8 „ „ Station Road. 6 „ „ Rammapur. 5 „ „ Ganeshpeth. 5 „ „ Koppikar Road.
17. Gramophone ..	27	48	..	..	7 „ „ Station Road. 4 „ „ Bandiwad base. 3 „ „ Koppikar Road. 3 „ „ Broadway. 3 „ „ Coen Road.
18. Watches	30	50	..	..	7 „ „ Marathagalli. 4 „ „ Shimpigalli. 3 „ „ Koppikar Road. 3 „ „ Fort.

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Trade.
Retail Trade
Hubli City.

TABLE No. 13—*contd.*

Categories.	Number of Shops.	Employment. Men	Women.	Children	Localities where the shops are more numerous than in others, with the number of Shops in them.
19. Umbrella	11	37	1	..	4 Shops in Durgadbail. 2 „ „ Station Road.
20. Wood fuel	197	270	30	10	10 „ „ Ganeshpeth. 9 „ „ Narayansofa 8 „ „ Tabibland. 8 „ „ Dajibanpeth.
21. Timber	40	155	1	5	8 „ „ Traffic Island. 6 „ „ Torvi Hakkala. 5 „ „ Dharwar Road. 4 „ „ Dajibanpeth. 4 „ „ Deshpandenagar.
22. Photography ..	33	71	..	..	6 „ „ Station Road. 4 „ „ Broadway. 3 „ „ Marathagalli.
23. Furniture . ..	21	17	..	2	4 „ „ Dalinberpeth. 3 „ „ Station Road.
24. Utensils	80	224	..		10 „ „ Bhogaroni. 15 „ „ Kubasadgalli. 9 „ „ Lumley Market 6 „ „ Ganeshpeth. 6 „ „ Mullanoni. 6 „ „ Kanchargalli.
25. Hardware . ..	80	215	4	5	11 „ „ Hirepeth. 9 „ „ Javalisal. 6 „ „ Lumley Market. 5 „ „ Durgadbail. 5 „ „ Broadway.
26. Building materials .	34	61		..	8 „ „ Lumley Market. 8 „ „ Myadaroni.
27. Flowers .	34	50	2	3	13 „ „ Elipeth (Market).
28. Agarbatti, Hair oils, perfumes, and coconuts	72	143	7	2	41 „ „ Lumley Market. 4 „ „ Durgadbail.
29. Frame makers ..	15	28	..	1	7 „ „ Elipeth (Market)
30. Agricultural requisites .	10	35	2	..	2 „ „ Javalisal. 2 „ „ Channapeth. 2 „ „ Myadaroni. 2 „ „ Dajibanpeth.
31. Zari—gold and silver thread, Sarafs and Goldsmiths.	223	381	4	1	61 „ „ Sarafgatti. 16 „ „ Hattikalsal. 12 „ „ Ganeshpeth. 8 „ „ Shimpigalli. 8 „ „ Javalisal.
32. Waste materials ..	18	30	3	3	5 „ „ Durgadbail. 5 „ „ Broadway.
33. Booksellers, Publishers, and printing presses.	42	131	1	1	13 „ „ Durgadbail. 4 „ „ Station Road. 4 „ „ Dajibanpeth.
34. Leaf cups and platters.	6	13	..	3	3 „ „ Durgadbail. 2 „ „ Broadway. 1 „ „ Station Road.
35. Miscellaneous (Bardan, empty bags, tea, coal, Harmonium, etc.)	617	923	45	250	
Total ..	3,985	7,152	394	434	

TABLE No. 14.

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Trade.
RETAIL TRADE.
Dharwar Town.

TABLE No. 14.

DISTRIBUTION OF SHOPS (WARDWISE) IN DHARWAR TOWN (APRIL 1953).

	Number of Shops in Ward.										Total number of Shops in Dharwar town.	Total number of persons employed in Shops.		
	Ward I.	Ward II.	Ward III.	Ward IV.	Ward V.	Ward VI.	Ward VII.	Ward VIII.	Ward IX.	Ward X.		Male.	Female.	Children.
1. Grocery	16	19	62	19	30	15	13	20	17	10	221	292	...	1
2. Fruits and Vegetables	...	...	18	...	...	...	...	...	...	...	18	23	...	...
3. Milk and Milk products, Sweetmeat and eatables.	...	2	23	...	4	...	1	1	2	...	33	41	...	...
4. Mutton, beef. fish and eggs	...	...	...	...	30	...	...	...	...	...	30	30	...	...
5. Pan, bidi, cigarettes and tobacco ...	6	14	72	8	23	11	5	25	20	14	198	201	...	1
6. Snuff	...	...	1	...	...	...	...	...	...	...	1	2	...	...
7. Medicines	...	...	10	1	1	...	...	...	...	...	12	21	...	...
8. Coconut	...	...	7	...	...	...	...	...	...	...	7	7	...	...
9. Stationery, cutlery, bangles, provision ...	...	2	23	3	4	...	...	3	2	1	38	75	...	2
10. Leather goods and footwear	...	2	18	...	2	...	...	2	6	3	33	85	...	6
11. Cycles and cycles accessories	...	4	20	3	2	...	...	6	3	2	40	49	...	2
12. Gramophone, Radio and Electrical goods ...	...	...	8	...	2	...	...	1	1	...	12	28	...	...
13. Watches and opticals	...	1	5	...	3	...	...	...	...	...	9	11	...	...

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Trade.
RETAIL TRADE.
Dharwar Town.

14. Woodfuel and timber	3	7	15	10	7	2	1	14	7	9	75	105	...	...
15. Motor, Motorcycles Sales and repairs ...	...	...	4	...	...	...	...	4	2	...	10	63	...	...
16. Cloth and Hosiery	...	8	49	1	3	...	...	...	1	1	63	103	...	...
17. Readymade clothes and cap marts ...	...	...	11	...	1	...	...	...	...	...	12	31	...	...
18. Photography and stamp making ...	...	...	4	...	...	...	...	...	1	1	6	11	...	...
19. Furniture	...	...	2	...	...	...	...	...	1	2	5	8	...	...
20. Utensils	...	...	9	...	...	...	...	...	...	...	9	11	...	...
21. Hardware	...	...	7	2	2	...	...	...	...	...	11	16	...	...
22. Building material	...	...	1	...	...	...	...	...	...	...	1	3	...	...
23. Hair oils and perfumes	...	1	...	...	...	...	...	...	...	...	1	1	...	...
24. Flowers and Agarbatti	...	...	11	1	...	...	...	...	...	...	12	12	...	...
25. Frame-makers	...	1	3	...	2	...	...	...	...	...	6	8	...	...
26. Ammunition and gun powder	...	...	2	...	...	...	...	...	...	..	2	5	...	...
27. Zari (gold and silver thread)	...	...	4	12	16	2	...	1	...	...	35	35	...	...
28. Book sellers, stationery and newspapers ...	...	...	11	...	2	...	...	1	1	2	17	35	...	...
29. Foodgrains and ration shops	2	1	40	7	2	2	2	4	3	1	64	175	...	...
30. Petromax	...	...	2	...	...	...	...	...	...	...	2	2	...	...
31. Miscellaneous	...	...	9	...	...	...	...	...	...	...	9	11	...	...
All shops ...	27	62	451	67	136	32	22	82	67	46	992	1,500	...	12

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Trade.
RETAIL TRADE.
Gadag Town.

TABLE No. 15.

DISTRIBUTION OF SHOPS (WARDWISE) IN GADAG TOWN (APRIL 1953).

Commodities.	Number of Shops in the Ward.											Total number of Shops in Gadag.	Total number of persons employed.		
	Killa.	Wakkalgeri.	Market.	Gangapurpet.	Station Road.	Saahpurpet	Extensions.	Health Camp.	Turnerpet.	Bazar-Betgeri.	Kuratti-pet.		Males.	Females.	Children.
1. Grocery ...	10	13	84	18	47	4	13	3	4	24	9	229	431	55	...
2. Fruits and vegetables.	...	...	32	...	3	...	...	..	...	1	...	36	31	26	4
3. Milk and Milk products.	...	1	5	...	2	3	1	...	...	1	...	13	31	2	1
4. Sweetmeats and eatables.	2	...	10	...	4	6	1	...	...	...	1	24	36	...	...
5. Sugarcane juice.	...	...	...	...	...	...	..	...	...	...	...	...	...	...	...
6. Mutton, beef, fish and eggs.	...	...	...	...	...	...	...	12	...	...	...	12	22	...	...
7. Pan, Bidi, Cigarettes and Tobacco.	20	12	71	12	50	20	17	5	5	21	27	266	347	106	30
8. Wine ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
9. Tobacco and Snuff.	...	...	13	...	9	...	...	...	...	1	...	23	59	...	...

10. Medicines ...	1	...	3	...	11	...	...	...	...	1	...	16	32	..	...
11. Kadaba ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
12. Stationery, Cutlery, Bangles and provision.	1	...	9	...	28	4	5	...	...	2	...	49	78	...	...
13. Leather goods and footwear.	...	...	5	...	29	...	1	...	...	...	1	36	94	14	5
14. Cycles and Cycle accessories.	...	...	2	...	6	3	1	...	...	2	...	14	25	...	2
15. Gramophone, Radio, Electrical goods.	...	...	1	...	1	...	1	...	...	...	...	3	8	...	...
16. Watches, Opticals.	...	...	1	...	9	...	...	...	...	...	...	10	10	...	...
17. Umbrella, locks, trunks (+item 25).	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
18. Wood fuel ...	...	...	..	4	14	...	1	4	3	5	3	34	73	10	...
19. Motor, Motor-cycles, sales, repairs.	...	...	3	...	...	...	..	...	...	...	...	3	4	...	...
20. Cloth and Hosiery.	1	1	54	2	21	49	7	...	...	9	...	144	352	...	8
21. Readymade clothes.	1	...	16	1	16	...	6	...	..	1	...	41	150	...	...

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Trade.
RETAIL TRADE.
Gadag Town.

TABLE No. 15—*contd.*

Commodities.	Number of Shops in the Ward.											Total number of Shops in Gadag.	Total number of persons employed.		
	Kills.	Wakkal geri.	Market.	Ganga-purpet.	Station Road.	Shah-purpet.	Exten-sions.	Health Camp.	Turner-pet.	Bazar-Betgeri.	Kuratti-pet.		Males.	Females.	Children.
22. Photography ...	...	...	...	...	6	..	..	..	...	...	...	6	31	...	1
23. Furniture ...	...	...	...	...	9	1	1	...	...	2	...	13	21	...	3
24. Utensils (Metal).	...	...	2	...	10	2	...	...	...	...	...	14	36	...	...
25. Hardware ...	...	...	2	...	7	1	1	..	...	...	...	11	29	...	1
26. Building materials (+item No. 25).	...	...	...	...	...	...	...	..	..	...	...	...	...	...	...
27. Timber ...	...	...	...	...	7	...	...	...	...	...	...	7	12	...	...
28. Flower ...	...	...	6	...	...	...	...	...	...	...	...	6	9	3	2
29. Agarbatti, Hair-oil, and perfumery.	...	...	5	...	1	1	1	...	...	2	...	10	23	...	...
30. Frame-makers (+item No. 23).	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
31. Glasswares and glass mirrors (+item No. 43).	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

32. Cages ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
33. Agricultural Requisites.	...	...	...	...	3	...	...	...	...	...	...	3	7	...	...
34. Ammunition and gunpowder.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
35. Zari (Gold and Silverthread).	...	...	...	...	2	...	...	...	...	...	...	2	4	...	...
36. Waste Materials including item No. 43.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
37. Booksellers and publishers.	...	...	1	...	12	...	...	...	...	...	...	13	27	...	...
38. Stationery and Newspapers.	...	...	...	...	2	...	...	...	...	...	...	2	6	...	...
39. Petromax ...	...	...	...	...	1	...	...	...	...	...	...	1	2	...	...
40. Petrol, included in item No. 43.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
41. Leaf cups and platters.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
42. Sheep and goats.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
43. Miscellaneous ...	15	17	193	15	59	76	8	5	...	42	6	436	790	53	103
All Shops ...	51	44	518	52	375	170	66	29	12	114	47	1,472	2,780	269	160

CHAPTER 8.
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Trade.
RETAIL TRADE.
Hubli City.

Hubli City.—In Hubli City, there are 3,935 retail shops giving employment to 7,147 men, 394 women and 434 children. Hubli as the biggest trade centre has a larger number of shops than any other centre of trade in the district. A statement of location of shops in this municipal borough is available only according to streets and peths and not according to wards. Although the retail shops show a fair degree of dispersion throughout the city, concentration is in the areas comprising old Hubli, viz., Ganeshpeth, Station Road, Durgadbail, Marathagalli, Lumley Market, Koppikar Road, Dajibanpeth, Javalisal, Broadway, Elipeth, Shimpigalli, Belgaumgalli, Sarafgatti, Hirepeth and Dharwar Road.

In point of number of shops, the group under "Pan, Bidi, Tobacco, etc.," comes first, with 663 shops, which give employment to 835 men, 68 women and 29 children. The group under "Grocery" has a smaller number of shops, viz., 617, but gives more employment than the preceding group of shops, as it engages 925 men, 174 women and 46 children. Giving importance only to numbers of shops, the groups that follow are: Zari 223 shops, Cloth and Hosiery 218, Fuel 197, Stationery 134, and Sweetmeats 125. Although the number of shops under "Cloth and Hosiery" is only 218, they employ 624 men, 2 women and 8 children, as against 223 "Zari" shops employing only 381 men, 4 women and 1 child.

Dharwar Town.

Dharwar Town.—In Dharwar town, there are 992 retail shops giving employment to 1,500 men and 12 children. There are no women employed in shops in the Dharwar town. These shops are dispersed in all the wards of the town but are concentrated more in Wards III, V and VIII than in others. Ward No. III, comprising Gandhi Chowk and Subhash Road, commonly known as the market area, has got 451 shops (i.e. 45.4 per cent. of the total number of shops), and has, therefore, the greatest concentration. This ward is followed by Ward No. V with 136 shops and Ward No. VIII with 82 shops. The smallest number of shops is recorded in Ward No. VII with 22 shops. "Grocery" has a larger number of shops under it than any other category. "*Pan, Bidi, Tobacco*, etc." group is the next important group, followed by "Fuel and Timber" and "Cloth and Hosiery."

Gadag Town.

Gadag Town.—Gadag town has 1,477 shops giving employment to 2,780 men, 269 women and 160 children. Here too the "Market" ward contains more shops than any other ward, and "Turner peth" contains the smallest number. The market ward accounts for 35 per cent. of the total number of shops and has 518 shops. This is closely followed by the Station Road, which has 375 shops, Shahpurpeth with 170 shops and Betgeri bazar with 114 shops. In Gadag, merely in point of numbers of shops the "Pan, *Bidi* and Tobacco, etc." group is the most important followed by "Grocery", "Cloth and Hosiery" and "Fuel". From the point of view of number of persons employed, the "Grocery" group is more important than the "Pan, Bidi, Tobacco, etc." group.

Dispersion of shops.

In all these principal towns of the district the dispersion of shops dealing in retail shops is as would be expected. Grocery; pan and bidi; cloth and hosiery; coal, wood and fuel; are located in almost all wards and localities. The great popularity that the bicycle enjoys

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RETAIL TRADE.

Dispersion of shops.

in the towns of Hubli and Dharwar is reflected in the large number of cycle shops in these towns and their location in most of the wards and localities. Shops dealing in stationery, general merchandise, vegetables, fruits, sweetmeats and eatables are not so well dispersed as the groups mentioned above. Groups which do not serve common or daily needs, namely, those selling metal utensils, special glassware, hardware, footwear, flowers, drugs, perfumes, books and building materials, have each their own particular localities where they are concentrated. The concentration of shops selling mutton, fish, beef and eggs in a few places is mainly due to regulations imposed by the municipalities.

Groceries.

Among the retail shops, the grocery group is the most important. In regard to number of shops, it stands next only to "Pan, Bidi, etc.", but in regard to employment it provides for the largest number. All sorts of cereals and pulses, *gul*, sugar, oil, ghee, spices, condiments, tea, coffee and other items of grocery are sold in these shops. Stock-in-trade of individual shops varies in value by a wide range, from Rs. 50 to Rs. 10,000. Most of the shops, however, are small having stocks worth only between Rs. 50 and Rs. 1,000. Almost all the grocery shops are of fairly long standing. The commodities sold in these shops are brought from wholesalers in Dharwar, Hubli, Gadag and other wholesale centres of the district and occasionally from outside the district. Usually shopkeepers purchase commodities on credit from the wholesalers and settle the bills within three or four weeks. It is a general practice to employ servants for handling and weighing commodities. The larger shopkeepers sometimes employ also clerks and accountants for maintaining account books. Sales shrink in the rainy season and at the end of every month, and expand at the time of Diwali, Dasera and other religious festivals.

Pan, Bidi, Cigarettes and Tobacco.

Next in importance to shops selling grocery are those selling *pan*, *bidi*, cigarettes and tobacco. Their number is the largest of all the groups. Most of these shops are small establishments managed by one or two persons. Pan, bidi, cigarettes, cheap cigars, chewing tobacco, betelnuts, catechu and occasionally confectionery are the articles sold in these shops. The stock-in-trade is obtained locally from wholesalers. A large number of these establishments manufacture small quantities of *bidis* sufficient for their own sales. The value of the stock-in-trade of each shop varies between Rs. 10 to Rs. 500. Their business is generally slack in the rainy season and brisk on Saturdays, Sundays and other holidays.

Cloth and Hosiery.

Cloth and hosiery shops come next. They stock and sell all kinds of textiles, cotton, woollen and silk, such as shirting, coatings, *saris*, *dhotars* and all kinds of hosiery. A majority of the shopkeepers purchase most of their requirements through the local agents of the various textile mills and only a small quantity directly from Bombay. Most of these shops are owned by members of the traditional merchant communities. The value of the stock-in-trade of the majority of the shops is Rs. 500, but there are a few large shopkeepers who stock goods worth even Rs. 50,000. The big shops employ salesmen and clerks. Business is done throughout the day. As in the case of other shops the rainy season is generally slack and sales shoot up during the season of marriages and festivals.

CHAPTER 8. — Trade. RETAIL TRADE. Dispersion of shops. *Wood fuel and Timber.*

Wood fuel shops deal in firewood, charcoal, dried dung cakes and, in some cases, coal and coke. Timber shops sell timber. A large quantity of firewood is imported into the district by wholesale dealers from the forests of the neighbouring Kanara district. There are also individual cart-owners who bring firewood into the towns from neighbouring forests. The shopkeepers obtain their supplies from both these agents. Timber is also imported from Kanara and from the local forests. Both firewood and timber generally come in the form of large blocks of wood which the local dealers split into suitable sizes. The coal merchants bring their supply from the northern and eastern parts of India in railway wagons. Their individual stock-in-trade varies in value from Rs. 100 to Rs. 1,000.

As firewood and coal are commodities which get wet during the rainy season, people are in the habit of storing them for use just before the onset of the monsoon. Their sales, therefore, are extensive just before the rainy season. Timber is in good demand during the dry season, the season for house-building.

Stationery, Cutlery, Bangles and Provisions.

Stationery, cutlery, bangles and provision have been grouped together. In addition to stationery, they sell toilet articles, bangles, hosiery, pencils, ink, nibs, pen-holders, fountain pens, cutlery and provision goods. The majority of the goods sold are brought from Bombay and Madras, and a few are purchased locally. The smaller merchants stock goods of a value varying from Rs. 300 to Rs. 500. The bigger shops keep stocks worth up to Rs. 10,000. The sales of all shops fall off during periods of vacation and mount up in the months of June and July when educational institutions re-open.

Leather goods and footwear.

Footwear and other leather goods such as suitcases, handbags, straps, leather, accessories of shoe-making such as sewing thread, nails and clips, etc. are sold by the shops grouped under "Leather goods and footwear". There are some shops dealing exclusively in leather, while there are others exclusively dealing in footwear and leather goods. Leather is purchased locally whereas footwear and leather goods are obtained from outside. Some of these shops also make footwear to order, engaging workers on piece wages. Business is generally steady throughout the year except in the monsoon months when it is rather slack.

Cycle shops.

In the absence of any organised bus service the bicycle forms the most important vehicle for the middle class and the poor. Therefore, we find a good number of shops dealing in cycles and cycle accessories. Only a few of these shops deal in new bicycles. Most of the shops only sell cycle accessories and do repair work. A number of them hire out cycles at fixed rates per hour or per day. The cycles kept for hire in this manner are, after a time, sold away

CHAPTER 8.

Trade.
RETAIL TRADE.
Dispersion of shops.
Cycle Shops.

fetching fairly reasonable prices to the shopkeepers. New cycles are obtained from Madras, Bombay and Delhi and accessories are obtained locally from wholesalers on cash payment. The small cycle shop usually stocks goods worth Rs. 250, while a big one keeps stocks worth a few thousands of rupees. The summer season is said to be a brisk period for these shops.

Milk, Milk products, Sweets and Eatables.

Among the group of shops selling "milk, milk products, sweets and eatables" some shops sell only milk and milk products while others sell only sweetmeats and other eatables. The shops dealing in milk and milk products sell, besides fresh milk, butter, *ghee*, curds, butter-milk and *chakka* for making a sweet known as *shrikhand*. Those selling sweetmeats and other eatables sell *pedha*, *barfi*, *bundiladdus*, *jilebis*, *batasas*, *chivda*, *sev*, *bhajjis*, *murmures*, parched grains and such other eatables. A few of these shops sell tea, biscuits, bread, pan, bidi, etc. Sales of milk, milk products and other eatables are fairly steady throughout the year while those of sweets shoot up during seasons of marriages and festivals.

Fruits and Vegetables.

Most of the shops dealing in fruits and vegetables are small units, each managed by a single person, and cater to the needs of their immediate neighbourhood. They obtain their stock-in-trade from surrounding rural areas and occasionally from local wholesalers who make imports from Poona. The stock-in-trade of a unit does not generally exceed Rs. 20 in value. They cannot keep larger stocks because of the perishable nature of the commodities. These fruits and vegetable shops have a fairly steady business throughout the year, but trade is more brisk during the summer season.

Ready-made Clothes and Cap Shops.

Ready-made clothes have grown in popularity in recent years; and a number of shops have come into existence to supply the demand. These shops sell shirts, trousers, *kurtas*, pyjamas, jackets, coats, bush shirts, bush coats, blouses, jumpers, shorts, knickers and children's wear. Almost all of them sell caps, turbans and other head dresses such as felt and sola hats. Some part of the stock-in-trade is obtained from Bombay, Bangalore, Poona and Madras, and the rest is made locally. (An account of the establishments engaged in manufacturing ready-made clothes is given in the chapter on "Other Occupations").

Mutton, Beef, Fish and Eggs

Shops selling mutton, beef, fish and eggs are small units, usually managed by one or two persons. Stocks of mutton, beef and eggs are obtained locally and fish (usually dry) imported from Karwar.

Gold and Silver Thread.

Jari, *i.e.*, gold and silver thread, is used in weaving borders of silk and cotton *saris* woven on handlooms. It is not manufactured in this district, and dealers in them have to depend for their stock-in-trade on supplies from outside. Usually imports are made from Surat and Banaras (U.P.).

CHAPTER 5. — Trade. RETAIL TRADE. Dispersion of shops. *Metal Utensils.*

Metal utensils consist mainly of brass and copper ware but those made of aluminium and stainless steel are also coming into general use. The manufacture of brass and copper utensils is a flourishing small-scale industry in the Dharwar district, especially in the city of Hubli. Considerable quantities of the products of this industry are exported to neighbouring districts. Local traders in metal utensils stock kitchen-ware, such as dishes, pans, *patelyas*, cups, saucers, spoons, frying pans, etc. The retail shop-keepers obtain their stock-in-trade from local wholesale importers. Brass and copper ware are generally purchased from local *karkhandars, i.e.*, wholesale merchants selling goods of their own manufacture. These *karkhandars* themselves, in many cases, run their own retail shops to sell their own products. Imports of brass and copper utensils are from Nagpur (M.P.), Poona and Bombay. Aluminium and stainless steel utensils are brought from Poona and Bombay. The brisk season for this trade is in winter and also seasons of marriages and religious festivals.

Hardware and Building Materials.

Hardware and building materials are grouped together. The shops selling articles under this group deal in iron sheets, galvanised iron sheets, iron bars, angles, tees, beams, channels, joints, wires, screws, nails, bamboos, lime, timber and other materials required for building construction, piping, sanitary fittings of all kinds, handles, railings, tools, iron implements, iron kitchenware, locks, paints, varnishes, linseed oil, cement, etc. The bigger shopkeepers make their purchases of hardware direct from the manufacturers and the smaller ones purchase chiefly from the Bombay market and occasionally also from the bigger shops in Hubli. The demand for hardware and building materials is brisk during the fair season which is favourable for building construction, and dull during the monsoon.

Medicines.

Shopkeepers under the group "Medicines" style themselves as chemists and druggists. They sell chemicals of various kinds, foreign and indigenous drugs and medicines, and surgical instruments. A large part of the chemicals, drugs and medicines stocked is of foreign origin and is brought from Bombay. Those manufactured in India are brought mainly from their sources of production, namely, Bombay, Poona, Baroda and Ahmednagar.

Miscellaneous.

In addition to the important categories of retail shops described above, there are a large number of other shops which deal in various other articles of daily requirements and also of occasional necessity. The statements regarding retail shops give a clear idea of the location of these shops and the extent of employment covered by them.

Dealers in Dharwar, Gadag and Hubli registered under Sales Tax Act.

The following statement compiled from the quarterly returns under the Bombay Sales Tax Act of 1946, shows for the Dharwar, Gadag and Hubli towns the number of registered dealers according to trades and their gross turnover for the quarter ended 31st March 1951. Since the turnover of most of the retail shops does not reach the minimum prescribed for registration under the Act (Rs. 10,000 in the case of importers and manufacturers and Rs. 30,000 in the case of others) a considerable number of retail shops fall outside the scope of this statement :—

CHAPTER 8.

Trade.
RETAIL TRADE.
Dealers in Dharwar, Gadag and Hubli registered under Sales Tax Act.

TABLE No. 16.

NUMBER OF REGISTERED DEALERS IN DHARWAR, GADAG AND HUBLI (UNDER BOMBAY SALES TAX ACT, 1946) AND THEIR GROSS TURNOVER FOR THE QUARTER ENDED 31ST MARCH 1951.

(In thousands of Rupees.)

	Foodstuffs.		Clothing and other Consumer Goods.		Building materials.		Transport Vehicles and Goods.		Machinery and Capital Goods.		Fuel and Power.		Industrial Commodities.		Miscellaneous.		All Commodities.	
	No.	Rs.	No.	Rs.	No.	Rs.	No.	Rs.	No.	Rs.	No.	Rs.	No.	Rs.	No.	Rs.	No.	Rs.
1. Dharwar.	43	15,38	35	5,14	5	96	1	4	...	...	4	2,10	...	...	4	03	92	24,25
2. Hubli.	204	97,00	327	64,04	31	10,32	4	17,70	17	9,47	7	5,52	2	48	54	50,13	6,46	2,54,66
3. Gadag.	84	38,69	178	42,91	6	58	...	...	10	2,54	6	5,21	18	7,93	1,15	1,73,07	4,17	2,70,93
Total ...	331	1,51,07	540	1,12,09	42	11,86	5	17,74	27	12,01	17	12,83	20	8,41	173	2,23,83	11,55	5,49,84

CHAPTER 8.
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Trade.
RETAIL TRADE.
Dealers in Dharwar, Gadag and Hubli registered under Sales Tax Act.

Taking all the three towns together, the largest class of dealers comes under "Clothing and other Consumer Goods", numbering 540 out of the total of 1,155 dealers, i.e., 46·7 per. cent. The next most numerous class of shopkeepers is under "Foodstuffs" and their number is 331, i.e., 28·6 per cent. of the total.

Grain Trade under Government control.

During World War II, when the country faced a serious food shortage, and the problem arose of feeding people in the deficit areas of the State, Government introduced what is known as the "monopoly procurement scheme" under which all surplus left in the hands of the producer after meeting his own family requirements, were compulsorily procured by Government. After meeting the district's ration requirements, if any surplus was left, it was placed at the disposal of the State's supply authorities, to be sent to any area indicated. Government took over the entire trade in foodgrains, both wholesale and retail, banning all normal trade channels in the State. Dharwar district is a surplus area in cereals in normal years, and it used to export foodgrains to other districts of the State. The Collector distributed rations through private ration shops and Government grain shops. The following statements show (1) the quantity of foodgrains procured by Government in Dharwar district during the year 1950-51 and (2) the off-take of foodgrains in Dharwar district during the year 1950-51 :—

TABLE No. 17.

QUANTITY OF FOODGRAINS PROCURED DURING 1950-51 (4TH NOVEMBER 1950 TO 3RD NOVEMBER 1951) IN DHARWAR DISTRICT.

(In Tons.)

Taluka.	Paddy.	Rice.	Jowar.	Wheat.	Ragi.	Bajri.	Savi.	Navani.	Total.
Dharwar	2,568·3	0·5	678·8	354·1	0·2	0·1	......	......	3,602·0
Hubli	120·0	0·9	752·3	1,161·1	9·5	......	......	......	2,043·8
Kalghatgi	4,682·3	2,029·0	1·0	......	......	......	......	......	6,712·3
Shiggaon	2,065·4	309·7	452·2	4·7	5·5	2·3	......	......	2,830·8
Hangal	3,082·8	9,493·0	2·3	......	36·9	......	......	......	12,615·0
Haveri	39·8	1·4	940·9	1·6	115·9	......	0·3	0·9	1,100·8
Ranebennur	......	......	3,096·6	......	5·7	4·7	......	......	3,107·0
Hirekerur	1,364·9	647·4	76·8	......	670·4	25·8	......	......	2,785·3
Ron	......	......	208·6	1,166·1	......	23·7	......	......	1,398·4

CHAPTER 8.
Trade.
RETAIL TRADE.
Grain Trade under Government control.

TABLE No. 17—contd.

Taluka.	Paddy.	Rice.	Jowar.	Wheat.	Ragi.	Bajri.	Savi.	Navan	Total.
Navalgund	......	......	515·3	3,648·6	......	......	......	......	4,163·9
Gadag	4·1	......	452·0	1,132·8	11·2	6·4	......	0·2	1,606·7
Nargund	......	0·4	38·3	736·2	......	0·6	......	......	775·5
Mundargi	......	......	557·7	125·6	......	94·1	......	......	777·4
Kundgol	3·9	0·8	283·4	664·6	......	0·2	......	......	952·9
Shirhatti	0·2	0·9	1,249·9	275·6	......	5·1	......	......	1,531·7
Byadgi	572·1	1·2	342·2	0·4	112·9	0·3	......	......	1,029·1
Dharwar District ...	14,503·8	12,485·2	9,648·3	9,271·4	968·2	163·3	0·3	1·1	47,014·6

TABLE No. 18.

OFF-TAKE OF FOODGRAINS DURING THE YEAR 1950-51 (FROM 4TH NOVEMBER 1950 TO 3RD NOVEMBER 1951) IN DHARWAR DISTRICT.

(In Tons.)

Taluka.	Rice.	Wheat.	Jowar.	Milo.	Total.
Dharwar ...	2,138	1,668	1,839	34	5,679
Hubli ...	3,648	3,436	2,771	142	9,997
Kalghatgi ...	62	117	77	6	262
Shiggaon ...	508	287	387	......	1,182
Hangal ...	60	219	169	......	448
Haveri ...	629	444	502	......	1,575
Ranebennur ...	1,063	757	662	......	2,482
Hirekerur ...	132	158	129	......	419
Ron ...	580	632	466	53	1,731
Navalgund ...	66	47	258	38	409
Gadag ...	1,086	2,171	2,232	......	5,489
Nargund ...	62	85	201	20	377
Mundargi ...	44	71	161	......	276
Kundgol ...	13	16	33	......	62
Shirhatti ...	368	185	253	......	806
Byadgi ...	104	184	311	......	599
Dharwar District.	10,563	10,477	10,451	302	31,793

CHAPTER 8.
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Trade.
RETAIL TRADE.
Grain Trade under Government control.

These figures provide an interesting set of facts not available in pre-rationing days.

The following statement shows the amount procured in each taluka, the amount distributed and the quantity of surplus or deficit :—

TABLE No. 19.

FOOD POSITION IN THE TALUKAS OF DHARWAR DISTRICT (1950-51).*

(In Tons.)

Taluka or Peta.	Quantity of foodgrains procured.	Quantity of foodgrains distributed.	Net surplus or deficit.
Dharwar ...	2,831·6	5,679	— 2,847·4
Hubli ...	2,007·8	9,997	— 7,987·2
Kalghatgi ...	5,307·6	262	+ 5,045·6
Shiggaon ...	2,220·2	1,182	+ 1,038·2
Hangal ...	11,690·2	448	+ 11,242·2
Haveri ...	1,088·9	1,575	— 486·1
Ranebennur ...	3,107·0	2,482	+ 625·0
Hirekerur ...	2,375·9	419	+ 1,956·9
Ron ...	1,398·4	1,731	— 332·6
Navalgund ...	4,163·9	409	+ 3,754·9
Gadag ...	1,604·5	5,489	— 3,884·5
Nargund ...	775·5	377	+ 398·5
Mundargi ...	777·4	276	+ 501·4
Kundgol ...	951·8	62	+ 889·8
Shirhatti ...	1,531·7	806	+ 725·7
Byadgi ...	857·5	599	+ 258·5
Total ...	42,689·7	31,793	+ 10,896·7

The taluka of Hangal stands foremost in the ranks of surplus talukas, followed by Kalghatgi, Navalgund, Hirekerur and Shiggaon. The industrial talukas, *viz.*, Hubli, Dharwar and Gadag figure as prominent deficit areas. Hubli has the largest deficit. The rest of the talukas are more or less self-sufficient in the matter of cereal requirements.

* As procurement is in most cases of paddy, and distribution is invariably of rice, for purposes of comparison, a conversion ratio of 10 of paddy to 7 of rice has been adopted.

CHAPTER 8.

Trade.

HAWKERS.

LIKE THE PEDLARS IN RURAL AREAS their counterpart in the urban areas, namely, hawkers, play an important part in the retail trade of the district. The hawking system, however, does not seem to prevail in all towns. Among the municipal towns, only a few have them. Gadag has 150 hawkers, Dharwar 82, Hubli 50, Gudgeri 30, Laxmeshwar 27 and Ranebennur 10. The other municipal towns have no hawkers operating within their limits. These hawkers move from place to place and go on hawking merchandise. The hawkers carry goods either on their heads or on hand-carts. The commodities which they handle include milk; vegetables; fresh fruits; sprouted grains; coconuts; betel leaves; pulses; pickles; fish; bread; parched grains, pulses and groundnuts; sweets; dry fruits; betel nuts; cloth; ready-made clothes; hosiery; ice-creams; mineral waters; ready-made tea; peppermints; sugarcane juice; metal utensils; earthenware; toys; stationery; cutlery; crockery; iron implements and wares; grocery; tea (leaf and powder); soap; oil; *agarbattis*; *bidis*; and other miscellaneous articles.

With a view to regulate the activities of hawkers, the municipalities of Hubli and Gudgeri have introduced the system of licensing these hawkers. In Hubli, all hawkers use hand-carts for carrying their ware, and they have to pay a licence fee of Rs. 2 per annum each. In Gudgeri hawkers selling sweetmeats have each to pay a fee of Rs. 5 per quarter.

In Dharwar, there are 82 hawkers, of whom 11 sell sweetmeats, 6 tea and bread, 10 stationery, 8 clothes and hosiery, 5 parched groundnuts and grains, 9 bread, 29 milk and 4 utensils. As many as 43 hawkers are found in Ward No. III; they include all categories. In respect of other wards, sweetmeat hawkers are found in Ward No. V; tea and bread hawkers in Ward No. III; groundnut hawkers in Wards Nos. VIII and IX; bread hawkers in Wards Nos. II, IV, V, VIII, IX and X. Utensil hawkers are found in Ward No. VI. Hawkers selling stationery, clothes and hosiery are only to be found in Ward No. III. Milk vendors are found in all the wards of the Dharwar town. Hawking is not under regulation in Dharwar.

In Hubli, there are 50 hawkers, of whom 13 sell sweetmeats, 9 ice, 6 parched grains, 7 sweet oil, 3 stationery, 2 *bidi*, 2 sugarcane juice, 2 earthen pots, 7 soap, 1 tea leaf and powder, 1 clothes, 1 betel-nuts and 1 pictures. The hawkers carry their stock-in-trade in hand carts and move from place to place.

Gadag has a larger number of hawkers than any other town. Of its total of 150 hawkers, 37 sell vegetables, 28 sweetmeats, 25 stationery, 13 fruits, 12 ironware and the rest sell other articles. A majority of the hawkers are in Ward No. III (Market area), Ward No. VI (Station Road) and Ward No. X (Betgeri Bazar). These wards have almost all categories of hawkers. Hawkers selling sweetmeats, fruits and vegetables are to be found in all the wards of the town. The hawkers in Gadag move from place to place to hawk their merchandise.

PRICES CURRENT ON 15-12-1953.

THE FOLLOWING STATEMENTS showing wholesale and retail prices current on 15th December 1953 give an idea of the relation between wholesale and retail prices at the time of the compilation of this Gazetteer.

CHAPTER 8.

Trade.
Prices Current on 15-12-1953.

TABLE No. 20.

Wholesale Prices Current prevailing in Hubli (Dharwar) on the last day of the fortnight ended 15th December 1953.*

Commodities.	Variety/ Quality.†	Unit. ‡	Rs. a. p.
Cereals—			
Rice	Fine ...	......	20 5 0
	Medium ...	......	19 1 0
Wheat	White ...	......	19 1 0
Jowar	White ...	......	12 10 0
Subsidiary Food Crops (Sweet potatoes).	......	......	7 0 0
Pulses (Whole Pulses)—			
Gram	......	......	22 0 0
Arhar (Tur)	......	......	23 0 0
Moong	......	......	18 0 0
Urid	......	......	19 0 0
Masur	......	......	19 0 0
Sugar and Gur—			
Gur	Sort I ...	......	27 0 0
	Sort II ...	......	24 0 0
Sugar refined	D 24 ...	......	33 0 0
Oilseeds and Oils—			
Groundnut	Unshelled ...	......	12 0 0
	Machine shelled.	......	32 0 0
Groundnut oil	......	......	59 0 0
Sesamum	White ...	......	25 0 0
Castor seed	......	......	21 4 0
Caster oil	......	......	60 0 0
Rape and Mustard seed ...	White ...	......	27 0 0
Coconut	Nuts (per thousand).	......	200 0 0
	Copra ...	......	07 0 0
Coconut oil	......	......	72 0 0

TABLE No. 20—*contd.*

Commodities.	Variety/ Quality. †	Units. ‡	Rs.	a.	p.
Fruits—					
Plantains	......	Per gross ...	5	8	0
Oranges	......	Do. ...	15	0	0
Vegetables—					
Potatoes	......	......	22	0	0
Onions	......	......	11	0	0
Tobacco—					
Country	Leaf ...	......	125	0	0
Livestock—					
Work Bullocks	Class I ...	Per head ...	600	0	0
	Class II ...	Do. ...	300	0	0
Work Buffalo bulls	Class I ...	Do. ...	400	0	0
	Class II ...	Do. ...	300	0	0
Cows	Class I ...	Do. ...	150	0	0
	Class II ...	Do. ...	100	0	0
Buffaloes	Class I ...	Do. ...	350	0	0
	Class II ...	Do. ...	250	0	0
Sheep	......	Per score ...	400	0	0
Livestock products—					
Ghee	Agmark ...	......	188	0	0
Condiments and spices—					
Turmeric	......	......	36	0	0
Tamarind	......	......	40	0	0
Dry chillies	......	......	75	0	0

* Figures in the statement have been taken from the *Bombay Government Gazette,* Part III, dated January 21, 1954.

† When there is no reference to any specific quality, fair average quality is implied.

‡ Prices are given in rupees per standard maund of 82 2/7 lbs. unless otherwise specified.

CHAPTER 8.

Trade.
PRICES CURRENT ON 15-12-1953.

TABLE No. 21.

RETAIL PRICES CURRENT PREVAILING AT DHARWAR ON THE LAST DAY OF THE FORTNIGHT ENDED 15TH DECEMBER 1953.*

Commodities.	Variety/ Quality.†	Unit. ‡	
Cereals—			S. Ch.
Rice	Coarse	......	2 0
Wheat	White	......	2 4
Jowar	White	......	3 1
Pulses—			
Gram	Whole	......	1 12
Arhar (Tur)	Whole	......	2 0
Moong	Whole	......	2 8
Urid	Whole	......	2 0
Masur	Whole	......	2 4
Sugars—			
Gur	Sort I	......	1 4
	Sort II	......	1 6
Sugar refined	D-24	......	1 1
Oils—			
Groundnut oil	......	......	0 8
Sesamum oil	......	......	0 9
Castor oil	......	......	0 10
Fruits—			Rs. a. p.
Plantains	......	Per dozen	0 7 0
Oranges	......	Do.	1 6 0
Vegetables—			S. Ch.
Potatoes	......	......	3 0
Onions	......	......	5 0
			Rs. a. p.
Tobacco	Leaf	......	2 0 0

TABLE No. 21—*contd.*

Commodities.	Variety/ Quality.†	Unit. ‡	
Livestock Products—			S. Ch.
Milk	......	Per rupee ...	1 4
			Rs. a. p.
Eggs	A Grade ...	Per dozen ...	1 4 0
Mutton	......	Per seer ...	2 0 0
Condiments and spices—			S. Ch.
Turmeric	......	......	3 0
Tamarind	......	......	1 8
Dry chillies	......	......	0 8
Miscellaneous—			
Salt	......	......	16 0
			Rs. a. p.
Kerosene oil	......	Per gallon ...	1 7 0
Firewood	......	Per maund ...	2 0 0
Coarse cloth	......	Per yard ...	0 10 0

TRADE ASSOCIATIONS.

THERE ARE MANY ASSOCIATIONS of traders and merchants connected with different trades, industries and businesses in the centres of trade in the district. The most important among them are the following :—

(1) The Karnatak Chamber of Commerce, *Hubli.*
(2) The Hubli Cotton Buyers' Association, *Hubli.*
(3) The Machinery Merchants' Association, *Hubli.*
(4) The Shroffs' Association, *Hubli.*
(5) The Hotel Owners' Association, *Hubli.*
(6) The Grocery Merchants' Association, *Hubli.*
(7) The Dalal Merchants' Association, *Dharwar.*
(8) The Hotel Owners' Association, *Dharwar.*
(9) The Karnatak Oil Mills' Association, *Gadag.*
(10) The Gadag Grains and Oilseeds Sellers' Association, *Gadag.*
(11) The Cotton Dalals' Association. *Gadag.*

* Figures in the above statement have been taken from the *Bombay Government Gazette,* Part III, dated January 21, 1954.

† When there is no reference to any specific quality, fair average quality is implied.

‡ Prices are given in seers and chataks (80 tolas and 5 tolas respectively) per rupee unless otherwise specified.

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Trade.
TRADE ASSOCIATIONS.

(12) The Merchants' Association, *Ranebennur.*

(13) The Vyapari Association, *Nargund.*

(14) The Merchants' Association, *Hole-Alur.*

(15) The Merchants' Association, *Haveri.*

(16) The Cardamom Merchants' Association, *Haveri.*

(17) Association of Merchants in Chillies and other Agricultural Products, *Byadgi.*

Most of these associations have been formed with a view to bring ing about closer co-operation amongst the members of the trade or industry concerned, to lay out a common policy and to devise ways and means of further promotion of their business. Often disputes among the merchants of the trade are referred to these associations for amicable settlement.

KARNATAK CHAMBER OF COMMERCE.

THE KARNATAK CHAMBER OF COMMERCE occupies a pre-eminent position among these associations and deserves special mention. In the late twenties of this century, the need was felt in Karnatak to have an organised body of traders, businessmen and industrialists to strive towards the betterment of the region. Karnatak was regarded rather as a backward and neglected part of the State. The establishment of the Maharashtra Chamber of Commerce in Bombay in 1929 whetted the desire of the Karnatak merchants and industrialists to have a chamber for their own region, and this resulted in the establishment of the Karnatak Chamber of Commerce in the same year at Bagalkot, a town in the neighbouring Bijapur district. Its main task is to secure and further the interests and well-being of the Indian business community in general and of Karnatak in particular. The headquarters of the Chamber were shifted to Hubli in 1946. Its activities and membership extend not only to the four districts of Bombay-Karnatak but include the territories of Mysore, Coorg, and the Kannada-speaking parts of Hyderabad and Madras.

The total membership was hardly 50 in the beginning, but the strength went on increasing, and in 1953 it had 456 members on the register. These members include co-operative and scheduled banks, co-operative sale societies, representatives of various industries like textiles, rubber oil, iron and steel, tin, and plywood, and several associations of traders of all kinds. There are three types of membership, life, honorary and ordinary.

The Government of Bombay recognised the Chamber in 1938 and recommended it for representation on the Local Advisory Committee of the Southern Railway (then known as the Madras and Southern Maratha Railway). The Government of India granted recognition to this Chamber in 1949. The Chamber is now represented on the following official bodies :—

(1) The Local Advisory Committee of the Southern Railway, Hubli.

(2) Board of Communications, Bombay.

(3) Industrial Advisory Council, Bombay.

(4) Post and Telegraph Advisory Committee, Bombay.

(5) Housing Advisory Committee, Bombay.

CHAPTER 8.

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KARNATAK CHAMBER OF COMMERCE.

(6) Karnatak University, Dharwar.

(7) Sub-Regional Employment Advisory Committee, Hubli.

The Chamber has played a very important part in the establishment of the Karnatak University and the Commerce College at Hubli, and in the formulation of a scheme for the supply and utilisation of electricity from Jog Hydro-Electric Works. The Chamber endeavours to make representations to the authorities concerned on all important public grievances and seeks to get redress for them in all legitimate ways. On their representation railway stations were improved and new post offices opened in Karnatak.

The Chamber also publishes a monthly bulletin, "Karnatak Vanijya", exclusively for the use of its members. This bulletin contains current information on items of trade, business and industry which may be useful to its members.

CHAPTER 9—TRANSPORT AND COMMUNICATIONS.

CHAPTER 9.

Transport and Communications.
INTRODUCTION.

IN THE EARLY DAYS OF BRITISH OCCUPATION, the state of communications in the Dharwar district, as in other districts was far from satisfactory, and even as late as 1844 there were hardly any roads which were suitable for bullock carts in all seasons of the year. Traffic was generally carried on by means of pack bullocks along rough tracks most of which were not passable during the wet season. Long-distance traffic was almost entirely by means of pack bullocks, and even within the district no better agency could be employed. Even in 1856, the only made and bridged roads in the district were about 27 miles of the Poona-Harihar Road north of Hubli up to the frontier of the district, and about 22 miles of the Dharwar-Kumta Road which stretched south-west beyond Hubli to Kumta *via* Mundgod, Sirsi and the Devimani pass. Only in 1866 the Varada river, which was an obstacle on the Poona-Bangalore Road, was bridged at about 50 miles south of Dharwar. The financing of roads from local funds, which was commenced in 1864, placed increasing funds in the hands of the district authorities for improving and *muruming** roads and then road development went on apace. By 1884 improvement had been effected to such an extent that over many parts of the district the *Banjaras* with their pack bullocks, a common sight formerly, became a rare phenomenon.

CHANGES IN TRANSPORT AND COMMUNICATIONS SINCE 1884.

INDICATIVE OF THE CHANGE THAT HAS TAKEN PLACE SINCE 1884 (when the Dharwar District Gazetteer was first published), not only in road transport but over the entire field of transportation and communications, is the following tabulated statement of the number of

* "Muruming" consists in spreading the road surface evenly with decayed trap.

CHAPTER 9.
—
Transport and Communications.
CHANGES IN TRANSPORT AND COMMUNICATIONS SINCE 1884.

persons engaged in various branches of transportation and communications in the years 1881 and 1951 :—

TABLE No. 1.

DHARWAR DISTRICT—NUMBER OF PERSONS ENGAGED IN TRANSPORT AND COMMUNICATIONS FOR THE YEARS 1881 AND 1951.

	1881.	1951.
Road ..	1,982	3,611
Rail .	*Nil*	3,025
Post, Telegraph, Telephone, and Wireless Services ..	2[a]	552[b]
Waterways ..	30[c]	110
Storage and Warehousing[d] ..	4	10
Total ..	2,018	7,308

These employment figures indicate that despite considerable development of railways, even in the year 1951, as in 1881, it was transport by road that enjoyed pre-eminence among the means of transport in the district.

ROADS.
Classification.

ROADS IN DHARWAR DISTRICT, as in other districts, are now classified, according to their importance, into four categories, namely, (i) National Highways, (ii) State Highways, (iii) Major District Roads, (iv) Other District Roads.

"National Highways" have been defined as "main highways serving predominantly *national*, as distinct from State, purposes, running through the length and breadth of India, which together form a system connecting (by routes as direct as practicable) major ports, foreign highways, capitals of States, and including highways required for strategic movements for the defence of India."

"State Highways" have been defined as "all other main trunk or arterial roads of a State connecting up with National Highways or State Highways of adjacent States, District Head-quarters and important cities within the State, and serving as main arteries of traffic to and from District Roads". These are usually maintained by State Governments and are generally bridged and metalled and are completely motorable throughout the year, except that sometimes where there are causeways or submersible bridges, traffic may be interrupted in the monsoon for very short periods. State Highways usually have connections with National Highways.

a In 1881 the number is shown against the head "Communications by Message".

b The break-up of this figure is : Post 480, Telegraph 48, Telephone 19 and Wireless 5.

c This is shown against the head "Canals and Rivers".

d In 1881, the head is only "Storage".

CHAPTER 9. — **Transport and Communications.** ROADS. **Classification.**

"Major District Roads" are roughly of the same specifications as State Highways. These roads connect important marketing centres with Railways, State Highways and National Highways.

"Other District Roads" are also of the same type as Major District Roads, except that they are subject to more frequent interruptions of traffic during the rains. They also serve market places. These are generally unmetalled and have *murum* surface.

The State Highways and, in most cases, the Major District Roads are also constructed and maintained by the State Public Works Department, but the cost, unlike in the case of the National Highways, is met out of State Funds.

National Highway. *Poona-Bangalore Road.*

"NATIONAL HIGHWAY": **Poona-Bangalore Road**: The Poona-Bangalore road is the only National Highway passing through the Dharwar district. Leaving Poona and crossing the districts of Poona, Satara-North, Satara-South, Kolhapur and Belgaum, it enters the north-west border of the Dharwar taluka at mile 245-1-385 and runs through the entire length of the district in a NW-SE direction until it reaches the Tungabhadra, crosses it over a bridge and runs beyond to Harihar and Bangalore. It covers in all about 108 miles in the district, passing through the talukas of Dharwar, Hubli, Kundgol, Shiggaon, Haveri, Byadgi and Ranebennur. It touches the following places in its stretch*:—

Tegur	..	(m. 247)
Mummigatti	..	(m. 255)
Dharwar	..	(m. 260-4-436 : T.B.)
Hubli	..	(m. 272 T.B. & D.B.)
Tirmalkop	..	(m. 286 : D.B.)
Shiggaon	..	(m. 301 : D.B.)
Munavalli	..	(m. 305)
Bankapur	..	(m. 308 : R.H.)
Haveri	..	(about m. 320 : R.H.)
Motebennur	..	(m. 327 : D.B.)
Ranebennur	..	(m. 340 : R.H.) &
Chalageri	..	(m. 347).

It then crosses the Tungabhadra over a well-built bridge at m. 353-0-622, and enters Mysore territory near Harihar. There is only one bridge within this district which this Highway crosses, and it is at m. 312 over the Varada river.

Going from north to south, the following roads either take off from it or are crossed by it :—

Place or point of junction.		Name of Road.	Class.†
Mummigatti	..	Mummigatti-Belvadi	ODR
Dharwar	..	Dharwar-Goa	MDR
		Dharwar-Haliyal	MDR
		Dharwar-Saundatti	MDR
		Dharwar-Kalghatgi	ODR
		Dharwar-Byahatti	ODR
Hubli	..	Karwar-Bellary	SH
		Sholapur-Hubli	SH

* T.B. stands for Travellers' Bungalow; D.B. for District Bungalow; R.H. for Rest House; F.B. for Forest Bungalow; and I.B. for Inspection Bungalow.

† SH stands for State Highway; MDR for Major District Road; and ODR for Other District Road.

CHAPTER 9. Transport and Communications. ROADS. National Highway. *Poona Bangalore Road.*

Place or point of junction.		Name of Road.	Class.*
m. 277	..	Kotgondhunshi-Kundgol	ODR
Tiramalkop	..	Kumta-Hubli	SH
Shiggaon	..	Shiggaon-Savanur	ODR
Munavalli (305 m.)	..	Gadag-Pala	MDR
Bankapur	..	Bankapur-Yellapur	ODR
Haveri	..	Havanur-Yekkambi	MDR
Motebennur	..	Motebennur-Byadgi	ODR
Ranebennur	..	Halgeri-Ranebennur	ODR
		Ranebennur-Guttal	ODR
Karur	..	Halgeri-Karur	ODR

State Highways. *(1) Karwar-Bellary Road.*

"STATE HIGHWAYS": (1) **Karwar-Bellary Road:** This road starts from the port of Karwar in North Kanara and enters the Kalghatgi taluka of the Dharwar district at m. 74-5-0, and in its course through the district passes through the talukas of Kalghatgi, Hubli, Navalgund, Gadag and Mundargi. The course of the road as a State Highway is only up to Gadag, a length of nearly 61½ miles. This highway is concreted from Devikop to Hubli, a length of more than 22 miles. The stretch beyond Gadag to Hesrur on the border between the Mundargi Peta and the Bellary district of Mysore State is only a Major District Road.

After crossing into the Dharwar district from the Kanara district, it runs in north-easterly direction towards Hubli and from Hubli in a more or less easterly direction to Gadag (m. 136 D. B.) and touches the following places on its way† :

Devikop	..	(m. 81 : F.B.)
Kalghatgi	..	(m. 85)
Dastikop	..	(m. 87 : D.B.)
Ugginkeri	..	(m. 92)
Chalmatti	..	(m. 95)
Hubli	.	(m. 102-2-145 : T.B. & D.B.)
Shirguppi	..	(m. 111-6-0)
Nalavadi	..	(m. 115-7-0)
Bhadrapur	..	(m. 120)
Annigeri	..	(m. 124 : T.B.)

It crosses the Hubli-Gadag railway line at m. 105. There are bridges over the river Bedti at m. 88; over the Benihalla at m. 111-5 near Shirguppi; over the minor tributaries of the Benihalla at m. 115-7 near Nalavadi; at m. 119-7 at Bhadrapur; and at m. 121-4; and over the Handiganhalla at m. 126-4.

The following roads either take off from or are crossed by this road up to Gadag :—

Place or point of junction.		Name of Road.	Class.*
Kalghatgi	..	Kalghatgi-Tadas	ODR
		Kalghatgi-Kudalgi	ODR
		Kalghatgi-Bammigatti	ODR
Dastikop	..	Dharwar-Kalghatgi	ODR
Ugginkeri	..	Ugginkeri-Mishrikoti	ODR

* NH stands for National Highway; SH stands for State Highway; MDR for Major District Road, and ODR for Other District Road.

† T.B. stands for Travellers' Bungalow; D.B. for District Bungalow; R.H. for Rest House; F.B. for Forest Bungalow; and I.B. for Inspection Bungalow.

CHAPTER 9.

Transport and Communications.

ROADS.

State Highways.

(1) Karwar-Bellary Road.

Place or point of junction.		Name of Road.	Class.
Chalmatti	..	Chalmatti-Mishrikoti	ODR
Hubli	..	Sholapur-Hubli	SH
		Poona-Bangalore	NH
Annigeri	..	Annigeri-Navalgund	ODR
		Annigeri-Hebsur	ODR
Near m. 126	..	Road to Sasvihalli	ODR
Near m. 130	..	Road to Hulkoti	ODR

From Gadag to Hesrur, being only a Major District Road, the stretch is not as good as that of the State Highway up to Gadag. The length is about 29 miles. It passes through Dambal (m. 150: D.B.) and Mundargi (m. 159-5), and at Hesrur (m. 165-1 : D.B.) it stops on the banks of the Tungabhadra river. A first class ferry service is maintained at Hesrur to tranship goods and passengers across the river to Bellary district (Mysore State). There is a causeway over the Hirehalla at m. 157-6. At Mundargi (m. 160) two district roads take off to Kalkeri and Korlahalli.

(2) Kumta-Hubli Road.

(2) **Kumta-Hubli Road**: The Kumta-Hubli Road starts from the Kumta port in North Kanara and enters the Shiggaon taluka of the Dharwar district at m. 78. Its course is only through the Shiggaon taluka and Kundgol Mahal of the district. Tadas (Shiggaon taluka) is at about m. 84-4 and Tirmalkop (Hubli taluka) is at m. 87-3. Both these towns are provided with district bungalows. From Tirmalkop the Poona-Bangalore Road makes a connection to Hubli. Thus, the State Highway has only a length of nearly 9½ miles in this district.

From Tadas on this road, district roads lead on to Kalghatgi in the north-west and to Dhundsi in the south.

(3) Sholapur-Hubli Road.

(3) **Sholapur-Hubli Road**: The Sholapur-Hubli State Highway starts from Sholapur, and passing through the Sholapur and Bijapur districts, at mile 133 crosses the Malaprabha which separates the Bijapur and Dharwar districts and enters the Nargund taluka. In its course upto Hubli (m. 181-5-516 : T.B. & D.B.) it passes through the Nargund, Navalgund and Hubli talukas. It has a total length of nearly 48½ miles through the district, but not all this is maintained as a State Highway. A length of nearly 7 miles from Navalgund to Kalvad is an ordinary district local board road. A length of nearly 8½ miles from Kalvad (m. 165) to m. 177-5-516 although State Highway, is a mere earth road. From north to south the following places are touched by the road :—

Konnur	..	(m. 134)	Kalvad	..	(m. 165)
Nargund	..	(m. 145)	Hebsur	..	(m. 169)
Navalgund	..	(m. 157)	Kusugal	..	(m. 177)

From Nargund, three roads take off from this road, namely, one to Munavalli and Saundatti (Belgaum district); a second to Shirol; and a third to Mallapur (Ron taluka). From Navalgund there is road connection to Sudi in Ron taluka *via* Belvanki, Mallapur and Ron and to Annigeri *via* Basapur. From Hebsur a District Road runs on to Dharwar *via* Byahatti.

CHAPTER 9.
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Transport and Communications.
ROADS.
Major District Roads.

MAJOR DISTRICT ROADS : There are ten Major District Roads in the Dharwar district, apart from the Gadag-Hesrur section of the Karwar-Bellary State Highway, and they are described below :–

(1) Gadag-Pala Road.

(1) **Gadag-Pala Road** : This is an important road connecting Pala in Karwar District to Gadag, and in conjunction with Gadag-Badami Road this forms a link from Karwar to Dharwar and Bijapur districts. Starting from Gadag this road has a length of a little over 64 miles in the district. It passes through the talukas of Gadag, Shirhatti, Shiggaon and Hangal. It passes through–

Harti	..	(m. 8)
Mulgund	..	(m. 12)
Magadi	..	(m. 16)
Laxmeshwar	..	(m. 24)
Yalvigi	..	(m. 32)
Savanur	..	(m. 39)
Munavalli	..	(m. 44–3–250)
Kotligeri (Bankapur)	..	(m. 45)
Maharajpeth	..	(m. 57)
Malligar	..	(m. 60).

It leaves the district boundary at mile 64-2-183 near Kaparsikop and runs on to Pala (N. Kanara; m. 67–3–180). It intersects the Poona-Bangalore railway line near the Yalvigi railway station (m. 31), and the Poona-Bangalore National Highway at m. 44–3–250.

Lines of communication branch off from this road at Harti (m. 8) to Hosur; at Magadi (m. 16) to Shirhatti; at Laxmeshwar (m. 24) to Gudgeri; at m. 38/4 to Shiggaon to the west and to Savanur Railway Station to the east; at Kotligeri (m. 45) to Yellapur (N. Kanara) and at Maharajpeth (m. 59) to Tadas and at Malliggar (m. 60) to Hangal.

(2) Gadag-Badami Road.

(2) **Gadag-Badami Road** : The Gadag-Badami Road is the northern portion of the road commonly known as the Pala-Badami Road. It has a length of about 39½ miles. It starts from Gadag and courses in a north-easterly direction up to Kotumachigi and then turns north. It touches–

Betgeri	..	(m. 2)
Narsapur	..	(m. 4)
Narayanpur	..	(m. 12-6 : I.B)*
Kotumachigi	..	(m. 14)
Abbigeri	..	(m. 17·6)
Ron	..	(m. 25·5 : D.B)*
Hirehal	..	(m. 33-1)
Kotabal	..	(m. 29·5)

and crosses the district border at m. 35–2–210. Badami, the terminal point of this road, is in the Bijapur district at a distance of about four miles from the Dharwar border.

The road crosses the Hubli-Guntakal railway line near Betgeri. From Kotumachigi (m. 14) and Abbigeri there are road connections by District Roads to Naregal. From Ron, one District Road takes off to Alur in the north-west and another to Kaujgeri in the west *via* Mallapur and Belvanki.

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* T.B. stands for Travellers' Bungalow; D.B. for District Bungalow; R.H. for Rest House; F.B. for Forest Bungalow; and I.B. for Inspection Bungalow.

(3) *Havanur-Yekkambi Road.*

(3) Havanur-Yekkambi Road: Starting from Havanur on the banks of the Tungabhadra in Haveri taluka the Havanur-Yekkambi Road runs west to Yekkambi in North Kanara. In its course of nearly 56½ miles from east to west it passes through—

Guttal	..	(m. 5)
Somankatti	..	(m. 12)
Agadi	..	(m. 16)
Jangamankop	..	(m. 18)
Haveri	..	(m. 23)
Hosalli	..	(m. 29)
Sangur	..	(m. 30)
Adur	..	(m. 35-4)
Balambid	..	(m. 35 RH*)
Alur	..	(m. 42)
Sammasagi	..	(m. 49-6)

and crosses the district border at m. 50 near Sammasagi and traversing a further distance of six miles through Kanara reaches Yekkambi at m. 56–3–113. This road crosses the Poona-Bangalore Road at Haveri (m. 21–6) and there is a ferry over the Varada river at Sangur m. 29–4.

The following roads either take off from, or are crossed by, this road :—

(1) Guttal	..	(m. 5)	..	Guttal-Ranebennur.
(2) Somankatti	..	(m. 12)	..	Somankatti-Hosritti.
(3) Agadi	..	(m. 16-4)	..	Agadi-Karajgi.
(4) Jangamankop	..	(m. 18)	..	Jangamankop-Karajgi.
(5) Hosalli	..	(m. 25-1)	..	Hosalli-Devihosur.
(6) Alur	..	(m. 40)	..	Alur-Malgund.
(7) about	..	(m. 42-4)	..	Hangal-Honkan.
(8) Sammasagi	..	(m. 49-6)	..	Sammasagi-Honkan.

(4) *Shirhatti-Mundargi Road.*

(4) Shirhatti-Mundargi Road : This road connects the head-quarters of the two relatively isolated talukas of Shirhatti and Mundargi. As a Major District Road it has only a length of 22½ miles, of which a length of 4½ miles from the Shirhatti-Mundargi border through the hilly region of Kapatgudda hills is an earth road. From m. 22–4 up to Mundargi is only an Other District Road. It passes from Shirhatti in a SSE direction upto Bellatti (m. 11) and from here it turns east and passes Bannikop (m. 16), crosses the Shirhatti border at m. 18 and reaches Mundargi (m. 29) after touching Kalkeri (m. 25).

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CHAPTER 9. — Transport and Communications. ROADS. Major District Roads.

(5) Dharwar-Halyal Road.

(5) **Dharwar-Halyal Road**: This road starts from Dharwar, turns in a south-west direction and passes Nigadi (m. 7), and turning west at m. 12 reaches the Dharwar district border at m. 17 near Mavinkop and goes to Haliyal in North Kanara. The total length of the road is 21 miles from Dharwar to Haliyal. This road crosses the Poona-Bangalore railway line at Saptapur (m. 2—4).

(6) Dharwar-Goa Road.

(6) **Dharwar-Goa Road**: Starting from Dharwar in a westerly direction, this road reaches Kelgeri at m. 2, where it crosses the Narendra-Saptapur Road. It crosses the Poona-Bangalore railway line at about 3—4 miles from Dharwar, passes Mugad (m. 6), Neralgi (m. 10) and Arvatgi (m. 13). It again crosses the Poona-Bangalore railway line at m. 14 and reaches the district border at m. 18—5. The road from there leads to the port of Marmugoa.

(7) Dharwar-Saundatti Road.

(7) **Dharwar-Saundatti Road**: From Dharwar this road courses a total length of 13 miles in a NNE direction to Saundatti. It passes Amminbhavi (m. 7) and Hirebelavadi (m. 13), and reaches the district border at m. 13—2. Saundatti is in the Belgaum district about a mile from the Dharwar border.

(8) Masur-Guttal Road.

(8) **Masur-Guttal Road**: This is an important road connecting Masur in Hirekerur taluka to Guttal in Haveri taluka. It passes through the talukas of Hirekerur, Ranebennur and Haveri. Starting from Masur this road has a length of little over 38 miles. It passes through the following villages :—

(1) Hire-Morab	..	(m. 2)
(2) Rattihalli	..	(m. 6)
(3) Dodagubbi	..	(m. 8)
(4) Dandigihalli	..	(m. [illegible])
(5) Harogoppa	..	(m. 12)
(6) Halageri	..	(m. 17)
(7) Ranebennur	..	(m. 21)
(8) Guddadanaveri	..	(m. 26)
(9) Kerimallapur	..	(m. 30)
(10) Honnatti	..	(m. 32)
(11) Madapur	..	(m. 34)
(12) Timmapur	..	(m. 36)

It intersects the Poona-Bangalore railway line near the Ranebennur Railway Station (m. 23) and the Poona-Bangalore National Highway at m. 21.

Lines of communication branch off from this road at Masur (m. 1) to Hirekerur; at Rattihalli (m. 5) to Tummikatti on the east and to Tavargi on the west; at Halgeri (m. 17); Harihar on the east and to Kod on the west.

(9) Harihar-Sammasagi Road.

(9) **Harihar-Sammasagi Road**: This is another Major District Road, starting from Poona-Bangalore Road (near Karur) in Ranebennur taluka and goes in a westerly direction upto Kod in Hirekerur taluka

(9) *Harihar-Sammasagi Road.*

and terminates near Sammasagi in Hangal taluka. It has a length of a little less than 52 miles. It passes through—

(1) Itagi	..	(m. 5)
(2) Halageri	..	(m. 9)
(3) Hediyal	..	(m. 15)
(4) Kod	..	(m. 20)
(5) Sutakoti	..	(m. 22)
(6) Bhogavi	..	(m. 23)
(7) Hamsabhavi	..	(m. 27)
(8) Tumarikop	..	(m. 28)
(9) Madlur	..	(m. 31)
(10) Guddadamallapur	..	(m. 33)
(11) Tilwalli	..	(m. 37)
(12) Makarwalli	..	(m. 42)
(13) Chikhunshihosur	..	(m. 45)

It intersects the Masur-Guttal road at Halgeri (m. 9); Motebennur-Hamsabhavi-Chikkerur road at Hamsabhavi (m. 26); Tadas-Gondi road at Makaravalli (m. 42); and Havanur-Yekkambi road (m. 51) near Sammasagi.

Lines of communication branch off from this road at Halgeri (m. 9) to Tumminkatti in the south; at Kod (m. 20) to Hirekerur; at Hamsabhavi (m. 27) again to Hirekerur in the south and to Byadgi in the north.

(10) *Tadas-Gondi Road*

(10) **Tadas-Gondi Road**: This is a Major District Road starting from Tadas in Shiggaon and terminating at Gondi in Hangal taluka. It has a length of 39 miles. It passes through the villages of—

(1) Adavisomapur	..	(m. 3)
(2) Kunnur	.	(m. 5)
(3) Dhundsi	..	(m. 7)
(4) Hosur	..	(m. 9)
(5) Konankeri	..	(m. 13)
(6) Kalkatti	..	(m. 15)
(7) Nellikop	..	(m. 19)
(8) Maharajpeth	..	(m. 23)
(9) Hangal	..	(m. 28)
(10) Mavakop	..	(m. 32)
(11) Makarvalli	..	(m. 36)
(12) Hirekaunshi	..	(m. 37)
(13) Gondi	..	(m. 39)

It intersects the Yellapur-Bankapur road at (m. 13); Pala-Badami road at Malligar (m. 26); Dharma river at (m. 29) near Shirmapur; Dharma canal near Gejjihalli (m. 30); Harihar-Sammasagi road at (m. 37) and the river Varada near Gondi (m. 39).

Lines of communication branch off from this road at Dhundsi (m. 8) to join Poona-Bangalore road near Gotagudi some four miles from Shiggaon.

Other District Roads.

OTHER DISTRICT ROADS: The following statement gives details of "Other District Roads" in charge of the District Local Board:—

CHAPTER 9.
Transport and Communications.
ROADS.
Other District Roads.

TABLE No. 2.

DHARWAR DISTRICT—OTHER DISTRICT ROADS.

Name of the road.	Starting point.	Terminal point.	Total length of the road.		Nature of the road. Metalled length.		Nature of the road. Unmetalled length.		Major District Roads approached or crossed.
1	2	3	4		5		6		7
			M	F	M	F	M	F	
Dharwar taluka.									
1. Kittur-Alagwadi Road ...	Kittur ..	Alagwadi ..	11	7	9	0	2	7	Approaches Hubli-Sholapur Road.
Hubli taluka.									
2. Hubli-Hebli Road ..	Hubli ..	Hebli ...	4	4	1	4	3	0	Crosses Dharwar-Hebsur Road.
3. Kusugal-Byahatti Road ...	Kusugal ...	Byahatti ..	4	0	4	0	......		Crosses Dharwar-Hebsur Road.
Navalgund taluka.									
4. Hebsur-Yamanur Road ...	Karlwad ...	Yamanur ...	2	5	......		2	5	Approaches Hubli-Sholapur Road.
Kalghatgi taluka.									
5. Bandur-Chalmatti Road ...	Chalmatti ..	Bandur ...	15	2	2	2	13	0	Approaches Dharwar-Haliyal Road.
6 Kalghatgi-Kanara Frontier Road.	Kalghatgi ...	Bammigatti ...	8	2	4	0	4	2	Approaches Hubli-Yellapur Road.
7. Kalghatgi-Dharwar Old Road.	Kalghatgi ...	Joining Bandur-Chalmatti Road in m. 6.	[illegible]	0	......		8	0	Approaches Bandur-Chalmatti Road.

Gadag taluka.						
8. Gadag-Venkatapur Road ...	Gadag ...	Venkatapur ...	[illegible] 0	......	10 0	Approaches Pala-Badami Road.
9. Mundargi-Korlahalli Road ...	Mundargi ...	Korlahalli ...	6 0	6 0	......	Approaches Gadag-Mundargi Hesarur Road.
10. Korlahalli-Hammigi Road ...	Korlahalli ...	Hammigi ...	10 0	......	10 0	Do. do.
Ron taluka.						
11. Ron-Naregal Road ...	Ron ...	Naregal ...	9 7	......	9 7	Approaches Gadag-Gajendragad Road.
Ranebennur taluka.						
12. Halgeri-Tumminkatti Road.	Halgeri ...	Tumminkatti ...	10 0	......	10 0	Approaches Poona-Harihar Road.
13. Hulihalli-Byadgi Road ...	Hulihalli ...	Byadgi ...	7 4	4 0	3 4	Do. do.
14. Ranebennur-Gangapur Road	Ranebennur ...	Gangapur ...	4 4	......	4 4	Do. do.
15. Ranebennur-Medleri Road ...	Ranebennur ...	Medleri ...	8 0	......	8 0	Do. do.
Hirekerur taluka.						
16. Ratihalli-Tumminkatti Road	Ratihalli ...	Tumminkatti ...	7 3	......	7 3	Approaches Masur-Guttal Road.
17. Tavargi-Rattihalli Road ...	Tavargi ...	Rattihalli ...	6 4	......	6 4	Approaches Poona-Bangalore Road.
Kundgol Mahal.						
18. Kundgol-Yaliwal Road ...	Kundgol ...	Yaliwal ...	7 4	......	7 4	Approaches Hubli-Laxmeshwar Road.
Shirhatti taluka.						
[illegible] Bellatti-Itagi Road ...	Bellatti ...	Itagi ...	11 0	3 0	8 0	Approaches Mundargi-Savanur Road, near Bellatti.

TABLE No. 2—*contd.*

Name of the road.	Starting point.	Terminal point	Total length of the road		Nature of the road. Metalled length.		Nature of the road. Unmetalled length.		Major District Roads approached or crossed.
1	2	3	4		5		6		7
			M	F	M	F	M	F	
***Shirhatti taluka*—contd**									
20. Bellatti-Adargatti-Laxmeshwar Road.	Bellatti ...	Laxmeshwar *via* Adargatti.	13	0	......		13	0	Approaches Gadag-Pala Road near Laxmeshwar.
21. Battur-Kadakol Road ...	Battur ...	Kadakol .	13	0	......		13	0	Crosses Shirhatti-Mundargi Road.
22. Varavi-Bannikop Road ...	Varavi ..	Bannikop ..	12	0	......		12	0	Approaches Shirhatti-Mundargi Road near Bannikop.
23. Doddur-Balehosur Road ...	Doddur ..	Balehosur ..	9	0	......		9	0	Crosses Laxmeshwar-Bellatti Road.
24 Shirhatti-Kadakol Road ...	Shirhatti ..	Kadako. ...	10	0	......		10	0	Approaches Shirhatti-Bellatti Mundargi Road.
25. Shirhatti-Yelisirur Road ...	Shirhatti ...	Yelisirur ...	3	0	......		3	0	......
26. Magadi-Yeribudihal Road ...	Magadi ...	Yeribudihal ...	7	0	......		7	0	Approaches Gadag-Laxmeshwar Road.
Shiggaon taluka.									
27. Shiggaon-Attigeri Road ...	Shiggaon ...	Attigeri *via* Hulgur.	11	2	6	0	5	2	Approaches Poona-Bangalore Road.
Haveri taluka.									
28. Somankatti-Hosaritti Road..	Somankatti ...	Hosaritti ...	7	0	5	0	......		Approaches Havanur-Yekkambi Road.

M = mile ; F = furlong.

For maintenance of all the roads in Dharwar District, save village roads, the Public Works Department of the Bombay State, the District Local Boards and the municipalities of the district are responsible for the various road lengths under their control.

CHAPTER 9.

Transport and Communications.

ROADS.

Other District Roads.

Statistics of Road Mileage.

Table No. 3 below gives the road mileage, both metalled and unmetalled, in respect of all the roads according to the authority which maintains them*:—

TABLE No. 3.

DHARWAR DISTRICT—STATISTICS OF ROAD MILEAGE.

Category.†	Metalled.	Unmetalled.	Total.
1. Public Works Deptt. Roads.	505·45	20·34	525·79
2. District Local Board Roads.	442·38	500·19	942·57
3. Municipal Roads (Total) ...	174·80	56·73	231·53
Total...	1,122·63	577·26	1,699·89

These figures indicate that Dharwar District has in all 1,699·89 miles of road, of which 1,122·63 miles are metalled and 577·26 miles are unmetalled. These figures interpreted in relation to the area and population of the district, namely, 5,284·5 square miles and 15,75,386 persons respectively, mean that one mile of road in Dharwar District serves 926·7 persons and an area of 3·11 square miles.

* The yearly per mile maintenance charges of these roads as estimated in 1951, are as follows :—

		Rs.
(1) National Highways and State Highways	..	1,200
(2) Major District Roads	..	600
(3) Other District Roads	..	300
(4) Village Approach Roads	..	100—150

("Examination of Quarry Sites for Road Metals in Certain Parts of The Dharwar District" by Burjor Mehta in his "Reports of Geological Surveys conducted by the Geological Survey of India in Bombay State", Volume I, p. 23).

† Concrete and asphalt portions, which are negligible road-lengths, have been treated as metalled roads and Kankar portions as unmetalled roads for the purposes of this table.

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Transport and Communications.
ROADS.
Statistics of Municipal Roads.

With a view to throw some light on urban road statistics a further analysis of road mileage in the fourteen municipalities of the district is given below :—

TABLE No. 4.

DHARWAR DISTRICT—STATISTICS OF MUNICIPAL ROADS.*

Name of the Municipality	Metalled.			Unmetalled.			Total.		
	M.	F.	Ft.	M.	F.	Ft.	M.	F.	Ft.
Byadgi	3	6	200	3	2	469	7	1	9
Dharwar	56	0	0	8	0	0	64	0	0
Gadag-Betgeri	15	0	0	10	6	176	25	6	176
Gudgeri	2	0	0	0	4	0	2	4	0
Haveri	4	6	100	2	7	50	7	5	150
Hubli	45	0	0	10	0	0	55	0	0
Kundgol	2	4	0	1	0	0	3	4	0
Laxmeshwar	10	0	0	5	0	0	15	0	0
Nargund	4	7	429	4	5	282	9	5	51
Navalgund	3	2	170	1	4	235	4	6	405
Ranebennur	13	0	0	7	0	0	20	0	0
Savanur	10	0	0	0	0	0	10	0	0
Shigli	1	0	0	2	0	0	3	0	0
Shirhatti	3	4	0	0	0	0	3	4	0
Total ...	174	6	239	56	5	552	231	4	131

Urban road mileage in Dharwar District, metalled and unmetalled, amounts to miles 174-6-239 and 56-5-552 respectively. The total works out at miles 231-4-131.

Statistics of Vehicles in Municipal Towns.

Table No. 5 below gives the number of vehicles plying in the municipal towns of Dharwar District. The various types of vehicles are divided among five categories distinguished from each other by the nature of the motive power used for their locomotion.

TABLE No. 5.

DHARWAR DISTRICT—STATISTICS OF VEHICLES OPERATING IN MUNICIPAL TOWNS.

Motor Vehicles ..	1,059
Horse-drawn Vehicles ..	374
Ox-drawn Vehicles ..	5,079
Bicycles ..	3,329
Hand-drawn Carts ..	130

* Concrete and asphalt portions, which are negligible road-lengths, have been treated as metalled roads and Kankar portions as unmetalled roads for the purposes of this table.

The length of roads is given in term of miles, furlongs and feet.

CHAPTER 9.

Transport and Communications.

BRIDGES.

SINCE A CONSIDERABLE NUMBER OF STREAMS and rivers criss-cross the countryside of Dharwar district, it has been necessary in the interests of smooth and quick road transport to build bridges over big rivers at points where roads with heavy traffic loads intersect the rivers.

The twelve major bridges and causeways in the district are described below :—

(1) The stone masonry arched bridge over the Varada river on the Poona-Bangalore National Highway at mile 311/8 from Poona. It has a linear waterway of 400 feet. It was built in 1866 at a cost of Rs. 2,46,000 approximately. This is the most important of all the bridges in the district.

(2) The recently constructed bridge over the Kumudvati with a linear waterway of 180 feet near Masur on the Ranebennur-Masur-Mysore border Major District Road. Its approximate cost is Rs. 1,72,821.

(3) The high-level causeway over the Bandar Nalla with a liner waterway of 88 feet at mile 11/4 on the Dharwar-Saundatti Major District Road. Constructed in 1952 at a cost of Rs. 1,28,962, it was thrown open to traffic on 12th September 1952.

(4) An arched bridge over river Bedti with a linear waterway of 105 feet at mile 87/8 near Dastikop on the Karwar-Bellary State Highway.

(5) The bridge (with trussed teak girders and iron ties with masonry abutments) over the Bennihalla at mile 111/5 on Karwar-Bellary State Highway near Shirguppi. This bridge has a linear waterway of 160 feet.

(6) A R.C.C. bridge over the Bennihalla with a linear waterway of 257 feet at mile 115/7 on the Karwar-Bellary State Highway near Nalavadi. This was constructed in 1939-40 at a cost of Rs. 66,882 approximately.

(7) A low level causeway over the Bennihalla with a linear waterway of 120 feet at mile 119/8 on the Karwar-Bellary State Highway near Bhadrapur. This was constructed in 1923-24.

(8) A bridge over the Bennihalla at mile 121/4 on the Karwar-Bellary State Highway with a linear waterway of 118 feet. This was first constructed in 1916-17 at a cost of Rs. 72,623 and was again reconstructed in 1941-43 with R.C.C. decking at a cost of Rs. 44,814.

(9) A bridge with iron girders over the Handigarhalla with a linear waterway of 140 feet at mile 126/4 on the Karwar-Bellary State Highway near Dundur. This was redecked in 1950-51 at a cost of Rs. 32,841.

(10) The last bridge within the district limits on the Karwar-Bellary road at mile 157/6 is over the Hirehalla river with a linear waterway of 105 feet. This is an arched bridge.

(11) A slab drain over the Hira river with a linear waterway of 150 feet on the Dharwar-Goa road at a point ¼ mile distant from Dharwar City.

(12) A low level causeway over the Budagalli Nalla with arched openings and a linear waterway of 120 feet at mile 13/7 on the Havnur-Yekkambi Major District Road. This was constructed in 1937-38 at a cost of Rs. 28,260.

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Transport and Communications.
FERRIES.

IN ORDER TO FACILITATE THE TRANSHIPMENT of goods and passengers across the rivers not spanned by bridges, ferries are maintained at 30 different places in Dharwar District. Three of them are controlled by the Public Works Department, and the rest by the District Local Boards. Both the Public Works Department and the District Local Board usually auction the right of plying ferries to contractors, laying down, however, a schedule of rates.

Maintained by P.W.D.

The ferry maintained by the Public Works Department over the Tungabhadra river near Hesrur in Mundargi Peta is a very important one. This ferry provides the link between the districts of Dharwar and Bellary. The service is perennial. Transhipment is made by means of three boats (one wooden and two iron) owned by the Public Works Department. On an average 30,000 passengers, 15,000 cattle, 100 carts, 30 motor cars and 1,500 tons of goods are annually transhipped.

Another ferry maintained by the Public Works Department is near Havnur on Havnur-Yekkambi Road across the Tungbhadra river. This is a seasonal class I ferry and is plied with two wooden boats owned by the contractor. On an average 30,000 passengers and 80 tons of goods are annually transhipped.

The third Public Works Department ferry is across the Varada river near Sangur in Haveri Taluka. This is a seasonal class III ferry plied with two wooden boats owned by the contractor. On an average 11,000 passengers and 50 tons of goods are transhipped annually.

Maintained by District Local Board.

All the 27 ferries run by the District Local Board are seasonal.

There are at ten points ferries across the river Tungabhadra. They are located at Koralhalli, Shingatalur and Gumgol in Mundargi Peta; at Airani, Hirebidri, Mudenur, Medleri and Kusagatti in Ranebennur taluka and also at Itgi and Bidaralli in Hirekerur taluka. Over the river Varada the District Local Board maintains ferries at fourteen points located at Mulgund, Adur, Havangi, Kudal, Balambid, Condi and Honkan in Hangal taluka and Kalsur, Devgiri, Hosaritti, Marol, Belavagi, Akkur and Karajgi in Haveri taluka. Over the river Kumudvati it maintains ferries at Rattihalli and Masur in Hirekerur taluka and at Kuppelur in Ranebennur taluka.

BUNGALOWS AND REST HOUSES.

FOR THE LODGING OF OFFICERS of various Government departments touring the district in the course of their duties, as well as for the travelling public, District Bungalows, Traveller's Bungalows, Inspection Bungalows, Forest Department Bungalows, and Rest Houses are maintained by the Bombay State, generally with crockery, furniture, bedding materials and other necessary articles. All these bungalows are looked after by one or more servants, and in some of them cooks are maintained to provide meals for the occupants on payment. Besides these bungalows there are *dharmashalas* and *chavdis* for the general public and subordinate officers on tour.

In the Dharwar district there are District Bungalows at Hubli, Tirmalkop, Dastikop, Tadas, Shiggaon, Dambal, Hesrur, Annigeri, Ron, Motebennur and Hirekerur; Travellers' Bungalows at Dharwar and Hubli; Rest Houses at Gadag, Bankapur, Ranebennur, Haveri, Balambid and Nagarhalli; Inspection Bungalows at Dharwar.

CHAPTER 9. — Transport and Communications. BUNGALOWS AND REST HOUSES.

Narayanpur and Yalavigi; Irrigation Department Rest Houses at Lakkikop, Girsinkop, Honkan, Hamsabhavi and Rattihalli; Forest Department Bungalows at Devikop, Kalkeri and Nagarhalli. The Agricultural Department maintains an inspection bungalow at the Dharwar Agricultural Farm. The District Local Board, Dharwar, maintains its own rest houses at Dharwar, Konankeri (Shiggaon), Belvanki (Ron), Naregal (Ron). The Hubli Municipality maintains a rest house at Hubli.

DHARMASHALAS AND CHAVDIS.

ALL OVER THE DHARWAR DISTRICT, there is a large number of *dharmashalas,* and *chavdis* which are very prominent public buildings in villages. There are more than 500 of them in all. It is possible for even the humblest traveller to get temporary accommodation for a few days at these *chavdis* and *dharmashalas.* They are generally located at places important from the point of view of trade, industry, fairs and pilgrimage. The exact location of these *dharmashalas* and *chavdis* is given elsewhere in the Directory of Villages and Towns, but below are given their numbers in the various talukas.

TABLE No. 6.

DHARWAR DISTRICT—NUMBER OF DHARMASHALAS AND CHAVDIS IN EACH TALUKA.

Name of the taluka.	Number of Chavdis.	Number of Dharmashalas.
Byadgi ..	17	2
Dharwar ..	24	6
Gadag ..	23	12
Hangal ..	13	3
Haveri ..	25	8
Hirekerur ..	15	9
Hubli ..	15	4
Kalghatgi ..	8	7
Kundgol ..	41	8
Mundargi ..	25	7
Nargund ..	17	5
Navalgund ..	10	12
Ranebennur ..	39	10
Ron ..	42	11
Shiggaon ..	24	6
Shirhatti ..	46	16
Total ..	384	126

POST OFFICES.

THE INDIAN POSTS AND TELEGRAPHS DEPARTMENT maintains a Postal Division at Dharwar. This division includes the whole of the district of Dharwar and a few other places on its outskirts. Besides the chief receiving and distributing head office at Dharwar, there are 32 sub-offices and 142 branch offices. They are distributed among various talukas as follows :—

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Transport and Communications.
Post Offices.

TABLE No. 7.

DHARWAR DISTRICT—SUB-OFFICES AND BRANCH OFFICES OF POSTS AND TELEGRAPHS DEPARTMENT.

Byadgi—

Sub-office : Byadgi.

Branch offices : Kadarmandalgi, Madlur, Motebennur and Sidenur.

Dharwar—

Sub-offices : Alnavar, Dharwar City, Dharwar R. S., and Madihal.

Branch offices : Agricultural College, Amminabhavi, Arvatgi, Dharwar Farm, Garag, Hebli, K. E. B. College, Morab, Mugad, Narendra, Navalur, Sadhankeri, Saraswatpur, Tadkod and Uppin-Betgeri.

Gadag—

Sub-offices : Gadag, Gadag-Betgeri and Gadag City.

Branch offices : Balganur, Harlapur, Harti, Hombal, Hosur, Hulkoti, Kadadi, Kanginhal, Kanvi, Koliwad, Kotumachigi, Kurtkoti, Lakkundi, Malsamudra, Mulgund and Sortur.

Hangal—

Sub-offices : Akki-Alur and Hangal.

Branch offices : Adur, Bammanhalli, Belgalpeth, Kusnur and Tilvalli.

Haveri—

Sub-office : Haveri.

Branch offices : Agadi, Anandvan, Devgiri, Devihosur, Guttal, Hattimattur, Havanur, Hosaritti, Kabbur, Kadkol, Kanavalli, Karajgi, Neglur and Yalagach.

Hirekerur—

Sub-office : Hirekerur.

Branch offices : Chikkerur, Hamsabhavi, Kadur, Kod, Kudapali, Masur, Nagawand and Rattihalli.

Hubli—

Sub-offices : Hubli, Hubli City, Hubli Cotton Market, Hubli Saraf-Katta and Tabibland.

Branch offices : Adargunchi, Amargol, Arlikatti, Byahatti, Gopankop, Hebsur, Ingalhalli, Kusugal, Mantur, Nulvi, Old Hubli, Shirguppi, Sulla and Unkal.

Kalghatgi—

Sub-office : Kalghatgi.

Branch offices : Mishrikoti.

Kundgol—

Sub-offices : Gudgeri and Kundgol.

Branch offices : Hireharkuni, Ingalgi, Kalas, Kamadolli, Saunshi and Yaliwal.

Mundargi—

Sub-office : Mundargi.

Branch office : Dambal, Doni, Hallikeri, Hirevadatti, Kalkeri, and Petha Alur.

Nargund—

Sub-office : Nargund.

Branch offices : Konnur and Shirol.

Navalgund—

Sub-offices : Annigeri and Navalgund.

Branch offices : Alagwadi, Amargol, Arekurhatti, Hallikeri, Ibrahimpur, Nalavadi, Shelavadi, Tirlapur and Tuppadkurahatti.

Ranebennur—

Sub-office : Ranebennur.

Branch offices : Airani, Aremallapur, Halgeri, Itagi, Kakol, Karur, Kuppelur, Maknur, Medleri and Tumminkatti.

Ron—

Sub-offices : Gajendragad, Hole-Alur and Ron.

Branch offices : Abbigeri, Belvanki, Halkeri, Hirehal, Hole-Mannur, Hullur, Itagi, Jakkali, Kotabal, Koujageri, Mallapur, Manasigi, Naregal, Nidgundi, Savadi, Sudi and Yavagal.

Shiggaon—

Sub-offices : Savnur and Shiggaon.

Branch offices : Andalgi, Bankapur, Dhundshi, Hulgur, Hungund, Hurlikuppi, Tadas and Yalivigi.

Shirhatti—

Sub-offices : Laxmeshwar and Shirhatti.

Branch offices : Bellatti, Bannikop, Hebbal, Magdi, Shigli, Surangi and Yellavatti.

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Transport and Communications.
POST OFFICES.

At all post offices including branch offices postage stamps and post-cards are sold and money-orders issued and received. At the Head Office and sub-offices savings bank facilities are also offered to the public. Mails are carried in Dharwar Division by rail, motor buses and in some cases, by postal runners and pony carts. Generally each post-office serves a cluster of surrounding villages. The mails are periodically cleared from and delivered to the surrounding villages by postmen employed in these post offices.

TELEGRAPH OFFICES.

THE POSTS AND TELEGRAPHS DEPARTMENT ALSO MAINTAINS 28 telegraph offices in Dharwar district. They are all run combined with post offices in the places concerned. They are located at the following places :—

Byadgi peta	..	Byadgi.
Dharwar taluka	..	Alnawar, Dharwar (H. O.) Dharwar City, Dharwar (R. S.)
Gadag taluka	..	Gadag, Gadag City, Gadag-Betgeri.
Hangal taluka	..	Akki-Alur ; Hangal.
Haveri taluka	..	Haveri.
Hirekerur taluka	..	Hirekerur.
Hubli taluka	..	Hubli, Hubli City.
Kalghatgi taluka	..	Kalghatgi.
Kundgol peta	..	Kundgol, Gudgeri.
Mundargi peta	..	Mundargi.
Nargund peta	..	Nargund.
Navalgund taluka	..	Navalgund, Annigeri.
Ranebennur taluka	..	Ranebennur.
Ron taluka	..	Ron, Hole-Alur.
Shiggaon taluka	..	Shiggaon, Savanur.
Shirhatti taluka	..	Shirhatti, Laxmeshwar.

TELEPHONES.

THE POSTS AND TELEGRAPHS DEPARTMENT HAVE OPENED six telephone exchanges in the district, namely :—

(1) Hubli Exchange.

(2) Dharwar Exchange.

(3) Gadag Exchange.

(4) Hubli Public Call Office.

(5) Dharwar Public Call Office.

(6) Haveri Public Call Office.

CHAPTER 9. — Transport and Communications. TELEPHONES.

The Dharwar exchange has a capacity for handling 100 lines. It works on the old central battery system wherein one is required to ask for the required connection at the exchange. At present it has 86 working connections and 18 extensions. The Hubli and Gadag exchanges have capacity for 150 and 60 lines respectively and they work on the same type of switch-board system as Dharwar. Hubli and Gadag have 139 and 55 working connections and 17 and 11 extensions respectively.

STATE TRANSPORT.

AS A PART OF THE POLICY OF PUTTING PUBLIC MOTOR TRANSPORT ON a sound footing the Government of Bombay embarked on a policy of progressive nationalisation of road transport in 1947, and set up a statutory public Corporation called the Bombay State Road Transport Corporation for owning and operating the nationalised road transport of the State. In the following paragraphs is given an account of the inception of this body and its activities in the district.

The railways which were introduced in the district in the early eighties challenged the pride of place which road transport had enjoyed since the early times among the means of communication in the district. This was the case especially in those areas which were directly served by the railways. In areas not directly served by the railways, road transport continued to hold its supremacy. With the advent of automobiles on the roads after the close of World War I (1918), roads began to regain their lost importance, and by the end of World War II, a network of road communications operated by motor vehicles had been built up. The post-war years saw further progress in motor transport. A considerable number of motor owners engaged themselves in operating both passenger and goods vehicles, employing a large number of drivers and conductors. This progress, however, was not without its drawbacks. Many of the undesirable features of private ownership of bus operation, e.g., duplication of services, uneconomic competition, lack of amenities for passengers, over-crowding, disregard of rules for the safety of passengers and speed limits, and absence of healthy employer-employee relations, cropped up in the Dharwar district also.

At this stage Government stepped in, and, in pursuance of their general policy of nationalisation of road transport, took over certain routes in the district on the 1st of May 1951, through the Belgaum Division of the Bombay State Road Transport Corporation. As the load of work became heavy as a result of progressive taking over of new routes, Hubli, which was until then a sub-division under Belgaum Division, was created a full-fledged independent division on the 1st August 1952. The jurisdiction of Hubli Division at present covers almost the whole of Dharwar district except for a small portion of its territory in the north-west which goes under the Belgaum division's jurisdiction. Besides, it covers a major portion of the Kanara district also.

Details of the S. T. operations in Hubli Division.

The traffic operations and other activities of Hubli Division are controlled by the Divisional Controller from Samyukta Karnatak Building, Dharwar Road, Hubli, where the offices of the headquarters of the Division are located.

Statistics of Routes.

Table No. 8 given below indicates the various routes in operation, route mileage, the frequency of "Up" and "Down" trips and average number of passengers travelled per each route :—

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Transport and Communications.
STATE TRANSPORT.
Statistics of Routes.

TABLE No. 8.

HUBLI DIVISION OF STATE TRANSPORT—VARIOUS ROUTES IN OPERATION AS ON 31ST MAY 1953.

	Name of the Route.	Route Mileage.	Number of trips "Up".	Number of trips "Down".	Daily Av. Number of persons travelled (in May 1953).
	1	2	3	4	5
1.	Karwar-Dharwar ...	113	1	1	62
2.	Sirsi-Haveri (D) ...	53	3	3	164
3.	Sirsi-Haveri (*via* Pala) ...	54	1	1	56
4.	Ron-Mallapur ...	8	6	5	330
5.	Mallapur-Sudi ...	18	3	2	140
6.	Ron-Sudi ..	10	2	3	150
7.	Ron-Cholchagunda ...	14	2	3	110
8.	Gadag-Cholchagunda ...	44	1	...	30
9.	Ron-Gajendragad ..	28	2	1	60
10.	Ron-Gadag ...	30	4	4	190
11.	Hubli-Dharwar ...	13	34	34	2140
12.	Dharwar-Hebli ..	9	6	6	390
13.	Dharwar-Kalghatgi ...	23	5	5	260
14.	Dharwar-Navalgund ...	29	1	1	66
15.	Hubli-Naragund ..	46	3	3	200
16.	Hubli-Gondi ...	69	2	2	190
17.	Hubli-Sirsi ...	63	3	3	230
18.	Hubli-Savanur ...	41	2	2	140
19.	Hubli-Yellapur ...	42	1	1	52
20.	Hubli-Hangal ...	45	2	2	115
21.	Hubli-Alur ..	58	1	1	66
22.	Hubli-Kalghatgi .	17	4	4	290
23.	Hubli-Tilvalli ..	62	1	1	65
24.	Hubli-Karwar ..	107	2	2	160
25.	Hubli-Halyal ..	38	1	1	55
26.	Halyal-Kalghatgi ...	21	1	1	40
27.	Hubli-Kolhapur ..	130	1	1	42
28.	Hubli-Mallapur ..	56	1	1	40
29.	Gadag-Lakkundi ..	8	2	2	96
30.	Gadag-Nargund ...	36	3	3	225
31.	Gadag-Laxmeshwar ...	23	3	4	220
32.	Laxmeshwar-Gudgeri ...	9	6	3	336
33.	Gudgeri-Bannikop ...	40	3	..	105
34.	Bannikoppa-Laxmeshwar ...	31	4	1	142
35.	Savanur-Bankapur ...	7	1	1	68
36.	Savanur-Gadag ...	39	1	..	30
37.	Gadag-Mulgund ...	13	2	2	118
38.	Gadag-Gajendragad (*via* ABG)	38	1	1	52
39.	Gadag-Gajendragad (Dr.) ...	34	2	3	132
40.	Gadag-Hesrur ..	30	3	3	175
41.	Gadag-Bannikop ...	40	2	2	182
42.	Gadag-Dambal ...	13	1	1	36
43.	Gadag-Mundargi ...	25	1	1	55
44.	Gadag-Shirahatti ...	21	1	..	38
45.	Shirahatti-Laxmeshwar ..	12	1	..	22
46.	Gadag-Hubli ..	36	1	1	40
47.	Haveri-Hubli (*via* Agadi) ...	59	1	1	47
48.	Haveri-Alur ...	17	1	1	60
49.	Alur-Savanur ...	29	1	1	56
50.	Haveri-Hangal ...	22	3	3	160
51.	Haveri-Hubli (*via* Dhundshi).	49	1	1	85
52.	Haveri-Yellapur ...	67	1	1	46

TABLE No. 8—*contd.*

Name of the Route.	Route Mileage.	Number of trips "Up".	Number of trips "Down".	Daily Av. Number of persons travelled (in May 1953).
1	2	3	4	5
53. Hangal-Savanur ..	24	1	1	60
54. Haveri-Havnur (*via* HST) ..	32	1	..	27
55. Haveri-Bommanhalli ..	33	1	1	45
56. Haveri-Hubli (direct) ..	48	1	1	62
57. Haveri-Havnur ..	20	2	3	160
58. Haveri-Hosritti (HST) ..	16	3	3	180
59. Haveri-Ranebennur ..	26	2	2	100
60. Haveri-Sunnadakop ..	40	1	1	50
61. Haveri-Hirekerur ..	35	1	1	68
62. Haveri-Sirsi (*via* Tilvalli) ..	68	2	2	85
63. Gadag-Haveri (*via* Shigalli) ..	62	1	..	35
64. Haveri-Savanur ..	21	2	1	54
65. Savanur-Savanur Rd. ..	6	8	8	400
66. Hirekerur-Harihar ..	43	2	1	120
67. Hirekerur-Ranebennur ..	30	2	3	200
68. Ranebennur-Rattihalli ..	18	1	1	63
69. Ranebennur-Kod ..	16	1	1	72
70. Ranebennur-Tumminkatti ..	14	1	1	40
71. Byadgi Stn.-Hirekerur ..	26	3	3	220
72. Naragunda-Maliapur ..	10	3	3	Cancelled due to floods.
73. Hirekerur-Sunnadakop ..	5	2	2	80
74. Hirekerur-Siralkop ..	13	2	2	126
75. Hirekerur-Kod ..	8	2	2	45
76. Harihar-Ranebennur ..	13	1	..	20
77. Hubli-Mulgund ..	31	1	1	78
78. Ranebennur-Halgeri ..	5	1	1	52
79. Laxmeshwar-Savanur ..	16	1	1	48
80. Dharwar-Shirkol ..	21	2	2	120
81. Hubli-Tadas ..	16	1	1	35
82. Gadag-Haveri ..	60	1	1	75
83. Dharwar-Alnawar ..	103	1	1	62
84. Alnawar-Halyal ..	7	1	1	41
	2,834	197	182	11,188
Hubli City Services.				
85. Siddharudmath-Station (*via* Durgadbail).	3	16	15	1,376
86. Unkal-Durgadbail (*via* Stn.) ..	4	17	17	1,356
87. Virapur-Nagashettikop (*via* Durgadbail).	4	11	11	888
88. King's Avenue-Bidnal ..	4	6	6	604
89. Siddharudmath-Workshop (*via* Railway Quarters).	3	9	9	615

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STATE TRANSPORT.
Statistics of Routes.

Table No. 9 below gives an idea of the network of routes by indicating the number of routes emanating from important stations, total mileages of such routes emanating from each station, and also the average number of passengers travelled on these routes :—

TABLE No. 9.

HUBLI DIVISION OF STATE TRANSPORT—DETAILS OF ROUTES EMANATING FROM IMPORTANT STATIONS.

Serial No.	Name of Station.	Number of routes emanating.	Total route mileage.	Frequency of up-trips	Frequency of down-trips.	Total of average number of persons travelled over the routes.
1	2	3	4	5	6	7
1	Karwar ...	2	216	2	2	124
2	Sirsi ...	2	107	4	4	220
3	Ron ..	5	90	16	16	840
4	Gadag ..	15	483	25	21	1,509
5	Dharwar ...	4	82	14	14	842
6	Hubli ...	16	834	60	60	3,898
7	Haveri ...	15	553	23	22	1,229
8	Savanur ...	3	52	10	9	498
9	Laxmeshwar ..	2	25	7	4	384
10	Hirekerur ..	5	69	10	10	571
11	Ranebennur ...	4	53	4	4	927
12	Mallapur ...	1	18	3	2	140
13	Halyal .	1	21	1	1	40
14	Alur ..	1	29	1	1	56
15	Hangal ..	1	24	1	1	60
16	Harihar .	1	13	1	...	20
17	Gudgeri	1	40	3	...	105
18	Bannikop ..	1	31	4	1	142
19	Nargund ...	1	19	3	3	Cancelled due to flood.
20	Byndgi Station ..	1	26	3	3	220
21	Alnawar ...	1	7	1	1	41
	Total ...	83	2,822	196	182	11,866

CHAPTER 9.

Transport and Communications.

STATE TRANSPORT.

Statistics of Routes.

It will be seen from the tables that in May 1953, the State Transport in Hubli Division had 84 routes, exclusive of city services, under its operation in Dharwar District, with a daily average of 2,834 miles and 11,188 passengers travelled. The total daily frequescies of "Up" and "Down" trips on the 84 routes were 197 and 182 respectively. The operating fleet consisted of 112 vehicles and the average number of vehicles on the road was 88·6. The distance travelled per passenger was on an average 0·52 miles.

Table No. 8 shows that there are routes emanating from Dharwar district and going to Karwar in Kanara district in the west, to Harihar in Mysore State in the south, and to Hungund in Bijapur district in the north. Bus routes in Hubli Division are so planned that all important centres of agricultural and industrial production are linked up with centres of trade and market places, and this has to a great extent facilitated transportation between these centres. The State Transport runs special buses to places of interest, pilgrimage centres and fairs, in order to cope with tourist and pilgrim traffic from time to time. During monsoon some of the routes operated on bad road, are altered or suspended and what is called "the monsoon time-table" comes into force.

Of the 84 routes in operation 15 routes emanate from Gadag which is the industrial heart of the district, 16 from Hubli, the divisional head-quarters, and 4 from Dharwar, the district head-quarters. Other important State Transport stations (with the number of routes emanating from each indicated in brackets) are :— Haveri (15), Hirekerur (5), Ron (5), Ranebennur (4), Sirsi (2), Savanur (3). The various routes are fixed by the Divisional State Transport authorities and the frequency of trips and the number of vehicles on the routes are increased or decreased from time to time according to traffic needs.

The State Transport has not yet undertaken the movement of goods traffic in the division, although it has planned to undertake it as soon as an adequate number of vehicles are available.

Depots and Garages.

For the proper maintenance of vehicles, the State Transport maintains at various centres, depots and garages attached to which are small workshops which carry out oiling, greasing, cleaning and servicing of vehicles. On 31st May 1953, there were under construction a permanent Divisional Workshop at Hubli and a permanent depot at Gadag. The works already completed were (1) a permanent garage at Nargund, (2) a temporary workshop repair shed at Hubli, (3) temporary depot repair sheds at Dharwar, Gadag, Haveri and Hubli, (4) temporary garages at Hirekerur, Karwar, Ron and Sirsi, and (5) passenger waiting-*cum*-repair sheds at Ankola, Ranebennur and Yellapur.

As on 31st May 1953, the number of vehicles attached to the Hubli depot was 37, Gadag depot, 16, and Haveri depot, 15. The garages at Hirekerur, Karwar, Ron and Sirsi had each attached to them from five to nine vehicles.

The Head-quarters workshop at Hubli looks after monthly and quarterly maintenance of buses and heavy repairs for the entire fleet of buses (112 in number) attached to the Division.

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Transport and Communications.

STATE TRANSPORT. Passenger Amenities.

In addition to the waiting sheds at Ankola, Ranebennur and Yellapur, already noted above, waiting sheds are provided for passengers at Dharwar, Gadag, Haveri, Hireketur, Hubli, Karwar, Ron, Savanur and Sirsi.

The State Transport plies buses which have spacious bodies and are well-ventilated. No overloading is permitted; facilities for booking and reservation are provided at all important stations and terminals; accommodation is provided according to priority; and sheds, stands, canteens, lavatories, and drinking water facilities are provided at important places. Special arrangements are made for special occasions like fairs, *melas*, etc., at extra trip rates. The State Transport also provides casual contract service at standard reasonable rates. Regularity of service and speed limits are strictly observed, and relief buses quickly detailed in cases of break down. A box containing first-aid equipment is kept in every bus, and the conductors are trained in first aid methods. Arrangements are also made for recording complaints from the public and attempt is made to attend to such complaints promptly.

Fares.

The rate of fares charged by the State Transport, viz., nine pies per mile, is arrived at on the basis of its operations throughout the State. It is, therefore, uniform throughout the State and is not related to its earnings in any particular division. The rate charged, it is claimed by the State Transport, is the lowest one consistent with its object of providing to the public speedy, safe and comfortable travel with ample amenities, earning a reasonable return on capital invested, looking after the welfare of its numerous employees spread far and wide and also providing for further development and improvement of roads in the State. The charge, however, is on a stage basis, a stage being a unit of four miles. The minimum charge is three annas, and it increases by multiples of three annas according to the number of stages travelled.

Staff and Organization.

Hubli Division employed, in May 1953, a large staff, administrative, operational and technical. Below are details of the various categories.

Category.		Number.	
Administrative staff	..	136	
Operational staff	..	362	(117 on daily wages).
Technical staff	..	210	(48 on daily wages).
Miscellaneous staff	..	38	
Total	..	746	(165 on daily wages).

The administrative staff includes the Divisional Controller, Traffic Manager, Accounts Officer, Divisional Statistician, Labour and Publicity Officer, and the entire staff working under them for guiding the affairs of the Division. The operational staff includes those who actually operate the bus routes, namely, drivers, conductors, depot managers, inspectors, and traffic controllers. The technical staff consists of all the workshop employees ranging from Divisional Mechanical Engineer down to the various gradations of skilled and semi-skilled workers engaged in the workshop. The miscellaneous staff includes *naiks*, peons, gate-keepers, fire-assistants, watchmen, etc.

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STATE TRANSPORT. Recruitment.

For recruitment of employees carrying a basic salary not above Rs. 100, a Divisional Selection Committee has been appointed. It consists of— (1) a member of the Bombay State Road Transport Corporation nominated by that corporation as its Chairman, (2) the Divisional Controller, and (3) the District Superintendent of Police.

For staff carrying a basic salary between Rs. 100 and Rs. 250, recruitment is done by a Central Committee for the whole of the State. For Class I and Class II cadres recruitment is made on the basis of a written test and personal interview of the candidates by the State Transport Services Board specifically created for the purpose.

Labour Welfare activities.

In pursuance of their liberal policy towards their employees the State Transport has drawn up ambitious labour welfare plans. In order to facilitate personal exchange of views between the management and workers, works committees are generally formed and the representatives of both workers and the management thrash out the problems of day to day working across the table at the meetings of the works committee. However, for some reason or other, such a works committee has not yet been formed in Hubli Division. It is the Divisional Labour and Publicity Officer who provides the necessary liaison between the workers and the management. A sports club has recently been started at Hubli for the benefit of the employees.

So far as organisation of workers is concerned, some workers have been organised under the State Transport Kamgar Sabha which is a "registered" union. This, however, has not been recognised by the management.

RAILWAYS. History.

RAILWAY CONSTRUCTION WAS BEGUN IN THE DHARWAR DISTRICT on 1st November 1882 by the Southern Mahratta Railway Company, which had entered into its first contract with the Government of India on 1st June 1882 for the construction and working of a system of railways in the Southern Mahratta Country. By the beginning of 1887, this company had completed the construction of the entire system of railways now running through the district, all of metre gauge, and by 1890 the system of railways worked by this Company extended from Poona to Mysore *via* Bangalore and from Bezwada to Marmugoa. In 1908 it was amalgamated with the Madras Railway Company to form the M. & S. M. Railway Company. In pursuance of the policy of State management of Indian railways decided on by the Government of India, the entire system of railways worked by the M. & S. M. Railway Company was taken over by the Government of India on the 1st April 1944. Again, as a result of the regrouping of Indian railways in 1952, the M. & S. M. system of railways has been included in what is known as the Southern Railway.

Routes.

At present the district has a total of 197 miles of railway. This mileage falls under three sections corresponding to the three routes described below :—

(1) *Poona-Bangalore.*

(1) *Poona-Bangalore City route.*—This route starts from Poona, comes up to Londa junction in the Belgaum district and then enters the Dharwar district territory at Alnavar station (1,850 feet) which

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Routes.

(1) *Poona-Bangalore.*

lies at m. 298 from Poona. From Alnavar the line takes an easterly direction and climbs continuously up to Dharwar (2,400 feet). The portion from Alnavar to Mugad, nearly 14 miles, runs through a fairly dense forest and thereafter up to Dharwar the country is undulating with fields and grass lands on either side of the line. Dharwar is situated at the highest altitude in this district. When approaching Dharwar on the left side, one gets a fine view of the Karnatak College Building (which was formerly the head office of the Southern Mahratta Railway) and on the right side, one sees the new pile of buildings housing the Karnatak University.

From Dharwar the course of the line is south-easterly. It falls continuously up to Hubli (2,090 feet), the countryside traversed consisting of fruit gardens near Dharwar and later on fields with black cotton soil.

From Hubli the line rises steadily by 158 feet up to Gudgeri (2,248 feet) and thereafter falls steadily by 460 feet to Karajgi station (1,788 feet) which is situated about a mile and a half beyond the Varada river. The railway crosses the Varada over a bridge near the Karajgi station. From Karajgi the line rises steadily by 291 feet to the altitude of 2,079 feet at a point about 2 miles beyond the Byadgi station and thereafter falls by 316 feet steadily up to the Tungabhadra Bridge (1,763 feet) which is about a mile short of Harihar station in Mysore territory.

In its course from north-west to south-east through the district this line crosses the talukas of Dharwar, Hubli, Kundgol, Shiggaon, Shirhatti, Haveri, Byadgi and Ranebennur, and the following stations mark its route :—

Alnavar (298 miles from Poona)			Saunshi	..	(349)
			Gudgeri	..	(355)
Kambarganvi	..	(305)	Yalvigi	..	(363)
Naglavi	..	(309)	Savanur	..	(368)
Mugad	..	(312)	Karajgi	..	(376)
Kyarkop	..	(317)	Haveri	..	(380)
Dharwar	..	(321)	Byadgi	..	(389)
Amargol	..	(328)	Devargudda	..	(395)
Hubli	..	(334)	Ranebennur	..	(400)
Kundgol	..	(343)	Chalgeri	..	(409)

(2) *Hubli-Sholapur.*

(2) *Hubli-Sholapur route.*—The line from Hubli to Sholapur has only 66¾ miles within the district. From Hubli the line courses north-east up to Hebsur on the Benihalla river 12 miles from Hubli. Here it crosses the river over a bridge and goes east to Gadag. From Hubli to Gadag it is level and open country. From Gadag (2,133 feet) it turns north and goes up to the Malaprabha Bridge (1,776 feet) falling gradually by 357 feet and traversing a distance of nearly 30 miles through open country with fields of black cotton soil. This route lies through the talukas of Hubli, Navalgund, Gadag and Ron.

Its course is punctuated by the following stations :—

Hubli	..	(0)	Gadag	..	(37)
Kusugal	..	(7)	Hombal	..	(44)
Hebsur	..	(12)	Balganur	..	(50)
Sisvinhalli	..	(14)	Mallapur	..	(56)
Annigeri	..	(22)	Hole-Alur	..	(66)
Hulkoti	..	(29)			

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(3) *Hubli-Guntakal.*

The Malaprabha river, which forms the boundary between the Dharwar and Bijapur districts is crossed over a bridge at a distance of three-quarters of a mile from Hole-Alur.

(3) *Hubli-Guntakal route.*—From Hubli to Gadag the track for this route is the same as that for the Hubli-Sholapur route. From Gadag it runs east with a slight swerve to the north and runs a further distance of 15 miles within the district. There are only two stations beyond Gadag, namely, Kanginhal (m. 43) from Hubli and Harlapur (m. 49). The district limit is passed at m. 52.

Statistics of Passengers and Goods.

The following statement gives the number of passengers booked (local and foreign outward) and the tonnage of goods hauled (outward) from each station in the district during the year 1950-51 :—

TABLE No. 9.

DHARWAR DISTRICT—STATISTICS OF RAILWAY TRAFFIC OPERATIONS, 1950-51.

Serial No.	Name of the Station.	Number of passengers booked (outward and foreign).	Tonnage of goods hauled (outward).
1	Alnavar*	1,21,016	19,902*
2	Kambarganvi	10,163	330
3	Nag'avi	10,086	4
4	Mugad	15,894	1,022
5	Kyarkop	1,682	......
6	Dharwar	4,74,494	31,996
7	Amargol	19,688	3,006
8	Hubli	11,01,184	1,84,137
9	Kundgol	1,72,707	3,136
10	Saunshi	97,145	1,093
11	Gudgeri	147,230	5,404
12	Yalvigi	67,522	6,877
13	Savanur	1,17,490	3,011
14	Karajgi	1,05,259	1,132
15	Haveri	3,01,570	23,799
16	Byadgi	1,88,637	10,783
17	Devargudda	71,321	623
18	Ranebennur	3,22,081	21,457
19	Chalgeri	1,06,031	2,428
20	Sirsi O/A	......	665
21	Kusugal	41,771	205

* Alnavar is the transhipment centre for timber carried by the Dandeli forest railway.

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RAILWAYS.

Statistics of Passengers and Goods.

Serial No.	Name of the Station.	Number of passengers booked (outward and foreign).	Tonnage of goods hauled (outward).
22	Hebsur	148,173	415
23	Annigeri	1,60,552	8,500
24	Hulkoti	96,501	1,397
25	Gadag	8,58,350	62,560
26	Hombal	69,951	175
27	Balganur	62,751	197
28	Mallapur	1,68,073	7,427
29	Kanginhal	24,957	59
30	Harlapur	65,437	514
	Total ...	52,37,812	4,02,344

The whole district of Dharwar is served by 197 miles of meter gauge railway with thirty stations in all. During 1950-51, 52,37,812 outward passengers and 4 02,344 tons of goods were booked from these 30 stations.

Future Development.

The talukas of Kalghatgi, Hangal, Hirekerur, Mundargi and Nargund are not directly served by any of the railway lines in the district. Most of these talukas are very backward and hilly regions with little traffic. They depend primarily on the road system for the movement of their goods and passengers.

Recently some concern has been expressed in unofficial quarters, particularly by the mercantile community, about the inadequacy of rail facilities. It is complained that the present track capacity, number of rolling stock and locomotives, and transhipment facilities at the Poona and Hotgi junctions are quite inadequate for handling the goods traffic of the district bound for Bombay. A representation has been made to the Union Railways and the Transport Ministry urging the construction of a new line from Hubli to Karwar to supplement the existing facilities.

Amenities.

Almost all stations are provided with platforms, station buildings and staff quarters. The stations at Hubli, Dharwar and Gadag provide many additional facilities.

Hubli has four properly covered passenger platforms. In the main station building, besides the offices of Station Master and other officials, are housed separate first and second class passengers' waiting rooms for ladies and gentlemen, a third class waiting hall, a vegetarian refreshment room, and a non-vegetarian restaurant. Separate bathing cubicles for ladies and gentlemen equipped with shower

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RAILWAYS.

Amenities.

baths are located at the end of the main platforms. There is also a large goods and transhipment shed and a spacious parcel office. The approach roads to the station and to the goods shed are concreted and well-maintained.

The main building of the Dharwar station houses various offices and provides separate upper class waiting rooms for gentlemen and ladies. There is a spacious third class waiting hall, a fairly large goods shed and a long platform for passenger traffic. The approach road to the station is concreted.

The Gadag junction has two platforms. The main building houses, besides the various offices, separate upper class waiting rooms for ladies and gentlemen. There is also a modern building to serve as a vegetarian refreshment room.

Railway workshop at Hubli.

Hubli, situated as it is near Dharwar, the administrative headquarters of the former Southern Mahratta Rly. Co., and a converging point of lines from Poona, Bangalore, Marmugoa and Guntakal, was selected in 1887, as the site of a railway workshop. When the Madras Railway Co. was amalgamated with the Southern Mahratta Railway Co., the Hubli works became a major meter gauge workshop of the amalgamated system. It deals with periodical repairs to the rolling stock of the northern meter gauge region of the Southern Railway, except the ex-Mysore State Railway. This rolling stock consists of 335 engines; carriages—594 bogies and 372 units; and wagons—482 bogies and 5,927 units.

In addition, it undertakes carriage construction at the rate of 2 bogies per month. The workshop consists of iron and brass foundries, a smithshop, a spring shop, and an up-to-date machine shop, in addition to other specialised shops. The workshop employs a staff of nearly 3,250 men, of whom 2,348 are skilled and semi-skilled and 902 are in unskilled grades. The management of the workshop is entrusted to a Works Manager who is assisted by an Assistant Works Manager and an Assistant Personnel Officer.

RADIO COMMUNICATION.

THE USE OF RADIO RECEIVING SETS IN THE DISTRICT began in the early thirties of this century, as in other places of India. Ever since, this part of Bombay State has made steady progress in this respect. On the 30th July 1951, there were in Dharwar district 2,006 domestic receiving sets and 9 school receiving sets. In addition the Publicity Department of the State had under its operation 21 sets in rural areas and 6 sets in urban areas.

The broadcasting station of the All-India Radio at Dharwar was inaugurated on the 8th January 1950. It provides a broadcasting service over the four districts of the Bombay Karnatak area, viz., Dharwar, Belgaum, Bijapur and Kanara (North). For purposes of programme, other adjacent areas like the Sholapur district (Bombay), the Bellary district (Mysore), and the districts of Bidar, Gulbarga and Raichur (Hyderabad State) are included within the zonal limits of this station. The radio frequency power of the station is one kilowatt. The aerial is a lingo mast 120 feet in height. The station covers an extensive area of 25 acres, and its studios, transmitter, and administrative offices are housed in spacious modern buildings. The studios are three in number, acoustically

CHAPTER 9. — Transport and Communications. RADIO COMMUNICATION.

treated for music, talks, drama and other programmes. The control room, placed adjacent to the studios, is equipped with high quality microphone, recording and play-back instruments, etc. The station radiates in the medium waveband on a wavelength of 468·8 meters For relaying news and other important programmes for All-India Radio, Delhi, or other stations, a receiving centre has been installed in a building at a distance of about two miles from the studios.

The programme of the Dharwar station is daily broadcast in two transmissions: the first one from 7-45 a.m. to 8-45 a.m. and the second from 6 p.m. to 10 p.m. The station broadcasts primarily in Kannada but once a week English talks, and occasionally items like radio reports in Hindi, are also scheduled. Hindi lessons are broadcast between 6-30 and 6-50 p.m. on five days in the week and news bulletins in Hindi are relayed at 6-10 a.m. As regards music, prominence is given to Kannada songs. But the space taken by Hindustani classical music in the programme plan is considerable. The station gives a mixed fare such as classical music both of the Karnatak and the Hindustani schools; light music such as *Bhavgeets*, *Vachanas*, *Kirtans*, etc., folk songs such as *Pavadas*, *Lavanis*, Holi-songs, narrative ballads, Lay folk-songs, etc.; lessons in Karnataki and Hindustani schools of music; recorded music including *Farmayshi* programmes; plays and omnibus light variety entertainment programmes. The station has built up a panel of sixty playwrights from all over north Karnatak who have been regularly contributing radio plays and features; moreover, there are about two hundred artistes taking part in them. Besides, it also arranges talks, discussions, and symposia of informative character on a variety of topics. It relays important speeches of Central and State cabinet ministers. Dharwar station takes its microphone out to cover all important occasions to various places in and around Dharwar to give the listeners first-hand reports of happenings in the region. Besides, there are programmes of special interest such as ladies' programme, children's hours, and rural broadcasts, etc.

CHAPTER 10—OTHER OCCUPATIONS.

CHAPTER 10.

Other Occupations.

INTRODUCTION.

THE PREVIOUS CHAPTERS HAVE GIVEN AN ACCOUNT OF THE PRINCIPAL sectors of the economy of the district in which a major portion of the working population is engaged. They do not, however, exhaust the whole field of economic activity and a not inconsiderable percentage of working population is still left unaccounted. Persons forming this percentage are engaged in public administration; professions like law, medicine and education; the fine arts; religion; domestic service; and certain other occupations, some of which are attracting an increasing number of persons to the urban areas. Such occupations are milk supply, tailoring, hair cutting, running of hotels and restaurants and laundry. The demand for the services rendered by these occupations is on the increase. With the inauguration of a Welfare State and the consequent expansion of governmental activities, the number of persons engaged in Government services is on the increase. The number of persons following the learned professions like law, medicine and education has also increased to a great extent.

A small sample survey of the following occupations was conducted in Hubli and Dharwar in 1953 with a view to presenting a broad picture of the economic conditions obtaining in them. In most of the occupations, eight to ten per cent. of the total number of establishments were selected for survey; samples were taken from different localities and were fairly representative of the different sizes and types. Detailed problems of each occupation were not examined as it was beyond the scope of the survey. The occupations selected were: (1) restaurants and tea shops, (2) boarding houses (*khanavalis*), and boarding and lodging houses (residential hotels), (3) hair cutting saloons, (4) bakeries, (5) tinsmiths, (6) pounding and parching of grains and pulses, (7) laundries, (8) flour mills (including rice mills), (9) tailoring firms, (10) goldsmiths, (11) shroffs, (12) printing and dyeing, (13) bed and pillow makers, (14) cap makers, (15) cold drink houses (shops), including those manufacturing aerated waters, (16) motor repairing. Many of these occupations are a combination of trade and industry. They are peculiar features of the urban areas of the district, although some of them are found also in the rural parts of the district.

ARTS, LETTERS AND SCIENCE.

ALL THE CENSUSES RETURN A SMALL NUMBER OF PERSONS UNDER "ARTS, letters and science". A number of smaller groups, distinct from one another, are included under this broad category. They are musicians, singers, dancers, actors, authors, editors, journalists, architects,

CHAPTER 16. — Other Occupations. ARTS, LETTERS AND SCIENCE.

surveyors, engineers, artists, astrologers, sculptors, image makers and scientists. The following table gives the number of persons, following various occupations of this class as their prineipal means of livelihood :—

TABLE No. 1.

NUMBER OF PERSONS ENGAGED IN ARTS, LETTERS AND SCIENCE.

Occupation.	1881.		1911.		1931.		1951.	
	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.
(1) Musicians, singers, actors and dancers, etc.	1,599	238	1,248	151	900	12	1,173	82
(2) Architects, engineers and surveyors.	...	...	358*	38	13*	...	15*	...
(3) Public scribes and stenographers.	...	...	6	3	...	...	50	2
(4) Authors, artists, astronomers, astrologers, editors, journalists, imagemakers, photographers and sculptors, etc.	...	...	112	8	134	9	239	9
Total ...	1,837		1,924		1,068		1,570	

The above table reveals certain facts. There is a decrease in the number of musicians, dancers, actors, etc., in 1911. Twenty years later the number of these persons had decreased by 487. In 1951, after a lapse of two decades, there is a small increase in this number.

BAKERIES.

THERE WERE A FEW ESTABLISHMENTS in Hubli and Dharwar manufacturing bread, biscuits and cakes. Most of these bakeries were small in size, each engaging 2-5 persons. Many of the bakeries were family establishments where the owners with the help of male members of the family ran the concerns. A few small bakeries were found to be employing one or two outside workers as well. The large bakeries employed 3-4 outside workers and the owners also actually worked in the concerns. At the time of the survey, there were 33 and 15 bakeries in Hubli and Dharwar, engaging 79 and 65 persons respectively. Of the 79 persons, 27 men and one boy were employed and the rest were the owners and their family members working in the bakeries. Of the 65 persons, 30 men were employees. No woman was found to be working in the bakeries. The occupation provided full-time employment throughout the year. The persons worked for about 10 hours a day in the bakeries.

The equipment consisted of an oven with its accessory equipment, such as metal sheets, moulds, vessels, and cup-boards, etc. The cost of equipment ranged from Rs. 800 to Rs. 1,500. None of the bakeries was found to be using any modern machinery in manufacturing their products. Many of the establishments were housed in the owners' own buildings, but a few were housed in rented buildings.

* The figure for 1911 includes even those engineers, architects and surveyors who were employed in Government service but the figures for 1931 and 1951 indicate only those who were *not* in Government service.

The rent ranged from Rs. 20 to Rs. 50 per month. A few bakeries were found to have maintained separate shops for selling their products.

There was no clear cut division of labour. Most part of the work which required some skill and also entailed greater physical labour was done by the more experienced and stronger persons and the rest was done by others. The process of manufacturing bread is not a complicated one. Wheat-flour is mixed with water and thus dough is prepared; a ferment, usually yeast, is added to the dough and then the dough is kept in a warm place to ferment. After a few hours the dough apportioned in suitable sizes is kept in a baking pan or kept in suitable moulds and baked in the oven, and thus the bread is prepared.

The two samples surveyed in Dharwar engaged a total of 10 persons of whom 5 were employees, three in one and two in the other. The four samples at Hubli engaged in all 14 persons, of whom 6 were employees. The largest establishment had engaged in all 5 persons and the smallest 2 persons. Wages to employees were paid in cash. The monthly wage of an adult employee varied from Rs. 40 to Rs. 60, whereas boys were paid between Rs. 25 and Rs. 30 per month. Wages were paid either weekly or monthly. The value of the daily output ranged from Rs. 25 to Rs. 80; it was found in one sample in Dharwar that the daily output even amounted to Rs. 110—115. Most of the bakeries were manufacturing bread and cakes, whereas only a few of the establishments prepared biscuits as well.

The raw materials required were wheat-flour, sugar, yeast, butter, flavouring essences, eggs, etc. All these materials were locally purchased, mostly on wholesale basis. The daily cost of the raw-materials ranged from Rs. 10 to Rs. 45. In case of one establishment in Dharwar it even amounted to Rs. 70 a day. Fuel charges formed a considerable part of the expenses. The bakeries sold most of their products to hotels and restaurants. It was also found that some of them maintained their own shops where they sold their products, whereas a few bakeries employed boys for carrying their goods from house to house to sell them. However, hotels and restaurants purchased nearly more than half of their output.

The owners earned between Rs. 150 and Rs. 300 per month. The earnings naturally included the labour charges of the family members working in the bakeries. The bakeries experienced considerable difficulties in obtaining adequate quantities of wheat and sugar during the days of food control and rationing. After the relaxation of controls the situation had greatly eased.

BOARDING HOUSES AND RESIDENTIAL HOTELS.

A LARGE PERCENTAGE OF THE WORKING POPULATION was engaged in the hotel industry in the two towns, especially in Hubli. Hubli, being a commercial and industrial centre, attracts a large number of visitors and therefore provides a good scope for the growth of boarding houses and residential hotels. The industry provided whole-time employment throughout the year. In both the towns there were a large number of establishments which only served meals to their customers. Such establishments are usually known as *khanavalis*. Residential hotels were comparatively few, and large and decent boarding houses and residential hotels were fewer still. The small *khanavalis* were generally family concerns run by owners

CHAPTER 10. — Other Occupations. BOARDING HOUSES AND RESIDENTIAL HOTELS.

with the help of their family members. But a few of such establishments also engaged one or two outside workers. The larger *khanavalis* and the residential hotels employed seven or eight employees. A few of the residential hotels and boarding houses had restaurants attached to them. Naturally in such establishments the number of employees was larger. At the time of the survey, in Hubli there were 80 *khanavalis* engaging 326 persons of whom 146 were employees, and 22 residential hotels engaging 170 persons of whom 137 were employees ; in Dharwar, there were 29 *khanavalis* engaging 125 persons of whom 55 were employees, and 6 residential hotels engaging 44 persons of whom 32 were employees. Although the establishments were spread over many parts of Hubli, the larger and more decent concerns were concentrated in important localities like the Durgada Bail, Station Road, Koppikar Road and near the State Transport Bus Stand.

In case of residential hotels the equipment consisted of utensils and vessels, tables and chairs, "mane" (low wooden stools) and mirrors. The larger establishments had better and costly furniture. The equipment in the small *khanavalis* was modest and its cost varied from Rs. 400 to Rs. 1,000. In case of bigger *khanavalis* it varied from Rs. 1,500 to Rs. 2,500. In the residential hotels the cost of equipment ranged from Rs. 2,500 to Rs. 7,000. The small *khanavalis* were housed generally in the owners' own houses. But a few of them were housed in rented buildings. The area occupied by such establishments was a few *ankanas*. The rent of the *khanavalis* ranged from Rs. 15 to Rs. 40 a month. The boarding and lodging houses occupied much larger and better premises. They included a kitchen, store-room, bath-room, a few rooms for accommodating customers, etc. The rents of the larger residential hotels in Hubli were considerably higher than what they were in Dharwar. They varied between Rs. 75 and Rs. 175 a month. In Dharwar the rent of such establishments varied between Rs. 40 and Rs. 90 a month.

The boarding houses provided meals for two times. A few of them were found to have made arrangements for bath and they charged extra for this facility. The residential hotels, besides providing accommodation and two meals a day, also supplied hot drinks like tea or coffee in the morning and afternoon. The customers could easily be divided into two classes : (1) regular members or monthly boarders and/or lodgers, (2) casual customers. Monthly boarding charges varied from Rs. 32 to Rs. 45 a month, whereas the casual customer had to pay between As. 12 and Re. 1-4-0 per meal depending upon the type of the meal provided to him. The residential hotels also had regular or monthly members and casual customers. The small *khanavalis* catered to between 20 and 40 persons daily, whereas the large establishments had, on an average, 40 to 100 boarders a day. The residential hotels had 10 to 50 regular boarders and lodgers every day, depending upon the size of the concern. The lodging charges were Re. 1 to Re. 1-4-0 a day and from Rs. 10 to Rs. 20 a month for a room in Dharwar. The large and decent hotels in Hubli charged about fifty per cent. more than these rates. The number of boarders and lodgers was comparatively smaller in Dharwar than in Hubli. The regular members were the people belonging to white collared profession, students, etc. Traders, merchants and businessmen visiting Hubli occasionally formed the bulk of the casual customers.

BOARDING HOUSES AND RESIDENTIAL HOTELS.

There was no division of labour in small *khanavalis*. In the larger establishments there was some division of labour. In the bigger establishment the owner generally supervised and managed the concern. The rest of the employees could be divided into cooks, servers and cleaners. A majority of the workers were men. Children were employed for cleaning utensils and sometimes worked as servers. Women were employed usually for cleaning utensils and sweeping the floor. In very few small *khanavalis* women were found to be working as cooks.

Two samples were surveyed in Dharwar. Both of them were residential hotels. In one sample eight persons were engaged, of whom five were employees; in the other sample five persons were working, of whom 4 were employees. The former had a total business turnover of about Rs. 4,000 a month, whereas the latter had a turnover of about Rs. 1,200 per month. Seven samples were surveyed in Hubli. Of them, two were large establishments, two medium and three small, engaging 49, 25 and 16 persons respectively. Of the total 90 persons thus employed, 79 were employees and the rest the owners and their family members. The employees were paid both in kind and cash. Besides paying salary in cash they were provided with free meals, lodging, etc. Following were the money wages paid to different categories of workers :—

Managers between Rs. 50 and Rs. 70 per month,

Cooks between Rs. 30 and Rs. 60 per month,

Servers between Rs. 15 and Rs. 30 per month,

Cleaners between Rs. 15 and Rs. 25 per month.

Wheat, jowar, rice, vegetables, pulses, spices, ghee, oil, milk etc. formed the bulk of the raw materials. The large establishments purchased the raw materials wholesale, whereas the smaller ones purchased on retail basis. The daily cost of raw materials was between Rs. 10 and Rs. 40 in the small and medium establishments, and between Rs. 50 and Rs. 75 in the large establishments. The hotels and the *khanavalis* had to face considerable difficulties in obtaining adequate quantities of rationed articles and other controlled commodities during the decade beginning from 1940. After 1953 the situation had considerably eased due to the policy of decontrol.

The earnings of the owners depended upon the size and turnover of the establishments. Generally, the Hubli establishments had more turnover than their counterparts in Dharwar. The monthly earnings of the small *khanavalis* ranged from Rs. 100 to Rs. 250. The owners of the bigger establishments earned between Rs. 200 and Rs. 400 a month. The earnings of the owners of hotels ranged from Rs. 200 to Rs. 700 a month. It was found that a few large and decent boarding houses and hotels in Hubli had earned huge profits during war time.

BUILDING INDUSTRY.

CONSTRUCTION AND REPAIR OF BUILDINGS occupied an important position in the economic life of the two towns providing employment to a considerable number of persons of various classes, technicians, artisans and labourers. Hubli and Dharwar, especially the former, were the two rapidly developing and growing towns in the district, and hence were experiencing a building boom. New residential buildings, especially for the rich and middle class people, and office and business premises were being built up on a fairly large scale.

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Other Occupations.
BUILDING INDUSTRY.

The organisation of building industry was centered round the "building contractor", who was ordinarily in charge of most of the building and repair work. It was unusual for the owners to undertake themselves the activity, and ordinarily the work was entrusted to contractors by private contract or after inviting tenders. This practice was particularly true of big buildings. The Government and other local bodies invited tenders and entrusted the work to a contractor. The contractors might in their turn employ sub-contractors for particular parts of the work, especially in such specialised branches as plumbing, electric fitting etc. The term "contractor" was vague and was rather loosely used. It broadly indicated the agency which organised the supply of labour and material and executed the work to the requirements laid down in the contract. Only the rich and fairly well-to-do persons who could invest capital of not less than Rs. 10,000 and take some amount of risk could venture to become contractors. The contractors undertook a variety of contracts, *viz.*, (i) building residential buildings and office premises, (ii) building roads and carrying out their repairs, (iii) forest contracts etc. But the present description concerns mainly the construction of residential buildings and office and business premises.

There were a few contractors who were doing business on a large scale. These contractors got contracts from the Public Works Department, Municipalities and the District Local Board, mainly in connection with the construction of roads and building big bungalows and rest houses. But they also undertook the construction of residential buildings for the use of private owners. There were many small contractors doing petty jobs and repair work or specialised work on a sub-contract basis, such as white-washing, painting, flooring, tiling, etc.

Many of the contractors had their own building equipments like ropes, buckets, shovels, pricks etc. Many of them owned one or two motor lorries. But some of the contractors had to hire all the equipment whenever they got work. The value of the equipment ranged from Rs. 5,000 to Rs. 15,000. The contractor had to maintain an office, usually in his own residence, with a clerk and in a few cases with an accountant as well. The equipment was generally stored in premises owned by the contractor. Except the clerk, cashier and the peon, and in some cases one or two skilled technicians, there was no other person on the permanent pay roll of the contractor. They employed other necessary labour when they got work. The number of persons employed varied according to the nature and the requirements of the work in progress. Generally it varied from 20 to 50 persons. But in case of very big buildings the number even exceeded 100. A large portion of this labour, though not permanently employed by the contractor, was ordinarily loosely attached to him and his works.

The workers could be classified as engineers, overseers, mestries, masons, carpenters, and unskilled labour. Qualified engineers were ordinarily employed for the preparation of the plan, together with the details and the specifications of the work that the owner or the customer desired to be executed. Architects were consulted, in case of very large and architecturally beautiful constructions, for the lay-out of buildings and their general exterior and interior finish. Sometimes the engineer himself was the contractor and as such was

the supervisor, architect, engineer etc. all in one. The engineer's charges were fixed on the basis of some percentage of the total cost of the construction mutually agreed upon. The percentage varied according to the nature of the work. An engineer's staff usually consisted of draftsmen, overseers and mestries. Overseers were employed, in certain cases, by the owners themselves to supervise the work and to see that the work was being carried out according to the plan and specifications. The next type of workers were mestries. A mestry was usually the expert and the head in a particular branch such as, for instance, navvy's work, masonry etc. The mestries were paid from Rs. 70 to Rs. 120 per month. Masons were the other skilled workers. They could be divided into two groups (1) stone masons—those working in stone and (2) bricklayers—those working in bricks. They were usually engaged on daily wages. The rates of payment varied according to the nature of the work like brick laying, stone masonry, stone dressing etc. Ordinarily a mason earned between Rs. 2 and Rs. 4 daily. Carpenters were another class of skilled workers engaged in the building industry. They were mainly concerned with the structural wood work in building construction. They worked on the timber frame-work of the building, skirtings, window frames, doors, etc. A carpenter earned between Rs. 3 and Rs. 5 a day.

A large number of unskilled labourers was employed in building construction apart from artisans. They had to do all the work necessary to assist the skilled artisan at his work. Labourers carried bricks, stones and mixed lime and cement to the masons. They carried pieces of wood to the carpenter and lent him a helping hand when required. They also did the navvy's work. The average level of wage of an unskilled man ranged from Rs. 1-8-0 to Rs. 2-0-0 and of a woman from Re. 1-0-0 to Rs. 1-8-0 per day.

The permanent staff of the contractor was paid monthly wages. The clerk was paid from Rs. 50 to Rs. 80 per month, whereas the accountant was paid from Rs. 80 to Rs. 120 a month. A peon was paid from Rs. 20 to Rs. 35 a month.

All the workers had to work for about 8-10 hours a day. The industry did not provide employment throughout the year. It was brisk during winter and summer and was very slack during the rainy season.

An important factor in the building industry, which was a considerable item in costs, was the transport of materials from place to place. Some contractors used motor lorries for transport but a major part of the work was done by bullock-carts. Usually contractors hired carts and paid them on the basis of a charge per day or per trip.

The raw materials used were stones, earth, sand, cement, iron and steel, wood, etc. In case of contracts given by Government and by bodies like Municipalities and the District Local Board, the raw materials, especially cement and iron and steel, were supplied by them to the contractors at fixed rates. Contractors experienced considerable difficulties in getting adequate quantities of raw materials, especially iron and steel and cement during the Second World War and after, owing to many restrictions and controls. But with the partial relaxation of controls in 1953, the situation had eased to some extent.

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The earnings of the contractors could not accurately be assessed. However, it can be said that the big contractors earned sufficiently large amounts, although their income was fluctuating. For big contractors this profession was the main and the only means of livelihood. A few small contractors had to seek some subsidiary means of livelihood like agencies of insurance companies or of commercial and trading firms, but one or two had even to fall back upon agriculture as their secondary means of livelihood. This was mainly due to their not getting adequate and continuous work throughout the year.

CAP MAKING.

THERE WERE NOT MANY ESTABLISHMENTS in Hubli and Dharwar making caps. They prepared caps and sold them directly to customers. Some of these establishments sold a part of their products to cloth merchants, who in turn sold them to customers. A few shops, dealing mainly in cloth, employed outside workers for preparing caps. A fairly large percentage of good and perhaps costly caps were imported from outside places. Many of the caps produced locally were of a cheaper variety. The establishments were small, each engaging about 2-3 persons. At the time of our survey there were 4 and 15 such establisments in Dharwar and Hubli, engaging a total of 14 and 55 persons respectively. Of the 14 persons engaged in Dharwar, 6 were owners and their family members and 8 employees. Of the 55 persons in Hubli 25 were employees and 30 owners and their family members working in the establishments.

The equipment consisted of sewing machines, scissors, tapes, tables, etc. The value of equipment ranged from Rs. 500 to Rs. 1,500. The sewing machines were mostly purchased from Bombay. The establishments were housed in rented buildings, some occupying a small, and some a big room. The monthly rent varied from Rs. 15 to Rs. 30.

Two persons were engaged in the establishment surveyed in Dharwar, the owner and an adult employee, and three persons were engaged in the Hubli sample, of whom one was an employee. About 15 caps, worth Rs. 12 to Rs. 13, were made daily in the sample surveyed in Dharwar whereas about 20 caps were prepared in the Hubli sample, worth Rs. 16 to Rs. 17.

The raw materials required were cardboard, cotton and woollen cloth, thin leather and thread etc The daily cost of the raw-materials varied from Rs. 5 to Rs. 8. Piece rate system of wages was prevalent. A worker earned between Rs. 40 and Rs. 60 a month according to his efficiency and work.

Local population and the people from the surrounding villages were the customers. About 40 per cent. of the total product was made to order, and a portion of the remaining product was sold to customers without any previous orders being placed, and the rest was sold to dealers who in turn sold them to the customers. The owner of the Dharwar establishment earned, on an average, about Rs. 100 a month whereas his counterpart in Hubli earned about Rs. 200 a month. Of course, this included the earnings of his relatives working in the establishment.

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Other Occupations.

COLD-DRINK HOUSES (SHOPS) INCLUDING MANUFACTURE OF AERATED WATERS.

THERE WERE A LARGE NUMBER OF ESTABLISHMENTS manufacturing aerated waters, like soda and lemon and also selling cold drinks. More than half of the establishments selling aerated waters and other cold drinks were, more or less, mere shops where those products were sold to customers. A few of the establishments actually manufactured aerated waters. Only large and decent establishments manufactured ice-cream in summer. Establishments in this business were known as soda factories, cold drink houses etc. They were generally small in size, each engaging 2-5 persons; a few of the larger establishments, however, were found engaging about 8-10 persons. The family members of the owners of the large establishments were not working in the shops; but in the small shops it was found that a few members of the family did actually work in the concerns. The occupation provided full time employment throughout the year. But business was very dull during rainy and winter seasons. During these days, the establishments maintained only a skeleton staff. Some of the employees were retrenched in rainy and winter seasons or they were employed as part-time workers till summer; but in summer these shops had a very brisk business. At the time of the survey, there were 4 establishments manufacturing aerated waters in Dharwar, engaging in all 24 persons, of whom 14 were employees. There were also 31 cold drink houses in Dharwar, engaging 42 persons, of whom 2 were employees. There were 77 such establishments in Hubli, engaging a total of 178 persons, of whom 34 men and 1 boy were employees. It was found in Hubli that three women owned and managed three shops.

The equipment consisted of soda-making machines, gas cylinders, soda bottles, glasses, ice boxes, furniture etc. The cost of equipment ranged from Rs. 1,000 to Rs. 5,000. In a few large shops, it even amounted to Rs. 8,000 or Rs. 9,000. The machines were mostly purchased from Bombay and the costly glasses and bottles were purchased from the same place. Most of the establishments were housed in rented buildings. The rent ranged from Rs. 10 to Rs. 80 a month, according to the size, location, spaciousness and structure of the building.

There was no clear cut division of labour as such. Work which required much physical strength and some skill was done by experienced adults, whereas unskilled work, like bringing wate., filling water in bottles, cleaning bottles and glasses etc., and serving drinks to customers was done by other adult workers or boys.

The five samples in Dharwar engaged a total of 11 persons, of whom 4 were employees. Of the five samples, only two had employed outside workers. The largest sample had engaged three paid workers. Seven samples were surveyed in Hubli and 35 persons, of whom 25 were employees, were engaged in them. Of these 7 samples, one establishment, being the largest among the seven, had engaged 12 paid workers. Wages were paid in cash. Wages depended upon the skill and efficiency of the workers and the business turnover of the establishments concerned. A full-time adult worker was paid between Rs. 40 and Rs. 60 a month, whereas a whole-time boy earned between Rs. 25 and Rs. 30 a month.

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The daily turnover ranged from Rs. 8 in slack months to Rs. 75 in summer. The turnover of one or two shops was even higher. The largest shops surveyed in Dharwar produced 8 to 10 gross of bottles of soda water and 1 to 2 gross of bottles of orange a day during summer. In rainy and winter seasons, its production was 1-2 gross of bottles of soda water and about 1/6th gross of orange a day. Another sample in Dharwar produced about 6,000 ice candy sticks daily in summer. The daily turnover of a medium size establishment ranged between Rs. 30 and Rs. 50 in summer.

Lemon, essences, sugar, syrups, fruit-juice, colour, ice, gas (in cylinder), milk, etc. were the materials required. Of course, water was the absolutely essential material. Many of the materials were locally purchased and materials like colour, gas, essences, etc. were purchased from Bombay especially by the larger shops. The cost of the materials ranged from Rs. 2 to Rs. 25 per day on an average for the whole year. When the gas in the cylinder was exhausted the cylinder was sent back to Bombay for re-filling. The products were sold to hotels and restaurants more or less on a wholesale basis and to customers visiting the cold drink shops. Some of the establishments engaged boys for selling their products near cinema houses, bus stands, etc.

There was a wide divergence between the earnings of the small establishments and those of the large ones. The average earnings of the small shops ranged from Rs. 60 to Rs. 100 a month; of the medium from Rs. 125 to Rs. 200; of the large from Rs. 200 to Rs. 400 a month. The earnings included labour charges of family members actually working in the concerns. A few large establishments were found to have made fortunes out of this business.

DOMESTIC SERVICE.

IN DHARWAR DISTRICT, a comparatively small number of persons were found to be engaged in domestic service. The censuses include, broadly, cooks, water carriers, coachmen, car-drivers, door-keepers, watchmen and other indoor servants in this class. These persons were mainly employed by the rich and the well-to-do people of the district. The cooks were of two types—those who served regularly in private houses throughout the year, and those who were mostly employed at the time of marriage ceremonies and other festive occasions. The latter were generally male cooks and of good build. They could prepare sumptuous food for about three hundred people with ease. These persons had flourishing business during the marriage season. Many of the cooks who served regularly in private houses were women, and besides cooking they often did some other domestic work for which they received extra remuneration. The cooks were paid in cash. They also got food in their respective employers' houses, free of charge.

The water carriers fetched water from nearby wells and, in some places, from streams and rivers. Water was carried in a "koda", a pot made of iron or brass or earth. They generally used carts driven by a single bullock or a he-buffalo. Some of them used hand carts and a few even carried water on their shoulders. They were paid according to the number of "koda" of water supplied by them. But in some families they were paid fixed remuneration per month or per annum.

DOMESTIC SERVICE.

The duties performed by the indoor servants were cleaning of utensils, washing clothes, cleaning of grains, grooming house floors and, in some families, looking after babies. The duties of door-keepers, watchmen and car drivers are too obvious to require any explanation. The following table shows the number of workers whose principal occupation was domestic service :—

TABLE No. 2.

NUMBER OF PERSONS ENGAGED IN DOMESTIC SERVICE.

Year.		Men.	Women.	Total.
1881	...	4,392	2,190	6,582
1911	...	3,481	2,837	6,318
1931	...	1,587	1,943	3,530
1951	...	1,357	880	2,237

It is evident from the above table that the number of persons engaged in domestic service has been declining since 1911. Particularly, there was great fall in the number of domestic servants in 1951. This might be due to the larger avenues of employment available during the war years and immediate post-war years and also perhaps to some extent to the necessity of greater self-reliance in view of the precipitate increase in the cost of living after 1942-43.

EDUCATIONAL SERVICE.

THE EDUCATIONAL SERVICE has always drawn more persons to its fold than the legal and medical professions. The 1881 census records 777 teachers and masters, and 16 school mistresses. Thirty years later the number had more than doubled. In 1911 there were 1,457 male and 186 female teachers and professors. After a lapse of two decades the number stood at 2,383, of whom 310 were females. The 1931 census also records 16 women as clerks and servants engaged in educational institutions. By 1951 the number had gone up by more than six times. The 1951 census records 130 professors, lecturers and research workers, of whom one was a lady, 4,340 teachers, of whom 707 were females, and 478 servants engaged in educational institutions, of whom 65 were females.

In the latter half of 1953 there were 1,549 primary schools in the district, out of which 37 were in Dharwar, 63 in Hubli and 33 in Gadag. There were 4,176 primary school teachers, of whom 573 were females. There were 6 training colleges, 21 special schools, 8 middle schools and 33 high schools in the district, engaging 10,643 and 594 (of whom 58 were females) teachers respectively. Out of 33 high schools, 7 were located in Dharwar, 11 in Hubli and 3 in Gadag. There was one Government Technical High School and one Government School of Industry at Hubli engaging in all 30 persons. Till June 1944 there was only one college in the whole of the district. But by 1953 there were 6 colleges in the district, 3 in Dharwar and 3 in Hubli, engaging in all 118 professors, lecturers etc. of whom 3 were females. The Karnatak University at Dharwar had 2 professors and 2 readers on its staff. The Dharwar District Primary School Teachers' Association was formed in 1934 and its membership was 1,400 in 1953. The Association is affiliated to the Bombay State Primary Teachers' Association.

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EDUCATIONAL SERVICE.

A cursory glance at the above account shows that there has been a phenomenal increase in the number of persons engaged in educational service in the district. This is a direct result of the introduction of compulsory primary education, a large growth of schools and colleges, increasing provision of educational facilities and a general awakening among the people. Incidentally it may be noted that more attention is being paid to technical and vocational education.

The remuneration of primary school teachers is uniform throughout the district. The scale of pay of a trained teacher is Rs. 40–1–50–E.B.–1½–65. The selection grade is 65–2½–90. First or second year trained or deemed trained primary school teachers holding S. S. C., Matric or Lokshala Certificate, get a special additional pay of Rs. 10 per month. The scale of an untrained primary teacher is Rs. 35–1–40. In addition to salary, dearness allowance of Rs. 35 per month is paid to an untrained primary school teacher, of Rs. 35 to a trained teacher drawing a salary of Rs. 40 per month and of Rs. 45 to a trained teacher drawing a salary of Rs. 50 and above.

Primary school teachers serving in the municipal schools of Hubli get house rent also. A trained secondary school teacher gets a salary of Rs. 80 per month plus Rs. 45 per month as dearness allowance. An untrained teacher gets Rs. 70 per month plus Rs. 45 per month as dearness allowance. The scales of pay of professors and lecturers in private colleges are Rs. 250–15–400 and Rs. 150–10–300 respectively. In addition to the salary these lecturers and professors get dearness allowance as prescribed by the Government of Bombay for its servants.

FLOUR MILLS.

FLOUR MILLS, in the survey, included not only mills which ground various grains into flour but also those that were engaged in husking and polishing rice, polishing turmeric or even grinding salt crystals. The title "flour mills" only indicates that in a majority of these mills grinding grains was the chief line of business. With the introduction of oil engines in the early years of this century, flour mills came to be established. With the development of electric engines and the introduction of electric power after World War I the number of these mills appreciably increased. At the time of the survey there were 92 and 45 flour mills in Hubli and Dharwar, engaging 211 and 89 persons respectively. Of the 211 persons employed in Hubli 92 men and 2 boys were employees, 74 owners and the rest family members of the owners actually working in the concerns. Of the 88 persons employed in Dharwar 45 men were employees. Out of these mills 7 and 8 establishments in Dharwar and Hubli respectively were selected for survey. A majority of the flour mills, both in Hubli and Dharwar, used electric power and there were very few mills which worked on oil engines. The oil engines were mostly run on crude oil.

The flour mills were mostly housed in *kacha* buildings. A considerable number of the buildings in which the mills were housed were owned by the employers. The rest of the establishments were housed in rented buildings. The rent ranged from Rs. 8 to Rs. 20 per month. The cost of the equipment, like oil engine, electric motor, a pair of grindstones and other implements, varied from Rs. 2,000 to Rs. 7,000. The electric machines required a smaller initial outlay of capital and the area and labour required was very much less. The mills which did husking and polishing of rice and pounding or crushing of pulses used special machines known as crushers and hullers.

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FLOUR MILLS.

For preparing flour only grinding machinery was necessary. In the case of oil engines, frequent rehauling and oiling was necessary. The grindstones were roughened at least twice a week. The electric flour mills had to bear the electric charges. The flour mills were not concentrated in any locality of the two towns but were found scattered over all the localities. In Hubli many were particularly found in the following areas: Ganesh Peth, Bhus Peth, Rumakur Oni, Pagadi Galli, Yallapur, Bammapur and Dalimbar Peth.

The 7 and 8 samples in Dharwar and Hubli employed 6 and 13 employees respectively and 8 and 9 employers including their family members were working in them. Most of the flour mills were small establishments where the owner, with the help of an employee, used to run the mill. Some of the mills were one man establishments where the owner himself did all the work. Very few of the mills employed more than one person in addition to its owner. Most of the employers followed this as their principal means of livelihood, but there were a few who followed this as a subsidiary occupation. Such employers belonged to the merchant, business and trading communities who owned one or two flour mills and ran them with the help of employees. They did only supervisory work. This subsidiary occupation was undertaken to augment their incomes.

Service in flour mills provided employment throughout the year. The wages of an adult worker ranged from Rs. 30 to Rs. 60 per month. It was found that some of the mills employed boys of 10-12 years and their wages varied from Rs. 20 to Rs. 30 per month. The earnings of the owner ranged from Rs. 60 to Rs. 180 per month. In certain mills, it even amounted to Rs. 250 per month. These earnings included the labour costs of the owners working in them.

GOLD AND SILVER SMITHS.

THERE WERE QUITE A FEW ESTABLISHMENTS of gold and silver smiths in the two towns. Hubli, being a commercial and trading centre, naturally attracted more persons to this occupation. Hence the number of these establishments was much greater in Hubli than in Dharwar. These gold and silver smiths could not easily be distinguished from the *sarafs* (shroffs), as their work was more or less similar. This was more true of bigger establishments, who also undertook *sarafi* work. The occupation provided full-time employment for about 9-10 months in a year. Most of the establishments were family concerns, where the owners carried on the work with the help of their sons, brothers or other near male relatives. Of late there has been a tendency among the goldsmiths to have their establishments in the market area or any other important locality of the town in order to attract more customers. But poor goldsmiths could not maintain their establishments in such places. A few rich goldsmiths maintained shops in the market area where only orders were received and manufactured ornaments were delivered to customers, the work of actually manufacturing or repairing ornaments being done at home or in a separate room in a less busy area. Quite a few concerns, however, received orders and delivered articles in the shops where they carried on the actual manufacture or repairs of the ornaments. The size of the establishments was small, each engaging 2-3 persons. There were a few one-man establishments. Very few of the establishments employed outside workers. Most of the workers were men and a few boys were also found working, but no women were employed. The smiths made and mended gold and silver ornaments, set gems and worked in precious stones. These gold and silver smiths prepared silver vessels, silver and gold ornaments of commoner types, ornaments

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GOLD AND SILVER SMITHS.

which demanded more skill and enamelling, engraving and plating work. At the time of our survey there were 12 establishments in Dharwar engaging in all 22 men, all of whom were owners and their family members. There was not even a single employee in these establishments. There were 71 such establishments in Hubli, engaging a total of 106 persons, of whom 71 were owners, 33 their family members actually working in the concerns and 2 men employees.

The initial capital outlay required was not much. The equipment was simple. It consisted chiefly of the anvil, bellows, hammers, pincers, pots and crucibles, moulds and nails and other equipment for ornamental work and cupboards etc. The cost of equipment ranged from Rs. 100 to Rs. 500. But in case of a few rich goldsmiths, who did *saraf's* work, the initial capital outlay was even up to Rs. 5,000 as they had to incur very large expenditure on the purchase of gold and silver ornaments. Many of the establishments were housed in rented buildings occupying one or two rooms. The rent varied from Rs. 5 to Rs. 15 in Dharwar according to the size, location and site of the establishment, whereas it varied between Rs. 10 and Rs. 30 in Hubli.

There was generally no division of labour. In one-man establishments all the work was done by the owner himself. Where there were 2-3 persons working, skilled work was done by the owner and the rest by the boys or the other persons. In large establishments there was some kind of division of labour, skilled work being done by the experts and ordinary work being done by others.

All types and kinds of gold and silver ornaments were manufactured. Most of the ornaments were for ladies and children. A number of changes in the type and kinds of ornaments were reported to have taken place during recent years as a consequence of changes in the demand from the customers. The design of ornaments manufactured had undergone considerable changes especially in respect of many old types and patterns which were considered to be no longer fashionable, and newer types had taken their place.

Of the seven samples surveyed in Hubli, two were one-man establishments, one two-men establishments, three establishments engaging three persons each, the largest engaging six persons. Only three of the seven samples employed outside workers, two engaging one each and one establishment engaging two employees. In all there were 15 owners and their family members and 4 employees working in these concerns. The four samples in Dharwar engaged in all 8 persons. None of them was an employee. Of these, the smallest was a one-man establishment, two establishments engaged two persons each and the largest engaged three persons. Piece rate system of wages was prevalent. Generally 60 to 80 per cent. of the value of the work done by the employees was paid to them as wages. The average wage paid to a man was between Rs. 60 and Rs. 90 per month. A few highly skilled workers earned even up to Rs. 100 a month. Boys, if employed, earned between Rs. 20 and Rs. 30 a month.

The value of ornaments prepared every day by all the establishments could not be ascertained. Roughly it may be taken to have ranged from Rs. 100 to Rs. 1,000 a day on an average. Remuneration for the labour on the articles and on other items ranged from

CHAPTER 10. — Other Occupations GOLD AND SILVER SMITHS.

Rs. 3 to Rs. 20 a day, depending upon the number of persons working, the nature of work, the volume of work, etc. In one-man establishments the daily value of the work done was between Rs. 2 and Rs. 4; where three persons worked, it amounted to Rs. 8—Rs. 12; and it amounted to Rs. 20 and Rs. 25 where 5-6 persons were working. If the establishments were bigger, they naturally had enough work throughout the year and hence an increase in the daily work done. They also used to get delicate and costly work. Orders were placed directly by contractors with the. goldsmiths. This was more true of the larger establishments. In case of small establishments the proportion of such direct orders from customers was about 50 per cent. of the total orders, the remaining half being placed by the *sarafs*. The latter took from the goldsmiths 15 to 20 per cent. of their labour charges by way of commission which was ultimately passed on to the customers. Generally metals like gold and silver and precious stones like diamonds, etc., were supplied by the customers who placed orders for ornaments. The ordinary goldsmiths could not afford to purchase or stock these precious metals. Richer goldsmiths could and did have their own supply and prepared ornaments according to orders without taking the metal or money in advance from the customers. The customers could pay the entire amount when the manufactured ornaments were delivered to them. This was particularly true of a very few rich goldsmiths simultaneously doing *sarafi* work.

Precious metals, chemicals for purifying gold, polishing material, charcoal, etc., were the materials required by goldsmiths. The goldsmiths had to spend a small portion of their earnings on these materials.

In Hubli the earnings of a working member ranged from Rs. 60 to Rs. 120 per month. The average earnings of a rich goldsmith were between Rs. 90 and Rs. 120 per month, whereas the owners of small establishments earned between Rs. 60 and Rs. 80 per month per head. The earnings of the goldsmiths in Dharwar were slightly less than those of their counterparts in Hubli.

The industry was subject to marked seasonal fluctuations in demand. The months of rainy season were dull and depressed. Demand began to look up by Divali and was very brisk during the marriage season, *viz.*, summer.

The market was mainly local. People from the surrounding villages and a few distant places in the district used to come to Hubli and place orders with the goldsmiths. Even people from Dharwar used to place their orders with the Hubli goldsmiths if the work was on a sufficiently large scale and of delicate nature. A few shroffs placed orders with local goldsmiths in anticipation of the demand from customers.

There was a general complaint that the demand had gone down considerably in recent years. A few of the goldsmiths were finding it difficult to make both ends meet. Even well reputed establishments of long standing complained that the value of their work had dwindled since 1950.

HAIR-CUTTING SALOONS.

A LARGE NUMBER OF HAIR-CUTTING SALOONS was started in the two towns in recent years as there was a tendency among the barbers to have fixed establishments in some important locality. At the

CHAPTER 10. — Other Occupations. HAIR-CUTTING SALOONS.

time of the survey there were 86 and 63 saloons in Hubli and Dharwar engaging a total of 238 and 117 persons respectively. Of the 238 persons, 47 men and 4 boys were employees and 187 persons were owners and their family members, whereas in Dharwar out of 117 persons, only 20 men were employees. Most of the shops were small establishments each engaging 1-3 persons. Generally they were family concerns where the owners with the help of their male relatives ran the shops. Only in a few saloons outside workers were employed. But even in such saloons the owners worked side by side with their employees. Though the establishments in Hubli were distributed over all parts of the town, yet a majority of the concerns were concentrated on the Station Road, Durgada Bail, Ganesh Peth and Narayan Sofa areas. The occupation provided full-time employment throughout the year.

Ordinarily the shops were housed in rented buildings occupying a small or big room as per the size and the turnover of the establishments. The small establishments paid Rs. 5–10 as rent per month, whereas the large saloons paid Rs. 15–20 a month. A few saloons situated in important and busy localities even paid rent to the tune of Rs. 25 a month.

The equipment consisted of chairs, big mirrors, scissors, razors, combs, cropping machines, pincers, nail-parer, leather strap to sharpen razors etc. The cost of equipment ranged from Rs. 300 to Rs. 500 in case of small shops and from Rs. 600 to Rs. 1,500 in case of big saloons. In case of a few saloons, fully equipped and beautifully decorated, the cost of equipment even amounted to Rs. 2,000.

Three small and 7 large saloons were surveyed in Hubli. In the former 8 persons were engaged, of whom 2 were employees, and in the latter 30 persons were engaged, out of whom 9 were employees and 21 owners and their relatives. Of the 6 samples surveyed in Dharwar, 4 were small and 2 big saloons. A total of 9 persons was engaged in the former, of whom 3 were employees and 8 persons, of whom 5 were employees, were engaged in the latter. Generally piece rate system of wages was prevalent. A male adult worker was paid 50 per cent. of the charges of the services rendered by him. An adult employee earned between Rs. 50 and Rs. 65 a month. Wages were paid every week. The number of boys working was negligible. There were no women workers.

The saloons had to incur current expenditure on oil, soap, face powder and other toilet requisites and on lighting charges. The average daily expenditure on all these items varied from Re. 1 to Rs. 3-8-0 according to the size and the business of the saloons. A one-man establishment, not situated in a very busy area, served about 8-10 customers a day and earned between Rs. 3 and Rs. 4 daily, whereas the shops engaging 2-3 persons served about 25-30 persons daily and earned between Rs. 6 and Rs. 12 a day. In case of large saloons 35-50 persons visited daily and the owners earned between Rs. 15 and Rs. 20 a day. Sometimes the earnings of these big saloons even amounted to Rs. 25 to Rs. 30 a day.

The following service charges were prevalent :—

Chin-shaving from annas 2 to annas 3.
Hair-cutting from annas 6 to annas 8.
Hair-cutting and chin-shaving from annas 8 to annas 10.
Special cutting annas 12 or more.

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Other Occupations.

HAIR-CUTTING SALOONS.

All persons got their hair-cut in the saloons, except the rich, high government officials and the orthodox people. Such persons called barbers to their residences and got their hair-cut. The rich generally paid more than the prevailing market charges.

The monthly earnings of one-man establishments amounted to Rs. 60 and those of large ones ranged from Rs. 70 to Rs. 100 a month per person. The monthly earnings of a few large and decent saloons, situated in busy localities, even amounted to Rs. 125 per person.

LAUNDRIES.

WITH THE DEVELOPMENT AND GROWTH of the two towns, the number of laundries was on the increase. There was a growing tendency among washermen to open shops—laundries—in the market area or the bazaar and carry on their occupation. The washermen could be conveniently divided into two distinct classes—those who carried on the work of washing, cleaning and ironing of clothes at home without having any establishment in the bazaar area and those who had shops of their own in the bazaar or other important localities, besides their establishments at home. Our present account pertains to the latter type of washermen, though the general observations made here broadly apply to the former class also. A majority of the washing companies were family concerns, where the owner with the help of his family members carried on the business. Some laundries employed one or two outside workers. There were very few laundries owned by single individuals and run mainly with the help of employees. The shops were used for the purpose of collecting clothes from customers, ironing the washed clothes and distributing them to the respective customers. Some laundries used to deliver clothes to the customers at their respective houses. It was observed in big laundries that customers brought clothes to the laundries and also took them after they were washed and ironed.

The process of washing and ironing clothes was as follows :—

A launderer collects the clothes of his customers, both casual and permanent and marks their abbreviated names or signs with marking ink on the inside of garments. When 100 to 300 clothes are gathered they are piled in a large shallow earthen or copper vessel filled with water and carbonate of soda. After their being soaked for a sufficient time, they are soaped, particularly more soiled parts such as collars and cuffs. The clothes are then put in a "bhatti" (a kind of still) for 3-4 hours for steaming. Next day the clothes are rolled in a big bundle or bundles and taken to well, tank, river or stream, as the case may be, and are washed. White clothes are then blued with the help of indigo while some others which have to be starched are soaked in diluted rice gruel. In the evening when the clothes have become dry, the launderer goes home and irons them. The iron is a three-cornered smooth-bottomed brass or iron box with several holes in the sides and a brass lid with a handle. After being ironed the clothes are delivered to the respective customers.

At the time of our survey there were 62 laundries in Hubli, engaging about 142 persons, of whom 20 were employees. There were 22 washing companies in Dharwar engaging about 85 persons, of whom 25 were employees. In Hubli, the laundries were scattered over all parts, but majority of them were situated at Ganesh Peth, Station Road, Simpi Galli and near the Traffic Island. The number of workers working in each of the establishments ranged from 2 to 8.

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There were no definite hours of work for operations like washing, cleaning, bleaching, etc., carried on at home. But the laundries, especially the big ones, had some definite hours of work. The women-folk who worked in the home establishments did washing, cleaning, bleaching, etc., of clothes. Ironing of clothes was done mostly by men. The occupation provided full-time employment throughout the year. It was observed that business was slightly slack during the rainy-season. Besides washing different kinds of cotton and silk clothes, these establishments did dyeing work. Most of the shops also did dry-cleaning of woollen clothes. Rich persons, men belonging to the white-collared professions and other middle class people, college students, etc., were the usual customers. Generally poor people did not give clothes to laundries. It was seen that some working class persons used to wash their clothes at home and get them ironed in the laundries, especially on festive and marriage occasions.

A majority of the laundries were housed in rented buildings, occupying one or two small or big rooms according to the size and business of the laundries concerned. The rent varied from Rs. 4 to Rs. 10 in case of small laundries and from Rs. 15 to Rs. 25 in case of big washing companies. The initial capital outlay required was not much. The equipment consisted mainly of vessels, ironing machines, tables, cup-boards, etc. The cost of equipment ranged from Rs. 100 to Rs. 800 depending upon the size and business of the laundries. The number of clothes washed and ironed varied from 25 to 150 a day. The value of work done ranged from Rs. 4 to Rs. 25 a day. In case of smaller laundries it ranged from Rs. 4 to Rs. 10 a day and from Rs. 10 to Rs. 25 in the larger establishments. A few of the laundries which were specialised in dry-cleaning of woollen clothes and which were situated in important localities had more daily turnover.

The materials required to carry on the work were soap, washing soda, blue powder, Nili (indigo), petroleum, firewood, charcoal for iron, etc. The daily cost of the raw-materials varied from Rs. 1-8-0 to Rs. 8-0-0.

Of the 62 laundries in Hubli and 22 in Dharwar, 8 and 5 samples were selected respectively. The 8 samples in Hubli engaged 37 persons, of whom 23 were men, 8 women and 6 children. Of the 37 persons, 15 were paid workers. The 5 samples in Dharwar engaged 39 persons, of whom 29 were men, 8 women and 2 children. Of the 39 persons, 18 were employees. Both time and piece rate systems of wages were prevalent. About Rs. 6 were paid for washing and/or ironing 100 clothes where the piece rate system of wages was prevalent. The wages of men ranged from Rs. 40 to Rs. 50 a month and those of women ranged from Rs. 25 to Rs. 30 and that of boys from Rs. 20 to Rs. 25.

The earnings of the owners, including members of the family working, ranged from Rs. 80 to Rs. 250 per month. The earnings of laundries, specialised in dry-cleaning of woollen clothes etc. were still higher.

LAW.

SINCE THE DAWN OF 20TH CENTURY, the legal profession is attracting an increasing number of persons. The profession includes practising lawyers, their clerks and petition writers. The 1881 census records 43 pleaders and vakils and 12 petition writers. Thirty years later, in 1911, there were 119 lawyers and 116 clerks and petition writers.

LAW.

Thus during the thirty years' period, we find that there was an increase of 76 lawyers and 100 clerks and petition writers. In 1931 the number had increased to 233 lawyers and 161 clerks and petition writers. The 1951 census records a still further rise in the number. It records 289 lawyers, of whom one was a lady, and 243 clerks, of whom one was a lady. After a lapse of two years the number of lawyers had increased by 54. In July 1953* there were 325 pleaders and 18 advocates in the district, of whom 117 were residing and practising in Dharwar, 92 in Hubli and 70 in Gadag. In 1953 there was not a single woman lawyer in the district. In Dharwar town, in addition to the courts of the District and Sessions Judge and the Assistant and Additional Sessions Judge, there were two courts of Civil Judges (one of Senior Division and one of Junior Division) and two courts of Resident Magistrates. In Hubli, there were two courts of Civil Judges (one of Senior Division and one of Junior Division) and three courts of Resident Magistrates. In Gadag there were two courts of Civil Judges (both of Junior Division) and three courts of Resident Magistrates.

MATTRESS AND PILLOW MAKERS.

A FEW PERSONS WERE ENGAGED IN PREPARING MATTRESSES, PILLOWS and cushions. Some of them were following the occupation traditionally. A peculiarity of this occupation was the large number of people who did not have fixed establishments but worked as itinerant craftsmen. They wandered from street to street and canvassed work which was performed in the customers' houses or places. The number of such craftsmen could not accurately be estimated. The hawkers, unlike the establishments, had only their instruments to work with and had to be supplied with all the raw materials necessary. They never sold any ready-made goods. These persons were known as Pinjaris. But there were some families who undertook this work during the marriage season and followed agriculture during the rest of the days. There were a few persons who had fixed establishments and who prepared mattresses and pillows. There were two such establishments in Hubli, engaging in all 10 persons, of whom 4 were employees. There was only one such establishment in Dharwar engaging in all 3 persons.

The equipment was simple and the appliances were mostly traditional. The equipment consisted of a bow and a sort of a baton which was used as a hammer on the bow. The bows were made of bamboo and cane or even wood and lasted for a number of years. The cost of such equipment varied from Rs. 50 to Rs. 100. But one of the establishments in Hubli possessed a carding machine and its cost was estimated to be about Rs. 5,000. The establishments were housed in rented buildings, the rent varying from Rs 6 to Rs. 15 a month.

Cotton, cloth and thread were the raw materials used. The hawkers, viz., the Pinjaris, usually carried their appliances with them when canvassing orders and the raw materials used were usually supplied by the customers, the Pinjaris being paid only for their labour. The carding charges varied according to the type of cotton, new or old. Stitching charges were about an anna for a dozen stitches. The establishment possessing carding machine sold carded cotton or even sold finished products like mattresses and pillows. The daily value of the work ranged from Rs. 5 to Rs. 8. In case of the establishment possessing the machine the daily value of the work done was slightly higher. An adult employee earned between Rs. 30 to Rs. 45 a month during the season. Boys earned between Rs. 20 and Rs. 25

* The figure was supplied by the District and Sessions Judge, Dharwar.

CHAPTER 10. — Other Occupations. MATTRESS AND PILLOW MAKERS.

a month. The earnings of the owners, including family members working in the concerns, ranged from Rs. 90 to Rs. 150 per month. The earnings of the owner possessing the machine were slightly higher. It was very difficult to assess exactly the earnings of the Pinjaris. It was observed that the Pinjaris had no adequate work throughout the year and hence sometimes it was difficult for them to make both ends meet.

MEDICINE.

THE NUMBER OF PERSONS ENGAGED IN THE MEDICAL PROFESSION has always been greater than that in the legal profession. The 1881 census records 178 medical practitioners "including unlicensed and assistant," 3 unlicensed women medical practitioners, 19 midwives and nurses. The 1911 census records 331 medical practitioners (i.e. "medical practitioners of all kinds including dentists, oculists, veterinary surgeons"), of whom 16 were women. "Midwives, compounders, vaccinators, nurses etc." numbered 199, of whom 52 were women. In 1912 the Bombay Medical Act (VI of 1912), was passed which provided for the registration of qualified allopathic medical practitioners. In the 1931 census "registered medical practitioners, including oculists" were shown as 199, of whom 4 were women. "Other persons practising the healing art without being registered" were 403, of whom 18 were women. There was only one veterinary surgeon in the district. "Midwives, vaccinators, compounders, nurses, etc." numbered 182, of whom 68 were women. In 1938 the Bombay Medical Practitioners Act (XXVI of 1938), was passed which brought the practitioners of Indian systems of medicine also under registration. Under this Act, no one who was not registered as a medical practitioner either under the Bombay Medical Act of 1912 or the Bombay Medical Practitioners Act of 1938, could practise the healing art. In 1951, there were 1,105 medical practitioners of whom 197 were women. They were composed of :—

	Men.	Women.	Total.
(a) Registered Medical Practitioners ..	279	19	298
(b) Vaids and Hakims ..	332	11	343
(c) Dentists ..	12	..	12
(d) Veterinary Surgeons.	11	..	11
(e) Vaccinators ..	42	..	42
(f) Compounders ..	212	3	215
(g) Nurses ..	10	140	150
(h) Midwives	..	24	24

Besides this, the census of 1951 records 359 persons as "hospital and health service employees" of whom 53 were women.

It is obvious from the above account that there has been a rapid increase in the number of persons following this profession. It is a healthy sign to note an increasing number of women entering the profession. In 1950, the Civil Surgeon at Dharwar had under him four salaried graduates, 22 salaried licentiates, four honorary graduates and one honorary licentiate. In the same year the Civil Hospital at Dharwar had, besides the Civil Surgeon, four doctors, five honorary medical officers, 22 nurses, four midwives and seven *dais*. The Mental Hospital at Dharwar had, in 1950, three doctors, a part-time steward, two nurses, two nursing assistants, 24 permanent and 11 temporary male attendants, and 9 permanent and three temporary female attendants. There were, in 1950, twenty-eight Subsidised Medical Practitioners in the district.

THE NUMBER OF MOTOR REPAIRING ESTABLISHMENTS in the two towns was not large. Many of them were small concerns engaging 2-4 persons. A few were large establishments, each engaging 8-12 persons. At the time of the survey there were in all 28 concerns in Hubli and 10 establishments in Dharwar, engaging a total of 135 and 65 persons respectively. Of the 135 persons in Hubli, 80 men and ten boys were employees, whereas in Dharwar out of the 65 persons 53 men and 2 boys were employees. These concerns did repairing and rehauling of autocars. battery charging, replacement of parts etc. A few large concerns did spray-painting as well. It was the principal means of livlihood providing employment throughout the year. A few of the owners of the motor repairing works had subsidiary means of maintenance like petrol selling and selling of spare parts and motor agency work.

A majority of the estalishments were housed in rented buildings, rents ranging from Rs. 25 to Rs. 55 a month. A few of the concerns were housed in the owners' own buildings. The site of a concern consisted of an open space covered usually by tin sheets. The equipment consisted of lathes, battery charging plant, electric drills, tools, jacks, press screws, bolts and also measuring and testing instruments. Only the few large concerns had machines such as boring machine, honing machine and spray-painting equipment. The cost of equipment varied from Rs. 2,000 to Rs. 5,000 in the small concerns and from Rs. 7,000 to Rs. 15,000 in the large establishments.

There was division of labour to some extent in the large concerns. Skilled work requiring mechanical knowledge was done by experienced and expert hands. The head of the mechanical section was known as a mestry. He was an expert and experienced mechanic. He had 2-3 skilled assistants working under him. And the rest of the workers were mostly unskilled labour. Two establishments were surveyed in each town. All of them were large concerns. Twenty-six persons were engaged in the Hubli samples, of whom 23 were paid workers; 18 persons were engaged in the Dharwar samples of whom 15 were employees. Five boys were employed in one of the two samples in Hubli. Most of the unskilled workers were temporarily employed, being retained so long as there was adequate work. The regular and full-time workers like mechanics etc. were paid by time rate system of wages. The monthly salaries of mechanics ranged from Rs. 60 to Rs. 120, depending upon skill and efficiency. The wages of semi-skilled workers ranged from Rs. 45 to Rs. 60 a month and the wages of unskilled workers ranged from Rs. 20 to Rs. 40 a month. Boys were employed for light work requiring much less physical strength, skill and experience.

The materials required were spare parts, welding wires, screws, bolts, kerosene oil, lubricating oil, petroleum, etc. The large establishments generally imported these materials from Bombay on wholesale basis. The concerns experienced considerable difficulty in obtaining spare parts during war time and subsequent years. It is very difficult to calculate the value of work done daily. The total business turnover per year per concern ranged from Rs. 8,000 to Rs. 20,000, especially in the large concerns. This included expenditure on the purchase of spare parts.

The net monthly earnings of the owners ranged from Rs. 150 to Rs. 500. Many owners complained that their business had received a considerable set back after the nationalisation of passenger bus transport in the district.

CHAPTER 10.

Other Occupations.

PERSONS LIVING ON UNEARNED INCOME.

A VERY LARGE NUMBER OF PERSONS live on unearned income. A substantial majority of such persons live on agricultural rent. Proprietors, other than those of agricultural land, persons receiving pensions, scholarships and funds are also included in this class. The census of 1881 does not separately show persons living on purely unearned income. There is one classification in that census, *viz.*, "persons of rank or property," but no number is mentioned under that head. That census, however, mentions 1,655 persons as non-cultivating land-holders. The figures for the rest of the three census periods are shown in the following table. The 1911 census does not clearly state as to whether agricultural rent receivers lived purely on unearned income or they had any secondary means of livelihood :—

TABLE No. 3.

NUMBER OF PERSONS LIVING ON UNEARNED INCOME.

	1911.		1931.		1951.	
	Men.	Women.	Men.	Women.	Men.	Women.
(1) (*a*) Persons living on purely agricultural rent, excluding the dependants.	9,777	4,749	8,079	1,723	10,068	4,572
(*b*) Rent receivers who have secondary means of livelihood.	...	...	1,274	186	8,970	1,152
(2) (*a*) Proprietors (other than of agricultural land), and persons living principally on income from pensions, remittances, scholarships and funds.	303	224	428	79	1,280	363
(*b*) Such persons who have secondary means of livelihood.	35	9	16	2	...	...
Total ...	15,097		11,787		26,405	

It is evident from the above table that the number decreased in 1931. Twenty years after, in 1951, the number of persons living on unearned income shot up very high.

POUNDING, PARCHING AND ROASTING OF GRAINS AND PULSES.

A SMALL NUMBER OF PERSONS WAS engaged in pounding, parching and roasting of grains and pulses. There were 62 and 40 such establishments in Hubli and Dharwar respectively. A total of 127 persons, of whom 24 were employees and 103 owners and their family members, were engaged in Hubli, whereas 86 persons were engaged in Dharwar, of whom 46 were paid workers and 40 owners. A few of the establishments were household concerns where the owner and his family members did all the work. The occupation provided whole-time employment for about 8-9 months in a year. They were busy in summer and on festive occasions.

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Other Occupations.

POUNDING, PARCHING AND ROASTING OF GRAINS AND PULSES.

Most of the establishments were housed in hutments or tin sheet roofed sheds. They were spread in all parts of the two towns. In Hubli many of the establishments were concentrated in Bhuspeth and Hurkadli Oni. The value of the buildings in which the establishments were housed ranged from Rs. 100 to Rs. 1,000. The equipment was simple but crude, and was traditionally handed down from generation to generation. Very few of them used modern machinery. The value of the equipment generally ranged from Rs. 100 to Rs. 500. The equipment for parching and roasting consisted of a large-sized hollow frying pan and two or three open iron pans.

The frying pan was usually laid in brick and mortar. The workers cleaned, soaked, dried, and parched rice (unhusked) and other grains. They pounded rice and pulses. The concerns worked for about eight to ten hours daily. There was no clear cut division of labour. Generally hard work requiring much physical strength and stamina was done by men and the lighter work was done by women and boys. Paddy, gram, and groundnuts were the raw materials used. The daily cost of raw materials and fuel used ranged from Rs. 15 to Rs. 75. Raw materials were purchased from local merchants and surrounding villages. Since the introduction of controls on the supply and distribution of paddy, the concerns experienced considerable difficulty in obtaining adequate quantities of that material at reasonable prices and a few concerns had even to close down due to the non-availability of paddy or rice. However, with the relaxation and removal of controls in 1953-54, conditions had greatly eased.

The following articles were prepared by these establishments: *avalakki* (beaten rice), *hurida-avalakki* (parched rice), *chunmuri* or *chura muri* (puffed rice), *puthani* (roasted split gram pulse) etc. Piece rate wage sysetm was prevalent. Rates of payment for work varied according to the different sorts of grains and the products made out of them. On an average men earned between Re. 1-4-0 and Rs. 2 daily, whereas women earned between Re. 1 and Re. 1-4-0.

The products were sold to hotels and restaurants and also to the public. Hotels and restaurants were regular wholesale purchasers of the products in large quantities. Some establishments sold the products to shopkeepers who in turn sold them to the public; some sold the products in their own shops while others carried the products from house to house and sold them.

The value of the daily output ranged from Rs. 25 in the smaller concern to Rs. 125 in the bigger one. The earnings of the establishments ranged from Rs. 100 to Rs. 200 per month. These earnings included cost of the labour of the owners and their family members working in the concerns. Only in exceptional cases the earnings were slightly higher.

PRINTING AND DYEING.

THE NUMBER OF ESTABLISHMENTS DEALING IN PRINTING AND DYEING of clothes like *saris* and turbans was very small. In these establishments pieces of cloth, cotton, woollen and silk, were dyed, printed and in some cases spray-painted. A few years back, the number of such establishments was much larger in both the towns than at the time of our survey. Since mills in Bombay and Ahmedabad started producing printed saries the demand for saries printed in these establishments declined considerably and during the past 10-15 years a number of establishments had closed down Almost all the establishments

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Other Occupations.
PRINTING AND DYEING.

worked on garments and fabrics supplied by customers. A majority of the concerns were family concerns where no outside help was engaged. They were all small in size, each engaging 2-4 persons. In a few of the establishments outside workers were employed and those employees worked along with the owners and their family members. The occupation provided employment throughout the year; but business was very slack during the rainy season. The persons worked for about 8-9 hours a day. At the time of the survey, there were 8 and 2 such establishments in Hubli and Dharwar, engaging 27 and 4 persons respectively. Of the 27 persons, 9 men were employees. Of the 4 persons, only one person was a paid worker. Women and boys were not found working in the concerns.

The equipment used in the concerns was very simple and consisted of a few pots and pans for boiling and rinsing cloth, buckets and some additional apparatus for printing purposes, such as printing blocks and stencils. Printing was done by means of blocks or by spraying colour through the stencils The cost of equipment varied from Rs. 600 to Rs. 1,500. Most of the establishments were housed in rented buildings, rents varying from Rs. 6 to Rs. 30 a month.

One establishment in Dharwar and two in Hubli were surveyed. Two persons were engaged in the Dharwar sample and a total of 7 persons, of whom 2 were employees, were working in Hubli establishments. There was no definite division of labour as such. Skilled work was done by experienced hands. Wages were paid in cash. Piece-rate system of wages was prevalent. Employees were paid 50 per cent. of the charges of the work done by them. They were paid about as. 4 per yard for printing or dyeing. An employee on an average earned between Rs. 35 and Rs. 50 a month. Charges were based on the number of yards of the cloth to be printed and/or dyed. Printing charges were about as. 10 a yard and dyeing charges were between as. 6 and as. 8 a yard. The value of the work done daily ranged from Rs. 8 to Rs 20.

The raw materials required were dyes, colour powders, chemicals, oil, gum, etc. Most of the materials were generally imported from Bombay, mostly on wholesale basis. Approximately half a pound of each colour was used by an establishment in a month. The cost of materials used daily ranged from Rs. 4 to Rs. 8. The establishments had to incur considerable expenses on fuel. Customers supplied cloth, for printing or dyeing or for both. Local people and people from the surrounding villages were the customers. The earnings of the owners, including the family members working, ranged from Rs. 120 to Rs. 200 a month.

PRODUCTION AND SUPPLY OF MILK.*

THE SUPPLY OF MILK to Dharwar and Hubli towns is obtained from milch cattle kept within the two municipal areas and imports from the neighbouring villages. There is no prohibition against maintenance of cattle within the two municipal areas nor are there any strict municipal regulations enforced in respect of the nature and extent of accommodation or of cleanliness of the sheds in which the cattle are housed. Consequently, it is possible for families in Hubli and Dharwar towns, who have some space in or around their houses, to keep milch cattle either for meeting the domestic

* The information is based on a Note supplied by the Agricultural Officer in charge of Dairy Farming, Southern Division, Dharwar.

requirements of milk or for conducting the business of milk supply as a part-time or a whole-time occupation. There are very few specialized dairy units which are organised on a large-scale in the two towns.

There are as many as 1,660 families in and around Dharwar town engaged in the dairy industry out of which 1,060 are agriculturists, 58 *gavalis* and 542 families keeping animals for their own requirements of milk and its products. In addition there is quite a large number of middlemen who bring milk from the surrounding villages on cycles, head loads, etc., whose number cannot be accurately assessed. Milk and its products from about 79 villages are imported into Dharwar.

There were 2,611 families engaged in the dairy industry in Hubli, out of which 1,111 were agriculturists, 69 *gavalis* and 1,431 maintaining milch cattle mainly for their domestic use. In addition to the local supply, milk and its products were imported from 108 neighbouring villages. There were 22 middlemen who collected milk in the surrounding areas and transported it to Hubli by various means.

In both the towns agriculturists and *gavalis* constituted the bulk of the producers of milk who were partly or wholly dependent upon dairying as a source of livelihood.

The total number of dairy animals kept by the producers in and around Dharwar town was 2,059 buffaloes and 966 cows. Milk of 1,000 milch cattle was supplied to the town from the surrounding villages; and if the number of milch cattle whose milk was converted into butter, *khava*, etc., and supplied to Dharwar was included, the number would increase by 2,988 animals, making a total of 7,000 animals. In Hubli town there were 4,000 milch cattle, out of which 2,984 were buffaloes and 1,016 cows. It was extremely difficult to assess the exact number of dairy animals maintained by cultivators in neighbouring villages who supplied milk and its products to Hubli. However, it was roughly estimated that there were about 13,752 animals kept by them. Hence the total number of milch cattle from which milk and its products were supplied to Hubli worked out to be 17,752.

The total production of milk and its products in and around Dharwar was calculated to be 27,900 lbs. per day though only 12,946 lbs. of milk is consumed in liquid form. It was estimated that the production of milk and its products in and around Hubli would be to the tune of 45,000 lbs. per day, out of which only 18,035 lbs. of milk was available for consumption in liquid form and the rest of it was converted into milk products. In addition to the liquid milk about 3,042 lbs. of curds were sold daily in Hubli.

As most of the production and supply of milk is from the rural areas, with cultivators as the principal producers, the size of an average dairy establishment is naturally small, the exception being a few specialized dairy units. The cultivator maintains 2-4 dairy animals, each yielding on an average 2-6 lbs. of milk daily. The productivity of animals is very low, a cow on an average giving 2 lbs. of milk and a buffalo 4 lbs. of milk per day.

CHAPTER 10.

Other Occupations.
PRODUCTION AND SUPPLY OF MILK.

Milk and its products from the neighbouring villages were brought to Dharwar and Hubli on head loads, cycles, *tongas*, carts, etc. In case of Dharwar 50 per cent. of the imported milk was brought on cycles, 28 per cent. on head loads, 10 per cent. in *tongas* and the remaining by other means. In case of milk products nearly 90 per cent. of the import was by head loads. Unlike Dharwar the import of milk and its products into Hubli was mainly by head loads, being nearly 60 per cent. of the total imported; 32 per cent. is imported by cycles, and 8 per cent. by buses. In Dharwar town the local milk was distributed door to door by the producer or his servant. In Hubli the sale of milk was rather peculiar. In the local market known as *katte* the producers brought their animals and milked them in the presence of customers. This system, of course, ensured good quality milk. Milk is also sold by home delivery. A major portion of the imported milk was sold by middlemen to hotels and restaurants. Some producers even milked the animals from door to door in the presence of customers and sold milk which was considered to be the purest.

As stated above, the total consumption of liquid milk in Dharwar and Hubli was 12,946 lbs. and 18,035 lbs. respectively. Considering the populations of Dharwar and Hubli, the per capita consumption of milk per day worked out to be 3 ozs. in Dharwar and 2·2 ozs. in Hubli. This average will be found to be still lower when the consumption of milk in hotels and boarding houses is considered. In Hubli about 3,800 lbs of milk was utilised daily by the tea shops and boarding houses. The rich and the higher middle class people consumed more and better quality milk than the lower middle and poor classes.

The quality of milk supplied to both the towns was very low, except that of milk supplied to the rich. Adulteration to the tune of 25 per cent. is very common and even up to 60 per cent. is not uncommon. The price of milk varied according to season and quality. In Dharwar good quality milk was available at annas 12 per seer but in summer the price went up to annas 14 a seer. Generally low quality milk was available at annas 7 to annas 10 a seer depending on the extent of the adulteration and on the purchasing capacity of the consumer. Due to the scarcity of milk, the price of milk was much higher in Hubli than in Dharwar. Average quality milk was generally available at annas 8 to annas 12 a seer except in summer when the price went still higher and were sometimes even between Rupee 1 to Re. 1-2-0 per seer.

The above account throws some light on the present state of dairy industry in Dharwar district. The dairy industry is entirely unorganized and is in the hands of illiterate persons. At present (1953) the main difficulties facing the industry are shortage of fodder, low productivity of animals, small scale of the producing units, rampant adulteration of milk, vested interests of middlemen, lack of proper and adequate transport facilities, want of secure market throughout the year, absence of fair prices and lack of adequate funds. Compared with some other districts of Bombay State, the productivity of milk per animal in Dharwar district is very low.

The cultivator, who is the main producer, runs the industry on a small scale, and consequently cannot employ a workman to carry his production to the market. He is, therefore, mostly

dependent on the middlemen for its disposal. The middleman who is not interested either in the welfare of the producer or that of the consumer only looks to his own profit and tries to procure milk at as low a price as possible and sells the same, after highly adulterating it, at as high a price as possible. In the market itself there is always an unhealthy competition among the sellers. It is interesting to note that because of some of the above difficulties, many of the cultivators round about Dharwar and Hubli have taken to production of butter which is exported outside the district, though there is a very good demand for liquid milk in these towns. Thus producers as well as consumers have to suffer. The plight of milch cattle in the district is also miserable due to lack of proper and adequate nourishment.

With a view to obviate the above evils, to guarantee fair prices to the cultivator-producer and to assure to him a secure market throughout the year, to supply good quality milk at reasonable rates to consumers, to provide financial assistance to the producers when required, to tender advice to them, to develop and organize the dairy industry on scientific lines, a Government Milk Supply Scheme was started in Dharwar in July 1950. At present, (1953) under this scheme, about 2,300 to 2,400 lbs. of milk are purchased and collected daily from over 500 producers in 30 villages. The milk is collected on three roads, viz., Dharwar-Belgaum, Dharwar-Alnavar and Dharwar-Holtikote. A Milk Procurement Centre has been recently started at Itgi on Belgaum road. Milk of individual suppliers is tested here for fat percentage, etc., and accepted only if it is above the standard rate which is 6 per cent. It is then chilled in ice-chambered cans to enhance its keeping quality and transported to Dharwar in hired trucks. Milk from other roads, being less in quantity, is brought to Dharwar in State Transport buses. Milk is purchased at as. 6 per seer in flush season but in summer it is purchased at as. 8 per seer. At Dharwar a Central Pasteurising Dairy has been established. Here milk is bulked to ensure uniform quality. After taking samples, the milk is heated to 162°F. and instanteously cooled, first by well water and then by ice to 50° F. The milk is stored in thermo-cans to control temperature until next morning when it is distributed to Hubli and Dharwar consumers. About 20 milk centres have been opened both in Hubli and Dharwar for sale of milk. Milk is sold at as. 10 a seer in the favourable season but in summer it is sold at as. 12 per seer. On an average 1,800 to 2,000 lbs. of milk are sold daily at these centres. The surplus milk is converted into milk products like butter, curds and *khava.*

Besides, Government has taken measures to provide financial assistance to the needy producers of milk. Under the "Financial Assistance to Small-Scale Dairy Farmers" scheme, nine small-scale producers of milk have been given a loan of Rs. 1,000 each on easy terms at 1 per cent. interest to develop their unit of dairy. Under the "Financial Assistance to the Large-Scale Dairy Farmers" scheme, a loan up to Rs. 50,000 is made available on certain terms and conditions to intending large-scale dairy farmers, repayable within 10 years. Till 1953, three parties have been helped under this provision to establish and expand their large-scale dairy units on scientific lines. A Divisional Dairy Office has been established at Dharwar for the benefit of dairy farmers in the district. The officer

CHAPTER 10. — Other Occupations. PRODUCTION AND SUPPLY OF MILK.

in charge tenders necessary technical advice to intending dairy farmers and local bodies on dairy matters.

PUBLIC ADMINISTRATION.

A FAIRLY LARGE NUMBER OF THE WORKING POPULATION is engaged in public administration. The census includes, broadly, under public administration, police, persons engaged in defence services, persons employed both by the State and Union Governments, employees of municipalities and other local bodies, village officials and servants and village watchmen. Persons following learned professions like medicine, law and education, even though employed by Government, are not included in this class, but are returned under the appropriate heads. With the 1881 census as the basic year, we have taken for comparison, four censuses, *viz.*, 1881, 1911, 1931 and 1951. Broadly speaking, the nature of the classification is the same in all the four censuses. But without some clarification comparison might be misleading. All the censuses, with the single exception of 1951, return army, navy and police under "public force". The 1881 census includes village officials and watchmen under the head "Persons engaged in the general or local Government of the country". A majority of these village officials and watchmen were not full-time servants of Government and they had to fall back upon agriculture. The same was the case with the village officials and watchmen shown separately in 1911 census. In 1951 alone the Union (Central) Government servants are separately shown. The following table gives the number of persons following the occupation as their principal means of livelihood :—

TABLE No. 4.

NUMBER OF PERSONS ENGAGED IN PUBLIC ADMINISTRATION.

Occupation.	1881.		1911.		1931		1951.	
	Men	Women	Men.	Women	Men.	Women	Men.	Women.
(1) Police ..	625	..	1,090	.	960	..	1,758	9
(2) Service of the State.	9,474*	248	1,724	11	96‡	16‡	3,544	61
			31†				210§	2§
(3) Municipal and other local service.	218	6	746	156	628	115	1,423‖	111
(4) Village officials and servants other than watchmen.	..	..	4,926	1,142	1,798	142	1,003	41‖
(5) Village Watchmen ..	..	..	626	33	1,222	28	..	.
Army ..	274	..	4	..	9	..	..	..
Total ..	10,845		10,498		5,008		8,852	

* The figure includes village officials, servants and watchmen.
† Persons employed in the former princely and foreign States.
‡ This abnormally small number cannot be explained.
§ Union Government Servants.
‖ The figure includes village watchmen also.

PUBLIC ADMINISTRATION.

A glance at the above table reveals certain interesting facts. The number of persons engaged in public administration had slightly decreased in 1911. Twenty years later we find that there was a precipitous fall in the number, but the 1931 census report does not account for this steep fall. Twenty years later we find that there has been considerable increase in the number of persons engaged in police, municipal and other local bodies. The phenomenal increase in the State Government servants is a direct result of the expansion of Governmental activities. It is rather strange to notice a fall in the number of village officials and servants. The 1951 census returns 1,734 persons under this category. Perhaps this decline in the number might be due to the commutation of Kulkarni Watans commencing from 1914 and the appointment of Talaties in place of Kulkarnis.

The emoluments, terms of service and methods of recruitment with regard to Government servants are uniform throughout the State of Bombay and are governed by the rules and regulations of the Government of Bombay. But the municipal and other local bodies have got their own rules and regulations of service under the general supervision of the State Government.

RELIGION.

RELIGION HAS BEEN a full-time occupation and the main source of income for some persons in the district. Of such persons, the most numerous are the priests, ministers of religion, religious mendicants, mullahs and kazis. Then there are those engaged in temples, burial grounds and burning ghats. Inmates of monasteries, catechists, readers in churches and those in missionary services are also included. The number of persons following this profession as their principal means of livelihood at different periods is given in the following table :—

TABLE No. 5.

NUMBER OF PERSONS ENGAGED IN RELIGIOUS PERFORMANCES.

Occupation.	1881.		1911.		1931.		1951.	
	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.
(1) Priests, religious ministers, monks, nuns, religious mendicants, *mullahs, kazis*, and other religious workers.	508	76	3,733	856	1,128	131	608	58
(2) Service in religious edifices, burial and burning ghats etc.	.	..	204	65	..	..	228	28
Total ..	584		4,948		1,259		922	

It is evident from the above table, that, since 1911, the number of persons following the profession is declining. It is rather strange to note a very low figure in 1881, when religious injunctions were strictly adhered to by almost all the people of the district. The decline in the number of persons engaged in religious activities reflects the waning importance of religious rituals and practices,

CHAPTER 10. — Other Occupations. RESTAURANTS.

MORE PERSONS ARE ENGAGED IN RESTAURANTS, hotels, boarding and lodging houses than in many of the professions in the district. With increasing urbanisation and shortage of housing accommodation, people have to fall back upon restaurants and hotels for refreshment, food and even residence to some extent. Especially in a place like Hubli, which is the nerve centre of trade, commerce and industry in Bombay-Karnatak, hotels and restaurants form an important part of the town economy as businessmen, traders and even government officials have to visit it frequently. Hence there is no wonder if the number of such establishments has been rapidly growing, attracting an increasing number of persons to this line of business. Many persons have taken to this occupation as their principal means of livelihood. It requires considerable training and experience to run hotels and restaurants efficiently. Employers and managers must have an insight into the food habits and tastes of the people in order to earn profits. In 1951, there were 6,038 persons, of whom 334 were women, engaged in hotels and restaurants in the whole of the district.

At the time of the survey there were 165 and 389 restaurants in Dharwar and Hubli, engaging 883 and 2,189 persons respectively. Of the 883 persons in Dharwar, 589 were employees, out of which 8 were women and 62 boys; 165 employers, of whom one was a woman; and 129 family members of the owners actually working in the concerns, of whom 3 were women and 2 boys. Of the 2,189 persons in Hubli, 1,550 were employees, of whom 3 were women and 131 boys; 398 employers, of whom 8 were women; and 241 family members of the employers, of whom 32 were women and 9 boys. Fifteen establishments in each of the two towns were selected for survey, representing small, medium and large establishments on the basis of the number of persons engaged in them. Samples of 6 small, 5 medium and 4 large establishments in Dharwar and 7 small, 3 medium and 5 large establishments in Hubli, were selected for survey. The small samples employed 1 to 7 workers, the medium 8 to 14 persons and the large concerns 15 to 25 workers. Besides these paid labourers, the owners and a few of their family members were working in these establishments. In the large restaurants, hardly any family member of the employer, except the owner himself, was found to be working whereas in the small establishments a few family members of the owners were found working. In the large establishments the owners did only managerial and supervisory work, whereas in the smaller ones the employers and their family members were also doing the work of cooks, servers, etc. In all 145 persons were engaged in the 15 samples in Hubli, of whom 118 were employees and 27 were owners and their family members, whereas in the 15 samples of Dharwar, 185 persons were working, of whom 157 were paid workers and 27 were owners and their family members. Most of the workers were men serving as cooks, servers, cleaners, clerks and managers. Children above 8-9 years were employed for cleaning utensils, cups, and saucers and cleaning tables. Women were employed in a few establishments for cleaning vessels and utensils and sweeping the floor etc. All the restaurants were working from early morning till 8 or 9 p.m. Servants had to put in 8-10 hours' labour every day. The majority of the workers were unskilled labour, whereas cooks were the only skilled labour requiring special training and experience. Wages varied according to the nature of the work and the size and the financial position of the concern. Time wages

were prevalent. Monthly money wages of the different categories of workers were as follows :-

Managers between Rs. 40 and Rs. 60 per month,
Cooks between Rs. 30 and Rs. 60 per month,
Servers between Rs. 15 and Rs. 30 per month,
Cleaners between Rs. 10 and Rs. 20 per month.

Besides money wages, the workers were paid in kind. They were provided with free lunch and dinner, morning break-fast and tea or coffee and accommodation in the establishment itself.

The wages of men, women and boys were as follows :–

Men between Rs. 15 and Rs. 60 per month,
Women between Rs. 10 and Rs. 25 per month,
Boys between Rs. 10 and Rs. 20 per month.

The restaurants were not concentrated in any locality or localities of the two towns but were spread over all parts of the towns. It was observed that large and decent restaurants were situated in important places. In Dharwar, they were found to be located in Gandhi Chowk, market area and on the Station Road, whereas in Hubli, they were found to be in the Durgada Bail, Station and Koppikar Roads, etc.

Most of the restaurants were housed in rented buildings, only a few being housed in buildings owned by the restaurant's owner. The medium and large shops were housed in fairly big, airy and spacious buildings whereas the small establishments had either one or two big rooms or a few small rooms. The rents of small shops ranged from Rs. 10 to Rs. 30 per month, of the medium ones from Rs. 30 to Rs. 50 and of the large ones from Rs. 60 to Rs. 100 per month. In case of exceptionally big buildings situated in busy localities the rent was even higher.

The total cost of equipment like cooking utensils, vessels, glass-ware, chinaware, cupboards, chairs and tables etc. varied according to the size of the establishment. In the small sample, it ranged from Rs 300 to Rs. 1,500, in the medium from Rs. 2,000 to Rs. 5,000, in the large ones from Rs. 5,000 to Rs. 10,000. In case of a few very big establishments it even amounted to Rs. 20,000. The medium and large shops were equipped with mirrors for decoration as well as radios and gramophones for the entertainment of customers.

The daily cost of the raw materials like rice, milk, sugar, tea-powder, oil, fuel, vegetables, wheat etc. varied according to the size of the establishment. The small shops consumed raw materials worth Rs. 5 to Rs. 15 daily, the medium Rs. 20 to Rs. 40 daily, and the large from Rs. 50 to Rs. 100 per day. The large concerns made wholesale purchase of the raw materials whereas the smaller restaurants purchased them in the retail market. Most of the raw materials were purchased weekly from wholesalers and retailers. During the days of controls and restrictions, the restaurants experienced considerable difficulties in obtaining adequate quantities of raw materials. However, with the relaxation and removal of controls in 1953-54 the situation had greatly eased.

The restaurants prepared many types of eatables and refreshments and hot drinks like tea, coffee, etc. Some of them were specialised in the preparation of one or two delicious dishes. In summer some of the restaurants served cold drinks and ice-cream.

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Other Occupations.
RESTAURANTS.

The daily collections at the counter in the small establishments were between Rs. 10 to Rs. 30, in the medium ones between Rs. 35 to Rs. 80 and in the large ones between Rs. 100 and Rs. 150. In the case of very large restaurants it even amounted to Rs. 200 a day. It was roughly estimated that the total number of persons served daily in Hubli restaurants was between 25,000 to 30,000 and the total daily collections by them were between Rs. 13,000 and Rs. 15,000*. It was found that the business was brisk from December to May. The owners of small establishments earned Rs. 80 to Rs. 150 per month, of medium size establishments Rs. 200 to Rs. 400, of large size establishments Rs. 400 to Rs. 500 a month. Owners of exceptionally large and prosperous restaurants earned even up to Rs. 800 per month. In some cases their earnings included remuneration for the labour of the members of the owner's family who were not paid any wages.

SHROFFS.

THERE WERE QUITE A LARGE NUMBER OF SHROFFS or *sarafs* in the two towns, especially in Hubli. In fact, Hubli is said to be the centre of gold and silver trade in the whole of Bombay-Karnatak. The number of such establishments had considerably increased in Hubli in the last 10—15 years. The establishments were more or less family concerns, where the owners, with the help of one or two adult male relatives, carried on the work. A few families were found following the occupation for generations. At the time of the survey there were 132 and 34 such establishments in Hubli and Dharwar, engaging 288 and 47 persons respectively. Of the 288 persons in Hubli, 64 were employees, 135 owners and 89 their family members working in the shops. Of the 47 persons in Dharwar only one man was an employee. The size of the establishments was rather small. There were quite a large number of one-man establishments. The medium size shops engaged 2—3 persons, whereas the large ones engaged 4—5 persons. Only men and a few boys were found to be working in the shops. Although the establishments were situated in many parts of Hubli, many of them were concentrated in the Sarafcatta and Durgada Bail.

The necessary initial capital investment was considerably high. The minimum capital invested was between Rs. 7,000 to Rs. 8,000. In the medium size establishments the capital invested was between Rs. 10,000 and Rs. 15,000. And the large establishments had invested between Rs. 15,000 and Rs. 25,000, particularly in Hubli. It is obvious that only the rich could venture to enter the trade. A majority of the shops were housed in rented buildings and very few of them were found to be housed in the owners' own buildings. The rent varied from Rs. 15 to Rs. 60 a month, according to the size and location of the establishment.

The equipment consisted mostly of safes, balances, weights, racks and show cases. The cost of equipment was between Rs. 1,000 and Rs. 2,500 in the small establishments, and Rs. 3,000 and Rs. 7,000 in the large shops.

The *sarafs* carried on a variety of work. In Hubli they purchased gold and silver, either in the form of bars or ornaments from the people of the district and even from people outside the district. Jewellery and other precious stones were imported from a few important places like Bombay, Madras, Bangalore. etc. They sold gold and silver ornaments to customers in the district and to the

* The figures were supplied by the President, Hotel Owners' Association, Hubli.

SHROFFS.

sarafs in the other parts of Bombay Karnatak. The *sarafs* in Hubli imported silver ornaments and utensils of value and delicacy from Kolhapur, Sangli, Belgaum, Bangalore etc. and sold them to the people of the district. The *sarafs* received orders from customers for manufacture of ornaments and they, in turn, placed orders with the goldsmiths. When the ornaments were prepared they were delivered to the customers through the *sarafs*, the *sarafs* getting 15 to 20 per cent. of the labour charges by way of commission from the goldsmiths. The *sarafs* also placed orders with goldsmiths in anticipation of demand and stocked the manufactured ornaments and sold them as and when they got customers. Goldsmiths usually purchased precious metals from *sarafs*. A few of the *sarafs* were found to be doing money-lending and banking business.

There was no clear cut division of labour. In the one-man establishments the owners themselves did all the work. In case of large establishments outside workers were employed as accountants and clerks. The purchase and sale of gold and silver was done mostly by the owners or their family members working in the shops.

The four samples surveyed in Dharwar engaged 6 persons, none of whom was an employee. The 5 samples surveyed in Hubli engaged 11 persons, of whom 4 were employees. Only two establishments out of these samples had employed outside workers. One sample had employed one person and the largest sample had employed 3 employees. Monthly wages were paid in cash. Outside workers were mostly employed for maintaining accounts and for other clerical work. Wages ranged from Rs. 30 to Rs. 100 per month, depending upon the skill, experience and service of an employee. Employees with a long record of service, honesty and integrity earned between Rs. 70 and Rs. 100 a month.

The yearly business turnover was between Rs. 10,000 and Rs. 50,000 according to the size, business and reputation of the establishments. Rich *sarafs* with a long standing and reputation, did business to the tune of 3-4 lakhs of rupees a year. This was particularly true of those in Hubli. Obviously, many of the *sarafs* in Dharwar had considerably less turnover than their counterparts in Hubli.

The monthly earnings of the *sarafs* in Dharwar ranged between Rs. 100 and Rs. 400, whereas they varied from Rs. 2,000 to Rs. 12,000 a year in case of *sarafs* in Hubli.

The *sarafs* earned huge profits during the Second World War. But business slackened after 1950, due to decrease in demand which continued even after the crash in bullion prices in 1952 as the pent up demand had exhausted itself and the public at large lacked the necessary purchasing power. The owners of a few small establishments complained that it was becoming increasingly difficult for them to make both ends meet.

TAILORING FIRMS.

TAILORING WAS ATTRACTING an increasing number of persons in the two towns and consequently a greater number of tailoring firms were being established in Hubli and Dharwar. There were 338 and 92 tailoring firms in Hubli and Dharwar respectively, engaging a total of 639 and 176 persons in the respective towns. Of the 639 persons in Hubli, 135 men and 14 boys were employees, the rest of them being owners and their family members. Of the 176 persons in Dharwar, 20 men and 2 boys were paid workers. A majority of the firms were small establishments where the owners, with the help of one or two relatives, carried on the

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Other Occupations.
TAILORING FIRMS.

work. There were quite a few one-man establishments. In large concerns about 5-6 persons were engaged. In Hubli the majority of the tailoring firms were situated in Javali Sal, Hire Peth, Station Road, Dajiban Peth, Ganesh Peth, Koppikar Road, Maratha Galli and Belgaum Galli. The occupation provided whole-time employment throughout the year. Ten firms in each town were selected for survey.

Most of the tailoring firms were housed in rented buildings. They occupied from one to three rooms, small or big according to the size and the business of the concerns. The rent varied in the case of small firms from Rs. 5 to Rs. 15 per month and in the case of large establishments it ranged from Rs. 16 to Rs. 30. But a few big firms situated in busy and important localities paid rent even up to Rs. 35-40 a month.

The equipment consisted mainly of sewing machines, scissors, tables, cupboards, ironing machines, etc. The capital invested ranged from Rs. 400 to Rs. 1,400 in case of firms engaging 1-3 persons and from Rs. 1,500 to Rs. 2,500 in the large firms, engaging 4-5 persons. A few firms were found to have invested about Rs. 3,000. Sewing machines, usually of Singer, Pfaff and Usha makes were generally purchased on instalment basis from the local agents of the manufacturing companies.

There was no division of labour in small firms. But in the large firms there was division of labour to some extent. The owner or some specialist took measurements, cut cloth according to measurements, and stitched only a few important clothes like woollen or silk coat or trousers etc. Woollen and silk coats, trousers and suits were stitched by specialists or experts. The other workers stitched ordinary clothes. Preparing buttonholes and stitching them and stitching buttons etc. was done by boys, if any were employed in the firm. Some of the firms were specialised in stitching woollen suits.

Customers purchased cloth and gave it to the tailors for stitching. The materials required by the firms were cloth, thread, button, coal, ironing machines, needles etc. All the required materials were locally purchased. The cost of the materials ranged from Rs. 20 to Rs. 175 per month according to the size and business of the concerns. This expenditure included lighting charges as well.

A total of 28 persons was engaged in each of the ten samples in Hubli and Dharwar. Of the ten firms in Hubli, 7 were small, engaging 11 persons, of whom 2 were employees, and 3 were large, engaging in all 17 persons, of whom 12 were employees. Of the 10 firms in Dharwar, 7 were small engaging a total of 14 persons, of whom 4 were employees and 3 were large, engaging 14 persons, of whom 5 were employees. Both time and piece-rate systems of wages prevailed. A worker was paid about 50-60 per cent. of the value of the work done by him if there was piece-rate system, and where time-rates prevailed, the wages of a man ranged from Rs. 40 to Rs. 80 a month, depending upon his skill and efficiency. A few expert tailors were even paid Rs. 100 a month. Boys were paid between Rs. 20 and Rs. 30.

The value of the business done daily varied from Rs. 4 to Rs. 25 according to the size and the business of the firms. During the marriage season and on other festive occasions tailors had a brisk business. And during those days a few large firms did a roaring business to the tune of Rs. 60-80 a day.

TAILORING FIRMS.

An interesting feature in Dharwar was that a firm was imparting training in tailoring, especially to women of the town.

The earnings of the owners, including the family members working, ranged from Rs. 50 to Rs. 250 per month. A few large firms in Hubli had even higher earnings.

TINSMITHS.

THERE WERE A FEW ESTABLISHMENTS in Hubli and fewer still in Dharwar engaged in making articles such as oil pumps, oil lamps, funnels, buckets and drums. They were small establishments each engaging 1-4 persons. The occupation required very small initial capital outlay and the work required neither much skill nor intelligence. And hence no special training was necessary. There were 4 and 34 such establishments in Dharwar and Hubli engaging 8 and 67 persons respectively. Of the 67 persons, 13 were employees. Five samples in Hubli and three in Dharwar were selected for survey. The occupation provided full-time employment throughout the year.

The equipment necessary to carry on the work was not costly and consisted of a few implements, viz., hammers, anvils, two or three pairs of scissors, etc. The cost of equipment ranged from Rs. 30 to Rs. 200. Most of the establishments were housed in rented buildings, the rent ranging from Rs. 7 to Rs. 20 per month according to the size and the location of the concern. The raw materials required were mainly galvanised iron sheets, i.e., tin plates and tin, sulphuric acid and coal. Almost all the materials were locally purchased. The cost of materials ranged from Rs. 6 to Rs. 25 a day. In case of a few large concerns having heavy work, the cost of raw materials even amounted to Rs. 30 to Rs. 35 a day. Sometimes customers themselves supplied tin plates and got the articles ready, paying only the labour charges. The establishments also undertook repairing work.

Of the 5 samples in Hubli, 3 were small and 2 large, the latter engaging 4 persons each. The 5 establishments engaged a total of 13 persons, of whom 7 were employees and 6 owners and their family members. The owners of the two large concerns carried on the work each with the help of 4 paid workers. Of the 3 samples in Dharwar, one was small, engaging one person, and two were large, engaging a total of 5 persons, of whom one was a paid worker. Two boys were employed in one of the two large concerns. Wages were paid in cash weekly. The wage of a man ranged from Rs. 35 to Rs. 45 per month. Boys earned between Rs. 20 and Rs. 30 a month. Women were not found working in any of the establishments.

The value of the daily output in an establishment ranged from Rs. 10 to Rs. 45 and the value of the work done daily ranged from Rs. 3 to Rs. 15. The earnings varied from Rs. 60 to Rs. 150 per month. The owners of a very few large and prosperous establishments with heavy work throughout the year even earned Rs. 200 a month on an average.

There was a large number of poor individual tin makers who had no separate establishments as such. They complained of inadequate work. They went from street to street and from house to house in search of work. Tinning utensils and vessels was their main work. They also repaired vessels and utensils. They frequently went to surrounding villages in search of work.

The following statement relates to a few miscellaneous occupations in Dharwar town and gives their ward-wise distribution and the number of persons engaged in each :—

CHAPTER 10.

Other Occupations.

TABLE No. 6.

STATEMENT SHOWING THE WARD-WISE DISTRIBUTION OF ESTABLISHMENTS ALONG WITH THE NUMBER OF PERSONS ENGAGED IN THEM, OF A FEW MISCELLANEOUS OCCUPATIONS IN DHARWAR TOWN.

Serial No.	Name of the occupation.	Wards.										Total establishments.	Employers.			Family members of the owners actually working in the establishments.			Employees.		
		1	2	3	4	5	6	7	8	9	10		Men.	Women.	Boys.	Men.	Women.	Boys.	Men.	Women.	Boys.
1	Bakeries	1	3	3	...	4	1	...	3	...	...	15	15	...	..	20	...	...	30	...	...
2	Bed and Pillow Makers ...	...	...	...	...	1	...	...	...	...	...	1	1	...	..	2	...	...	...	...	...
3A	Boarding Houses (*Khanavalis*).	...	...	11	...	2	1	...	3	10	2	29	27	2	...	35	4	2	44	10	1
3B	Boarding and lodging houses (Residential hostels).	...	1	1	...	...	...	...	2	2	...	6	6	...	...	6	...	...	26	5	1
4	Cap Makers	...	...	4	...	...	...	...	...	...	...	4	4	...	...	2	...	...	8	...	...
5	Cold-drink houses (shops) ...	...	4	14	...	2	1	...	3	5	2	31	31	...	...	9	...	...	2	...	...
5A	Manufacture of aerated waters.	...	...	2	1	...	...	...	1	...	...	4	6	...	...	4	...	...	14	...	...

6	Dyeing and printing ...	...	1	1	...	...	...	...	...	...	...	2	2	...	...	1	...	...	1	...	...
7	Flour mills (including rice mills).	4	4	4	7	6	4	2	6	7	1	45	35	1	...	8	...	...	45	...	...
8	Gold and Silver-smiths ...	...	...	4	2	3	1	...	1	1	...	12	12	...	...	10	...	...	...	...	...
9	Hair-Cutting Saloons ...	...	6	27	2	3	1	11	4	7	2	63	63	...	...	34	...	...	20	...	...
10	Laundries ...	1	1	4	2	4	2	...	1	2	5	22	22	...	...	14	24	...	25	...	...
11	Motor repairing ...	...	...	4	...	...	...	...	4	2	...	10	8	...	...	2	...	...	53	...	...
12	Pounding and Parching of grains and pulses.	...	3	16	4	5	5	...	...	5	2	40	40	...	...	...	...	...	40	...	6
13	Restaurants ...	13	11	42	6	19	7	11	31	19	6	65	164	1	...	124	3	2	519	8	62
14	Tailoring firms ...	2	10	41	7	13	1	...	6	9	3	92	92	...	...	62	...	...	20	...	2
15	Tinsmiths ...	...	...	3	...	1	...	...	...	...	...	4	4	...	...	4	...	...	...	...	...
16	Shroffs ...	...	7	3	9	13	2	...	...	...	...	34	36	...	...	10	...	...	1	...	...
	Total ...	21	51	184	40	76	26	24	65	69	23	579	568	...	4	347	31	4	848	23	72

CHAPTER 11—STANDARD OF LIFE.

CHAPTER 11.

Standard of Life.

GENERAL.

THE PRECEDING CHAPTERS have described the main aspects of the economy of Dharwar district. It would enable the reader to have a broad idea of the nature of its productive resources and of the employment pattern offered by them. On those resources and their exploitation depends the amount of the average annual income of an ordinary family whether in rural or in urban areas and the amenities of life within the reach of its members.

The general economic and social well-being of a people is reflected in the level of income and material benefits an individual family derives from it and also to some extent in its expenditure pattern. For, a family may be taken to be the basic economic unit and the general conditions of its living are an indication of social and economic advancement of the community. The standard of life being a resultant of two forces, *viz*., the total income a family earns and the total expenditure it has to meet, the starting point of any attempt to assess the standard of life is to probe into budgets of families that are the subject of study, since it is the family budget that gives an insight into the earnings of the family as well as its expenditure and throws in clear relief the relations between the two. However, it is essential for a proper understanding of the subject that such a study should be set against the background of the general economic conditions of the region which the families inhabit. To start with, therefore, here are some relevant economic data about Dharwar district.

According to the 1951 census, Dharwar district has an area of 5,284 square miles and a population of 15,75,386. Whereas 10,82,582 people live in the rural area, 4,92,804 persons live in the urban areas of the district. This means that of the total population nearly 69 per cent. reside in the rural area and the rest 31 per cent. in the urban area. The rural population of nearly eleven lakhs is spread over 1,333 villages while the urban population of nearly five lakhs inhabits 29 towns and cities. The scope for further urbanisation would therefore appear to be ample.[1]

From the point of view of livelihood classes it is quite apparent that agricultural classes predominate and other classes are comparatively insignificant. Out of the total population of 15,75,386, as much as 69 per cent. or 10,88,312 are dependent on agriculture for their livelihood and only 31 per cent. on non-agricultural activities.

[1] For further discussion on urbanisation *see* Chapter 5—Agriculture.

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The population that depends on land for its living is engaged on it in a variety of capacities. Since peasant proprietorship is prevalent as a rule in Bombay State, the bulk of this population consists of cultivating owners. According to 1951 census there are 6,05,698 owner-cultivators. Only 55,181 owners of land lease their lands for cultivation. The characteristic feature of Indian agriculture is excessive pressure of population on land. This is borne out not only by the not-so-easily discoverable underemployment of the cultivators themselves but more so by the considerable number of farm labourers who float about the agricultural economy to eke out a pittance. In Dharwar district there are not less than 2,85,227 of such labourers. Lastly comes the tenant-cultivators who cultivate mainly leased land and whose number is 1,42,306.

Employment incidental to farming comprises cattle-breeding and dairying. But very few people take to such occupations as the main source of their livelihood. Collection of wood and fuel in the forests or cutting of grass or fodder and selling the same in the neighbouring town or city provide negligible employment during a limited period of the year.[1]

The district gets an average rainfall of 27·2″. This, however, does not reveal the great disparity in its distribution over the different parts of the district. The district naturally falls into three broad tracts according to topographical conditions, *viz.*, the Malenadu or Malnad, the Gadinadu or Gadinad and the Belawalnadu or Belwal. The first comprises the whole of Kalghatgi, Shiggaon, Hangal and Hirekerur talukas and most of Byadgi and the western quarter of Dharwar talukas. The tract is so called because it is dotted by a number of hills of the Sahyadri range. The extreme eastern portion of the district covering Navalgund, Nargund, Ron, Gadag, Mundargi and a part of Shirhatti is called the Belawalnadu and unlike Malnad is an extensive sloping plane. The tract that lies between these two extremes which may be described as a transitional belt is known as Gadinad.

The western portion gets an average annual rainfall of 35″ and more, the transitional belt between 25″ and 35″, and the eastern belt gets below 25″ which is by no means plentiful. This disparity in rainfall accounts for climatic and economic variations from tract to tract. The west has an assured rainfall, the climate is cool, the soil is red and hilly, and fruits and vegetation are rich and plentiful. These determine the employment opportunities and the nature of means of livelihood. The Gadinadu tract receives adequate if not plentiful rainfall, has a temperate climate and the soil is red-and-black. The eastern part, however, enjoys no such happy position. It receives comparatively less rain, has a hot climate but has at places rich black alluvial soil which yields rich harvests.

Paddy is the main crop of the western tract and as one passes to the east, cotton and jowar are found to be staple crops. The western portions growing paddy because of the very nature of the soil present a picture of fuller employment and a richer and variegated life with a sense of security and adequacy. The transitional belt, though a little less favourably placed in respect of agricultural

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[1] For figures in such employment *see* Chapter 5—Agriculture.

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conditions has the advantage of being the centre of small and large industries and of greater degree of urbanisation (Hubli, Dharwar and Gadag talukas) and, therefore, presents a balanced and comparatively brighter picture with better avenues of employment and dependable alternative or supplementary means of livelihood. In the eastern portions land hardly provides work for three quarters of the year and there are in evidence enforced idleness and general insufficiency of articles of consumption.

The non-agricultural population of the district is nearly five lakhs and nearly three and a half lakhs of them reside in towns and cities. The lakh and odd in the rural area who depend for their maintenance on non-agricultural employment are mostly the village artisans, wage-earners, persons employed in small village industries etc. Only 49,705 (excluding dependents) are employed in organised large and small industries and it may be safely presumed that these industries are mostly in urban areas. The percentage of industrial rural population is, therefore, a negligible fraction. Hubli and Gadag are the main industrial and trade centres of the district and most of the industrial employment is clustered in these places.

Non-agricultural, non-industrial avenues of employment are commerce, trade and transport, professions and other miscellaneous services. Hubli, Gadag, Dharwar and Byadgi are the important trade centres and Dharwar being the administrative and educational nerve centre accounts for the bulk of professional classes. The urban centres because of their more complex economic and social life open up avenues of employment for domestic servants, porters, tongawalas, taxi-drivers, hawkers, etc.

Conditions in urban areas are to some extent different from those in rural areas. The ways of life in a village with its comparative isolation and its predominantly agricultural character are not the same as those to which people living in cities and pursuing vocations like industry, trade or service have to be and are accustomed. It would be better, while judging the standard of life of an average resident of the district to speak separately of the classes who live in rural areas and those who live in towns and cities.

RURAL AREAS

Before describing the general pattern of living in the urban areas, in the following account the standard of life of different classes in rural areas has been recorded.

The physical and climatological conditions, it has already been mentioned, are indeed not entirely uniform throughout the district and the three different geographical tracts into which the district can be divided have already been alluded to. The western belt or Malnad, for instance, has a much better supply of water and its soil is able to yield much better returns from cultivation than what soils in Gadinad or Yerinad are able to do. The farmer in Malnad is therefore a little better off than farmers in the other tracts. Further, in spite of the general prevalence of money economy, several exchange transactions do take place in rural areas in terms of agricultural commodities and though it is possible to evaluate them in terms of money, their economic significance cannot be fully brought out in such a calculation.

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However, variations produced either by physical factors or by economic usage are of a comparatively minor character and it would not be difficult to give a general picture, based also to some extent on personal investigation and inquiry, of the standard of life of the people living in the villages of the district.

In this district as in all other parts of India, agriculture is the main vocation of the people and a very large majority of the population is absorbed in it. Broadly speaking, cultivators can be classified into different strata according to the size of the holding or holdings they cultivate and the income they derive from the cultivation. It may not necessarily happen that all the land they cultivate is owned by them. Some of it may belong to another owner and may have been taken up by them for cultivation on a tenancy basis. From the economic point of view it is not ownership that matters but the extent of the holding and the income that accrues from its being put under the plough.

Big Farmers.

What may be described as the top strata of the village community is constituted by the comparatively bigger cultivators whose holdings are fairly substantial and who would, therefore, require a large number of implements as also more than a pair of bullocks to carry on agricultural operations. The actual number of acres being cultivated by persons who fall in this category will not be the same in all cases. It is customary to express the size of the farming business in terms of the number of working bullocks maintained by the farmer. If the holding happens to be in a rich region like Malnad, a lesser number of acres will be required to fully engage the labour of two pairs of bullocks than what will be required for soils in a less fortunately-situated region. In the former case it may be twenty acres; in the latter case it may be fifty acres. Without, therefore, going into any elaborate or precise analysis of the sizes of individual holdings, the bigger cultivator referred to above may be taken to be an agriculturist who possesses more than one pair of working bullocks.

It has been found on investigation that this class of cultivators generally happens to have rather a big family, most of the members of which are engaged in agricultural operations on the family fields and find it convenient to stay together. Parents, brothers, grown-up sons with their wives and children, and even cousins are often found living under the same roof as a joint family and the total number of such members may be about 12 to 15. It would be noticed as an interesting contrast that an urban family with a similar economic status usually has a much smaller number of members.

Most of the land cultivated by families of such farmers belongs to the family. They also own their own houses which are fairly spacious and accommodate not only members but also farm and milch cattle. In addition to bullocks — their number will depend upon the size of the holding but will more often than not be at least four — there will be a cow or two and occasionally some sheep. The elderly members of the family, as circumstances stand to-day, are generally illiterate but children of the school-going age are sent to the village primary school and stay on there till the vernacular final examination. In recent years there has been a distinct tendency to send up boys to high schools and colleges even when they happen to be outside the village.

The following budget figures gathered from a substantial farmer may broadly be taken to represent the economic condition of farmers in the top strata. The size of this particular family was relatively small—eight members—and though this will make some difference, taken all in all, it is not likely to be of a material character.

The total average annual income of the family derived almost entirely from its farm lands, came up to nearly Rs. 3,600. Out of this total, about Rs. 400 were spent every year on clothing, about Rs. 200 on charity and pilgrimages and about Rs. 100 as repairs to house and implements. The monthly expenditure on an average worked out at Rs. 55 on cereals and pulses, Rs. 19 on milk and milk products, Rs. 55 on other food items such as edible oil, spices, tea, etc., Rs. 15-16 on tobacco and pan and Rs. 3 on kerosene, oil. After spending on these items a surplus of about Rs. 94-95 was left every month. Out of this surplus expenditure was incurred on medical help and education. Even after that was done, a not insignificent amount was still left and that went towards increasing the family savings which were kept partly in cash, partly in ornaments and partly in other kinds of investment. The number of families in this comparatively happy position is not large. In fact, they formed a small minority of the agricultural community and their standard of life can in no sense be taken as typical of the village as a whole.

Medium Cultivators.

Below the top strata and comprising a considerable sector of the population engaged in agriculture, comes what may broadly be described as the agricultural middle class or the peasantry. It consists of cultivating holdings of medium size whether owned by them or partly owned and partly tenanted by them. They may have anything between ten to fifty acres and though on account of this variation there may be perceptible differences in the income of particular families, the pattern of their economic life is more or less similar. They own generally two working bullocks, perhaps also a cow or a goat and working implements. Such farmers may in fact be considered to be engaged in farming business of the "economic size" in the sense that even though there is no surplus or margin of profit yielded by the business there is generally no net loss under normal conditions. Generally no big joint families are found in this strata, six to seven persons or five adult units constituting the usual size.

The average annual income of a family in this group may be said to be about Rs. 1,200—1,500. The following budget figures collected from a family may be considered to represent more or less budgets of families in this category. The total income of the family which consisted of six members was about Rs. 1,200. Out of this income, Rs. 250 were spent every year on an average on clothing, Rs. 20 on charity and pilgrimage and Rs. 20 on repairs to house. The average monthly expenditure was Rs. 35 on cereals, Rs. 10-12 on other food items like oil, spices, gul and sugar, Rs. 4-5 on pan supari and Rs. 2 on kerosene and match boxes. The major part of the fuel was collected from forests and was practically free. Out of the surplus that remained after incurring expenditure on these items, some money was required to be spent on medical help and education and when that was done no further balance was left. All the income was exhausted and if, as is normally to be expected, some unforeseen contingencies required to be faced, the family had to do so only

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by drawing upon previous savings if any or by borrowing. It happened in this particular case that there were no interest charges shown on the expenditure side, probably because there were no previous debts. But, as is not unlikely, if in a number of instances there were borrowings already made by the family the delicate equipoise of its lean finances was immediately upset and went on producing increasingly wider gaps between income and expenditure.

Small Farmers and Agricultural Labourers.

At the lowest rung of the ladder stands the landless labourer. He has no farm and no milch cattle and makes his living by hiring out his labour in return for wages. The family of such a labourer is generally small, consisting of about four or five persons. Sometimes he may own a "house" which is nothing more than a tiny, dilapidated and flimsy hut. The women of the family, grown-up boys and girls, and even children have all to work and earn wages to supplement family income. The total, however, when everything is thus added, hardly exceeds about Rs. 400–500 for a year in the case of an average family. This is due to the fact that agricultural employment under Indian conditions is not available continuously all the year round. It is only during the busy season that there is demand for additional labour on the bigger farms and for more than half the year the man power in rural areas remains unutilized.

It may be added that there may be some farmers who may technically be described as landholders because they own land. But the extent of the land they own may be so small and the income they derive from it may be so meagre that for all practical purposes they may be taken to be as good as landless because the main occupation which gives them a living is the hiring out of their labour for wages.

The following budget figures pertaining to the family of a landless labourer may be taken to typify on the whole the economic condition of the whole class :—

The total income in the shape of wages earned by all the members of the family including the head came to an average of about Rs. 375 a year. The figure could have been higher if work was available to all throughout the year. But that was not possible and the family had to be content with what they could earn by working only for six or seven months. Out of this total income, Rs. 80–85 were spent on an average every year on clothing and Rs. 10 on visiting a fair, such a visit being an annual fixture. Necessary repairs to the hut were carried out by the family itself. Expenditure on food came to Rs. 15 per month; on oils and spices Rs. 5; on tea and bidies Rs. 3-4-0 and a rupee on kerosene.

It will be seen that with its limited income the family is not able to make both ends meet. Even the barest requirements of life are not satisfied, with the result that the family has to suffer both from partial starvation and from indebtedness, the pangs of both of which go on continuously increasing with the passage of time leading ultimately to utter destitution.

Village Artisans.

The village artisans, who are still to a large extent treated as servants of the village community and are remunerated by the "Aya" or *baluta* system form an important class by themselves. The main components of this class are the Badiga (carpenter), the Kammar (blacksmiths), the Machhegar (leather worker) and the Kumbar

(potter). It is significant that this traditional system of offering services more or less on the basis of barter continues to function even to-day. The families of this class are medium-sized, say of five to six persons. Some of these artisans know how to read and write but their women folk are generally illiterate.

Most of the artisans own their own houses which are big enough to provide room for carrying on the occupation, for the instruments and equipment necessary for it, and to accommodate members of the family. Some of them may own small bits of land also. The land thus held is generally leased out for cultivation. Neither milch nor draught cattle are generally owned by them.

The following budget of a carpenter's family which consisted of six members including three children will be found interesting :—

The annual income of the family was somewhere between Rs. 700 and Rs. 800. Out of this, about Rs. 150 were spent on an average on cloth and Rs. 10, on entertainment per annum.

Every month the family spent on an average Rs. 32 on cereals and pulses, Rs. 8 on oil and spices, Rs. 2 on gur and sugar, and Rs. 2 on tea. An expenditure of Rs. 2 was incurred on fuel and Re. 0-8-0 on education.

A notable characteristic of the occupations followed by these artisans is that they are generally seasonal. The carpenter, for instance, whose budget is given above, was employed for only six to seven months in a year and had to remain unemployed or under-employed during the remaining five or six months. This seasonal unemployment, coupled with relatively lower rates of remuneration accounts for the meagre earnings of this class. It even happens sometimes that because of continued unemployment and relatively lower rates of wages the ordinary artisan who is not particularly skilled has to fall back upon the only other alternative of hiring out, if possible, his labour to bigger farmers and he thereby swells the ranks of agricultural wage-earners in the village.

Traders.

Traders form another distinct social group in the village. It should, however, be emphasized that the size of buisness of traders in different villages and even of traders in the same village varies greatly. While at one end of the scale is the tiny village grocer whose monthly business turnover is, say, only Rs. 250 or so, there are traders at the other and whose turnover is well comparable to that of the urban trader. That is especially true in the case of fairly big villages which are important trade centres of the district.

The typical village trader is often a trinity of seller, buyer and money-lender. The agricultural bias of the rural economy has largely been responsible for this combination of functions. The trader lends money on credit to the cultivators and realises it during the harvest. At the harvesting season again, many a transaction takes place in kind; and again the trader may purchase the agricultural produce of the village only to sell it to an urban merchant. Thus big traders earn incomes sometimes comparable to those of substantial cultivators. But such merchants are confined only to bigger villages which act as collecting centres of agricultural produce.

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Traders.

The typical village trader, however, is essentially a small merchant catering to the daily needs of the villagers. The following budget of a grocer's family may, therefore, be said to indicate the income and expenditure pattern of this class of traders :—

The grocer had invested only about Rs. 700 in his shop and he went on replenishing his stocks monthly and sometimes weekly as the need and extent of turnover dictated. His net income was between Rs. 60 and Rs. 70 per month. With a family of five persons he spent Rs. 25 to Rs. 30 on cereals and pulses; a couple of rupees on milk; Rs. 10 on other food items like oil, spices, gur and sugar, vegetables etc. ; and a rupee on education. Annually he spent about Rs. 180 on clothes and Rs. 20 on repairs to house and equipment.

The budget figures disclosed a state of things which cannot be considered to be particularly satisfactory because even though income and expenditure more or less balance each other there is practically no margin left for any extra expenditure on items like medical help, and similar other contingencies, not to speak of comforts or savings for the formation of capital.

Concluding Remarks.

The preceding analysis of the family budgets of some families representing different economic classes in the village, can be said to present, though not in strictly accurate statistical terms, a broad picture of the rural levels of living. It will be clear that excepting for the small minority of bigger cultivators, the majority of the population live either on the margin of subsistence or on the wrong side of the margin. The landless labourer and the petty landholder, who has practically to become a wage-earner most of the time, seem to be in a perpetually precarious condition. They form a substantial portion of the community and it can be expected that with better opportunities of employment in the planned economic development of the country and with better methods of farming there will be a perceptible improvement in their condition. The medium-sized cultivator may be in a slightly better position in the sense that in normal times his income may just suffice to cover his expenditure. Even here, however, the line of demarcation between balancing the budget and falling into a deficit is quite thin and once the balance is upset and indebtedness starts, the financial malaise goes on deepening with very disastrous results. This category, along with artisans and traders, also forms a substantial sector of the village community and even if the income of an individual family is found on an average to be about Rs. 1,000–1,200, when distributed over its five or six members it will be found per head to be less than the *per capita* national income of Rs. 265. It will be noticed that except in the case of families of bigger cultivators, expenditure on food alone takes up about 70 per cent. or even more of the income and clothing about 20 per cent. Very little margin is, therefore, left for acquiring other amenities which are an essential part of civilized life.

These features can be visualised in the following figures which give an idea about the percentage of such a family's income spent on different items of expenditure and their relative place in the family budget :—

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Group.	Actual Expenditure per month. Rs. a. p.	Percentage to Total Income.
Food	.. 57 0 0	67·0
Clothing	.. 20 0 0	23·5
House-room	.. ....	..
Fuel	.. 1 0 0	1·0
Education	.. 1 0 0	1·0
Care of health	.. 2 0 0	2·5
Miscellaneous	.. 4 0 0	5·0
Total	.. 85 0 0	100·0

URBAN AREAS.

It has already been mentioned that about five lakhs of persons in Dharwar district live in urban areas which consist of 29 towns. A town in the census is a place with a population of 5,000 and above. Municipalities having less than 5,000 population have also been included in the list of towns. Population is, however, not altogether a sufficient criterion to distinguish the urban from the rural. This can be seen from the fact that some places classed as towns have characteristics not different from villages. These characteristics are economic and are given by the livelihood classes. The village or the rural area is associated with a predominantly agricultural population and the urban with non-agricultural. In determining what constitutes the urban area, both the criteria, *viz*., population and composition of the livelihood classes should be applied. Viewed this way, not all towns listed in the census report would constitute an urban area. But as the total population of all such places in the district is only a small percentage of the total population of all the towns, we may take it that all these nearly five lakhs of persons of the district live in urban areas.

Apart from the composition of livelihood classes, there are other characteristics of the urban area which are common knowledge. The price increases that have occurred during the last 10 years in various articles of daily consumption including housing accommodation have not affected the urban and the rural areas to the same degree. Even after making allowances for a certain number of articles that are sold dearer in villages than in towns, it remains broadly true that the cost of living in a town is somewhat higher than that in a village, with but one important reservation. The development of quick transport in the countryside has in many places tended to iron out the differences in prices of a number of articles between the villages and the towns which are well connected with means of transport and between big towns and nearby villages. Mention may be made of articles like milk, milk products, vegetables produced in villages but sold with very small price differences in the towns nearby. But as one goes into the interior, the price differences of such articles become apparent and their effects on the standard of life of the population living in the urban and rural areas are pronounced. Particular reference may be made to housing accommodation. In most important towns, the number of houses has not in any way increased commensurate with the growth of

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population during the last decade. Rents have, as a result, increased considerably and there is overcrowding in many cases. By no means is the situation in the villages so acute as in the towns and this difference in costs of housing affects materially the standard of living of the people in urban areas. This is so especially in places like Hubli and Dharwar in which two cities half the urban population of the district lives. The increase in population of these two places is quite marked; it has increased from 47,992 in 1941 to 66,571 in 1951 for Dharwar and from 95,512 to 1,29,609 for Hubli during the same period. Reference may also be made to rationing. From the time it was introduced in this country, towns have been mostly under statutory rationing while the villages have not been. And such rationing as was instituted in the villages did not affect the majority of the rural population as the cultivators could keep their annual requirements of grains from their produce. Thus the rural population could consume cereals that were grown locally while the urban population could consume only what the Government supplied through rationing. The consumer's choice was more severely curtailed in the case of the urban population than in that of the rural. It is also generally admitted that the grain supplied through rationing was not always comparable in quality to the locally produced grains.

While the above remarks apply to towns in general, the detailed study of income and expenditure of families described below was confined to Dharwar city which is the headquarters of the district. This town is neither an industrial nor a commercial place like Hubli or Gadag, both of which are important commercial centres in the district. The growth of Dharwar as a town has been mainly a result of the location in it of many Government offices and various educational institutions. Such other economic activity of the town as is carried on, like commerce and non-agricultural production, seems to be the by-product of consumers' demand of a typically non-industrial urban centre. This is borne out by figures of livelihood classes for Dharwar in the 1951 census. Out of its total population of 66,571 about 10,000 persons depended for their livelihood on non-agricultural production, about the same number on commerce, about 4,000 on transport and about 10,000 on agriculture while the rest, that is to say about 31,000 persons or half the town population, depended on services and miscellaneous pursuits. The sample schedules of monthly income and expenditure of families for this town were collected for five classes of families. Four of them consisted of families of unskilled workers, skilled workers, clerical and professional classes and small traders respectively; the fifth, well-to-do class was drawn from miscellaneous occupations. Although this classification of families is not based on any one criterion, it broadly reflects the economic and social groups that compose the town population and a glimpse into the family budgets of these families reveals broadly the urban standard of living in general.

Unskilled Labour.

The class of unskilled labourers represents perhaps the lowest rung of occupational hierarchy. It includes various types of labour for which usually an urban centre offers opportunities of employment. Many of the schedules collected for this class of families could not specify any one kind of labour, but reported only "manual labour" as the means of livelihood (the words "manual labour" are a translation of *coolie kelasa* in the regional language). This may be

for the reason that there was not any kind of assured and continuous employment and it frequently changed during the year. For example, one might find during a year employment in the field in the agricultural season, in small establishments manufacturing consumers' goods, and at still other times in miscellaneous odd jobs. The schedules which indicated specified labour included work in the fields and manufacturing establishments, wood cutting, cart driving, house construction, *hamali* (carrying head-loads at the railway station, bazars or in shops) and domestic work.

As most of the members of such families seek work outside their homes, it is difficult to indicate any one figure around which their incomes vary, because a bigger family will have a larger income. The schedules showed such large variation as from Rs. 25 per month to Rs. 100, the higher income families invariably showing more earning members. Allowing for personal factors such as intelligence, health and industrious habits, for a family where only the husband and wife work, the income may be around Rs. 50 or Rs. 60, and where only one member works it may be around Rs. 30 or Rs. 40. It may keep one milch animal which adds to the family income.

Some property, agricultural land or a house, is not ruled out for some of these families. Income from this source, however, may be negligible. One family owned a house and had let one room for a rent of Rs. 2. An agricultural family which owned a piece of land showed from this source an income of Rs. 100 per year or Rs. 8 per month but in others it may be even less.

The size of these families is not generally large. Except in the few cases where there may be an old dependent parent or some other young distant relation, the families consist of husband, wife and two or three children.

The monthly expenditure of three types of families having incomes around Rs. 30, Rs. 60 and Rs. 100 per month is described below.

Of two families showing a monthly income of Rs. 30, one consisted of only husband and wife while the other had two children below twelve years besides husband and wife. The household equipment consisted of the barest minimum. Utensils were mostly earthen. Bedding in the bigger family consisted of some gunny bags, a woollen blanket and some chaddars made of old clothes. The other had woollen blankets as well as cotton blankets. Neither of these two had any ornaments but the smaller family had one new *sari* and two *khans* (bodice cloth) of *zari* border besides clothes of daily wear.

The budgets of these families, needless to say, were precariously balanced and perhaps the monthly expenditure quite often outstripped the earnings. The bigger family showed no house-rent and its expenditure on fuel was small because the bread earner was a wood cutter and collected wooden pieces for daily fuel. It spent per month Rs. 16 on grains, Rs. 2 on milk, Rs. 2 on oils, Rs. 2 on gul and sugar, Re. 1 on vegetables, Rs. 2 on tea, tobacco etc., Re. 1 on ready-made food, annas 8 on toilet etc., annas 5 for fuel oil. On clothing it spent on an average, Rs. 3 per month. The other family also showed no house rent. It spent Rs. 11 on grains, Rs. 1-14-0 on milk, Rs. 2-2-0

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on oils, Rs. 2-3-0 on sugar and gul, Re. 1 on vegetables, Rs. 10 on tea, tobacco etc., Rs. 2-5-0 on fuel, Rs. 2 on ready-made food, annas 8 on toilet and Rs. 2 on entertainment. It spent on an average Rs. 5 per month on clothing. The total expenditure in the latter case came to nearly Rs. 40, much above its monthly earnings. It may be remarked that the expenditure showed on tea and tobacco appears to be rather high and may be subject to variation. It is also likely that as monthly earnings fluctuate higher expenditure may at times be incurred. The head of the family here was a cart driver.

There are further agricultural landless labourers who do not find sufficient work on the fields to keep themselves fully engaged all the year round and who therefore take up unskilled work in urban areas whenever it is available. Several such families are found in Dharwar city itself. The following is an analysis of the budgets of two such families :—

The first family consisting of husband, wife and one child below 12, had an income of Rs. 50 per month. Of this the wife's contribution was Rs. 15 which she earned from selling milk of a buffalo owned by the family.

The household equipment here also was what was just necessary. Utensils were both of brass and earth. Bedding consisted of two woollen blankets, one chaddar, two cotton rugs of old clothes and three gunny bags. The family had some silver ornaments besides one gold ornament. It supplied its own milk and showed no house rent, and spent Rs. 23 on grains, Rs. 4 on oils, Rs. 3 on gul and sugar, Rs. 2 on vegetables, Rs. 5 on tea, tobacco, etc., Re. 1 on fuel (dung cakes were made at home), Rs. 2 on toilet, Rs. 2 on ready-made food, Re. 1 on entertainment. It spent on an average Rs. 6 on clothing per month.

The second family consisting of husband, wife and four children, one of whom was above 12, had a monthly income of Rs. 100. Three members of the family worked outside home. The family kept two buffaloes as milch animals.

The household equipment was adequate in respect of utensils and bedding. Utensils were more of brass than earthen. Bedding consisted of two woollen blankets, two cotton blankets, one chaddar, two cotton rugs of old clothes, one *gudar*, and some gunny bags. It had three gold ornaments and some costly clothes for women.

The family paid no house rent and showed no expenditure on milk. On other items, the expenditure was Rs. 23 on grains, Rs. 8 on oils, Rs. 2-13-0 on gul and sugar, Rs. 4 on vegetables, Rs. 8 on tea, tobacco, etc., Rs. 4 on fuel (in addition to cotton stalks collected from the field), Rs. 4 on toilet, Rs. 5 on ready-made food, and Rs. 5 on medicine. It spent on an average Rs. 10 per month on clothing. Thus the total expenditure shown in the schedule comes to about Rs. 74 only. It is, however, noted that some miscellaneous expenditure incurred by working members outside home is not recorded. Making allowance for it, it seems to be fairly certain that it can count upon some saving.

An important thing to be noted about all the families of unskilled labourers is that they do not spend anything on education and very little, if at all, on entertainment. No doubt, the standard of life of these families is at the subsistence level.

Skilled labour is represented by the numerous classes of artisans. The schedules collected for this class covered a wide variety of them—carpenters, cobblers, weavers, blacksmiths, goldsmiths, masons, washermen, potters, bamboo workers, a tailor, a barber, a driver, a cleaner.

The incomes of these classes also varied widely from Rs. 40 a month to Rs. 150 a month. The lowest income was shown by a potter, a smith and a washerman. The weavers' families also showed such a small income as Rs. 50 or 55 per month. That the weaver was badly off at the time because the trade was adversely affected was noted in the schedule. This may also be true of the potter. Others earning the small incomes may be special individual cases. Many other classes, however, showed income varying from Rs. 60 to Rs. 100 a month. The higher incomes ranging from Rs. 120 to Rs. 150 were earned by the families of a carpenter, a goldsmith and a cobbler. Some of these well-to-do artisans were owning shops showing that they had made capital investment in their respective trades. The earnings of skilled labour may, therefore, be put down at Rs. 2 to Rs. 4 a day.

Except in the families of the very low incomes, women did not seek work outside home. The size of the family of this class also presented a pattern not different from the class of unskilled labour. Husband, wife and 2 or 4 children was the normal case. There was on the one hand a family of only husband and wife and there was on the other a joint family of 4 adults and four children, but these were marginal cases. An old parent or some other relative appeared in some families. Analysis of expenditure of three families whose monthly income was Rs. 60, Rs. 100 and Rs. 120 respectively is given below.

The bread earning member of the family earning Rs. 60 a month was a mason and his dependants were his wife and two children below 12. Utensils were of all kinds, brass, copper and earthen. Food was cooked in earthen vessels but all other utensils were of metal. Bedding consisted of a woollen blanket, cotton blanket, cotton rugs and old clothes and two chaddars. It had no ornaments but only a new *sari* and *khan* as its valuable possessions. It showed no house rent and its expenditure on other items was Rs. 22 on grains, Rs. 3 on milk, Rs. 4 on oil and chillies, Rs. 3 on gul and sugar, Rs. 2 on vegetables, Rs. 4 on tea, tobacco etc., Rs. 4-10-0 on fuel, annas 15 on toilets, annas 8 on education, Rs. 4 on ready-made food, Rs. 2 on medicine and Rs. 2 on entertainment. On clothing it showed an average expenditure of Rs. 4 per month, rather a small amount.

The family earning Rs. 100 a month belonged to the cobbler's profession and consisted of three adults and two children, one above and one below 12. Although the family had many utensils of brass and copper it did not dispense with the earthen vessels. Besides these it showed some furniture—one chair and two benches. Bedding of this family was of superior kind. It consisted of two mattresses and two pillows, 4 woollen blankets, 3 cotton blankets and 5 chaddars. It had two gold ornaments, 3 *saris* and two *khans*.

The monthly expenditure was Rs. 22 on grains (nothing on milk, rather surprising), Rs. 5 on oils and spices, Rs. 5-10-0 on gul and sugar, Rs. 30 on vegetables, etc. (rather a higher sum), Rs. 2 on

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tea, tobacco, etc., Rs. 10-6-0 on fuel, Rs. 4 on house rent, Rs. 1-8-0 on toilet, Rs. 1-8-0 on education etc., Rs. 3 on ready-made goods. It spent no money on entertainment. On clothing the average monthly expenditure was Rs. 14.

The family earning Rs. 120 a month was a carpenter's. It consisted of husband, wife, two children (one below and one above 12), and husband's sister. The household equipment was here even more varied than that of the cobbler's family. Apart from many brass and copper utensils and earthen pots for storing grains, it had two pairs of china, two chairs and one coat. Bedding consisted of a mattress, one cotton blanket, one *jajum* (superior blanket), 3 cotton rugs of old clothes. Ornaments consisted of a necklace, earrings, nose-ring and some silver ornaments worn at the ankles. Costly clothes were a *sari*, two *khans*, and one woollen coat. It may be remarked that some woollen clothes like sweaters and jackets were kept for ordinary wear.

The monthly expenditure of the family was as follows: Rupees 28 on grains, Rs. 2 on milk etc., Rs. 5 on oils and spices, Re. 1 on gul and sugar, Rs. 19 on vegetables, Rs. 4-12-0 on tea, tobacco, etc., Rs. 3-6-0 on fuel (besides the quantity of wood pieces collected as by-products of his occupation), Rs. 2 on house-rent, Rs. 1-4-0 on toilet, Rs. 10 on ready-made food, Rs. 3 on medicine. No expenditure, however, was shown either on education or on entertainment. On clothing the average monthly expenditure was Rs. 19. The family, evidently was in a position to save some money.

The Small Traders.

Although traders as a whole can be easily grouped in a class, it is difficult to draw the line between big and small traders. Any such attempt must contain a large element of arbitrariness. The small traders here are those who earn a monthly income between Rs. 200 and Rs. 250 or below. This demarcation has been made with reference to the general level of incomes in the town on the strength of personal observation and no statistical data regarding distribution of incomes have been used to arrive at the figure of Rs. 200-250.

The variations of incomes below the upper limit, as the schedules collected show, was quite large. The petty grocer at the end of a street corner might earn only between Rs. 50 and Rs. 60 per month. And traders earning incomes at all possible levels up to Rs. 200-250 could be seen. This is only to be expected in an occupation like trading.

The traders in the schedules included those who dealt in grocery, cloth, stationery, oil, fuel, bidis, and the like. Some of the traders at the lower level of incomes showed that their womenfolk sought work outside homes. Many of the traders had some property, mostly real property in land or homes. At the higher levels of income the families tended to be larger showing dependent brothers or sisters or some other dependent relative.

Here, the expenditure of three families, each one earning a monthly income of Rs 60, Rs. 150 and Rs. 200 are given to show the expenditure pattern of the petty and also of the comparatively well-off traders :—

The family showing about Rs. 60 as its monthly income consisted of husband, wife and two children above 12. Although its main occupation was trading it was earning some money from money-lending carried on as a subsidiary business. It is possible that that

income might be often more than Rs. 60. The household equipment consisted of both brass and copper utensils and earthen vessels, and some china. Their number was enough for daily use. Bedding consisted of a mattress, four woollen blankets, one cotton blanket and six gunny bags. Ornaments were two necklaces and three rings. Costly clothes were two *saris* and six *khan* pieces and two *khans*.

The house was owned by the family and it had two rooms. Expenditure on other items was as follows : Rs. 21 on grains, Rs. 8 on milk etc., Rs. 10 on oil and spices, Rs. 5-8-0 on gul and sugar, Rs. 4 on vegetables, Rs. 5-2-0 on fuel, Rs. 1-6-0 on toilets, Rs. 4 on entertainment and Rs. 2 on education. On clothing it spent on an average Rs. 6 per month.

The head of the family with an income of Rs. 150 a month was a dealer in electrical goods. The members of the family included husband, wife and four children below 12. Besides several utensils of brass and copper and crockery, the house was furnished with a cot, a table, three chairs and a cupboard. It also possessed a bicycle and radio. Bedding consisted of three mattresses, two woollen blankets, two shawls, one rug, two cotton blankets, three *chaddars*. Gold ornaments were two neckwears, four braclets and silver images. Costly clothes included five *saris* and three frocks with *zari* border and four garments for children.

The family showed no house rent and the house consisted of three rooms. Other monthly expenditure was as follows : Rs. 23 on grains, Rs. 16 on milk etc., Rs. 10 on oils and spices etc., Rs. 3 on gul and sugar, Rs. 4 on vegetables, Rs. 15 on tea, Rs. 12 on fuel, Rs. 3 on toilets, Rs. 10 on entertainments, Rs. 5 on ready-made food, Rs. 5 on medicine and Re. 1 on charity and religion (although no amount was shown in the column for education in this particular schedule, it is certain that expenditure on this item figures for this class of families as seen in most of the schedules for this class). On clothing the average expenditure of the family was Rs. 10 per month. The total of the expenditure shows that the family is in a position to save some money.

The head of the family earning Rs. 200 a month was a dealer in cloth. His family was rather large consisting of four adults (two male and two female) and one child below 12. Household equipment consisted of brass and earthen vessels, a few pieces of crockery and three chairs. Bedding consisted of four mattresses, four woollen and four cotton blankets. Gold ornaments were three neckwears and rings. Costly clothes included two *pitambers*, three *khans* and two *dhotis* with *zari* border.

The monthly expenditure of the family was as follows : Rs. 40 on grains, Rs. 16 on milk etc., Rs. 12 on oils and spices, etc., Rs. 5 on gul and sugar, Rs. 25 on tea, tobacco etc., Rs. 18-8-0 on fuels, Rs. 30 on house rent, Rs. 2 on toilet, Rs. 2 on entertainment, Re. 1 on ready-made food, Rs. 5 on charity and religion and Rs. 4 on medicine. On clothing the average expenditure per month was Rs. 27.

The Clerical and the Professional class.

This class includes the lower and middle strata of salaried persons in Government or private offices and some professionals like doctors and lawyers whose income compares with that of the salaried persons in this class. The range of variation in incomes is from Rs. 100 to

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Rs. 250 per month. Possession of some property like land or houses is a more frequent occurrence for this class than for skilled labourers or even small traders. The size of the family is generally larger for this class than for the others just mentioned above. Cases of joint families occur not infrequently.

The household equipment of the families of this class is what may be described as adequate to give comfort. Usually brass utensils are several in number. Bedding consists of mattresses, cotton and woollen blankets, shawls and occasionally holdalls too. Some crockery and furniture and timepieces are common. Possession of a bicycle is often noticed. As valuable possessions, some gold ornaments and silk clothes, both for men and women, are common enough. And not infrequently possession of some silver utensils like plates, *attardani, gulabdani,* drinking vessels, is noticed.

The expenditure of five families belonging to this class, having monthly incomes of different amounts within the lowe t and highest is described below :—

The family showing a monthly income of Rs. 133 consisted of three adults and two children above 12. It had no real property. The actual expenditure for the month recorded was higher than the income by Rs. 10, i.e., the total expenditure was Rs. 143. Of this amount Rs. 32 were spent for grains, Rs. 14 for milk etc., Rs. 10 for oils, spices etc., Rs. 5 on gul and sugar, Rs. 5 on vegetables, Rs. 15 on tea, tobacco, Rs. 9 for fuel and fuel oil, Rs. 10 for house rent, Rs. 5 for toilet, Rs. 2 for entertainments, Re. 1 for education, Rs. 2 for ready-made food, annas 8 for religion and charity, Rs. 8 on medicine. On clothing and personal effects, an average of Rs. 24-8-0 were spent per month.

The second family showing a monthly salary of Rs. 129 had an income of Rs. 500 a year or Rs. 40 a month from agricultural property. The family consi ted of three adults and four children of whom two were above and two were below 12 years. The expenditure for the month recorded was Rs. 137-8-0. Of this amount Rs. 35 were spent for grains, Rs. 20 for milk and milk products, Rs. 5 for oils and spices, Rs. 10 for gul and sugar, Rs. 2-8-0 for vegetables, Rs. 5 for toilet, Re. 1 for entertainment, Rs. 8 for education, Rs. 2 for ready-made food, Re. 1 for religion and charity, Rs. 10 for medicine. On clothing and personal effects Rs. 38 were spent per month on the average.

The third family which showed a monthly income of Rs. 140 a month consisted of one adult and four children two of which were above 12 and two were below. It had no real property. The expenditure for the month recorded was Rs. 158-13-0. Of this amount Rs. 35 were spent for grain, Rs. 20 for milk and milk products, Rs. 10 for oil and spices, Rs. 8 on sugar and gul, Rs. 5 for vegetables, Rs. 15 for tea, tobacco, etc., Rs. 12-5-0 for fuel and fuel oil, Rs. 10 for house rent, Rs. 5 for toilet, Re. 1 for entertainment, Rs. 20 for education and Rs. 4 on medicine. On clothing and personal effects, it spent on an average of Rs. 13-8-0 per month.

The fourth family which showed a monthly income of Rs. 150 a month consisted of three adults, and three children of whom two were below one and one was above 12. The family had no property. Its expenditure for the month recorded was Rs. 145. Of

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this Rs. 30 were spent for grains, Rs. 10 for milk, Rs. 10 for oils and spices, Rs. 10 for gul and sugar, Rs. 5 for vegetables, Rs. 15 for tea, tobacco, etc., Rs. 13 for fuel and fuel oil, Rs. 2 for toilet, Rs. 2 for entertainment, Rs. 2 for education, Rs. 5 for ready-made food, Re. 1 for religion and charity, Rs. 4 for medicine. On clothing and personal effects an average of Rs. 36 was spent per month. As the house was owned by the family, no house rent was paid.

The fifth family had an income of Rs. 500 per year or Rs. 40 per month from agricultural land besides Rs. 212 from salary, and consisted of three adults and two children below 12. The expenditure for the month recorded was Rs. 209. Of this Rs. 40 were spent for grains, Rs. 30 for milk, Rs. 10 for oil and spices, Rs. 25 for sugar and gur, Rs. 8 for vegetables, Rs. 10 for tea, tobacco, etc., Rs. 29-8-0 for fuel and fuel oil, Rs. 15 for house-rent, Rs. 8 for toilet, Rs. 5 for entertainment, Re. 1 for education, Rs. 5 for ready-made food, annas 8 for charity and religion, Re. 1 for medicine. On clothing and personal effects, the family spent on an average Rs. 21 per month.

The Well-to-do and the Rich.

The well-to-do and the rich class is composed of persons in business and professions and high salaried officials. No upper limit can, of course, be fixed for persons of this class, but a lower limit of Rs. 800 at least a month may be assumed. Except where the size of the family is very large, families earning around even this lower limit lead a comfortable life and are able to save enough for the exigencies of life. As incomes increase, it is not so much the expenditure on articles of daily consumption that increases appreciably, but it is the expenditure on luxury articles of display or expenditure incurred in the acquisition of real property like houses. The well-to-do and the rich classes can be easily distinguished firstly from the type of houses they live in and the household equipment, and secondly from their usually higher expenditure on certain items of daily consumption. The household equipment generally includes costly furniture and china, radios or gramophones, costly clothes and ornaments. Articles of daily consumption on which higher amounts are spent are generally milk, vegetables, education and entertainment. Employment of a full-time servant for domestic work is another feature which distinguishes the well-to-do and the rich from other families. What generally distinguishes the richer classes from the well-to-do is expenditure on more costly comforts like motor cars and spacious houses and more costly luxuries which have considerable ostentation value.

An interesting feature that was revealed from these schedules of the well-to-do and rich class was the small amount of money spent on entertainment. It was generally between Rs. 5 to Rs. 10 per month. In no case did it exceed Rs. 25. It may be noted, however, that the schedules did not show periodical expenditures incurred by the families and in many cases such expenditure accounts for substantial sums. Travel, marriages and other ceremonials are some of the items where expenditure is subject to wide variations.

The following shows the expenditure pattern of a salaried person whose monthly income was Rs. 360. The family was composed of husband, wife and two children below 12. It spent per month

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Rs. 25 on food grains (staples, pulses, etc.), Rs. 60 on milk and milk products, Rs. 10 on oil and spices, Rs. 10 on vegetables, Rs. 17 on tea, etc., Rs. 26 on fuel (including Rs. 10 on electricity), Rs. 30 on house rent, Rs. 8 on toilets, Rs. 12 on education, Rs. 10 on ready-made food, Rs. 5 on entertainment, Rs. 5 on charity and religion, Rs. 10 on medicine, and Rs. 23 on servant (the last item appearing in the budget of only the well-to-do and the rich). The total of this expenditure left a good margin for saving.

The expenditure of the rich families does not materially increase on items listed in the schedules as compared to that of the well-to-do except on an item here or there. The variation is likely to be observed on periodical expenditure and on household equipment.

The urban area thus presents a picture of all the socially significant sections of the population—from the unskilled labourer who forms the lowest rung of society to the well-to-do and the very rich. Though it would be too hazardous to generalise on the basis of this scanty data, a general trend can be indicated. Wherever there has been the question of spending a little more to gain some comforts suited for a particular standard, or of foregoing some comforts to save a little more, the trend to-day is to prefer the former to the latter. This has been more pronounced in the urban areas. It may be added that with the provision of increasing facilities in a Welfare State for such essentials of life as education, sanitation, medical help and housing, even people of low income groups may be expected to have a slightly better standard of living than what may be warranted merely in the context of their meagre earnings.

CHAPTER 12—ECONOMIC PROSPECTS.

Economic Prospects.

CONDITIONING FACTORS.

ALTHOUGH NATURAL RESOURCES AND HUMAN EFFORTS ultimately condition economic development in any region, the course as well as the pace of economic events of an area like a district are influenced to a considerable degree by external factors. On the one hand, development of transport facilities and communications has reduced a district to an integral part of a market which is as big as the country itself and the allocation of resources may be governed by forces of supply and demand originating in any part of the country. On the other hand, as a result of economic planning which has now been accepted by most Governments as a principle to be put into effect, a district which may have remained backward or under-developed for certain reasons may be transformed into a granary or a centre of industrial activity by the location of factories and the resultant urbanisation. Adequate capital in which many a district is generally deficient may be supplied by organised agencies outside. Although such factors cannot be easily foreseen, the economic prospects of a district must be considered in the context of economic conditions of the country.

AGRARIAN REFORMS.

Dharwar district, although predominantly agricultural like most other districts, is well advanced in commerce and can probably claim a higher degree of industrialisation than some of its neighbouring districts. Greater progress may be recorded both in industry and trade in future also, leading to greater economic prosperity on the whole. However, an appreciable increase in the incomes of a majority of the people will depend on what improvements are possible in the field of agriculture and on what course it will take. Several agrarian reforms have been introduced by the State Government, the effects of which will be seen in due course of time. These measures are largely intended to suitably alter the existing institutional framework which imposes several handicaps on the human agency. The removal of these handicaps will enable the latter to put in the maximum effort; but even this effort can bear fruit only if certain other conditions are satisfied. These other conditions are really very important.

Extension of Agriculture and Intensive Cultivation.

Agricultural production can increase either by extension of land under cultivation, or by intensive cultivation of the existing land which is possible if water supply is assured and the technique of cultivation is improved. On the first count, the district does not hold much promise. Already as much as 81 per cent. of the land is under cultivation and any substantial addition to it does not seem possible. Better and intensive cultivation of land already under

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the plough also does not hold promise of a rapid progress. Because the most essential need for that purpose is adequate and assured supply of water and better seeds, manure and implements. Supply of water is, however, dependent on natural advantages and the district's resources in this respect are not ample. No good rivers flow through this region and irrigation by canals is not much of a possibility. The other sources are wells and tanks. So far, supplies of water from these sources have not been extensively available and even where they are available they have been confined to the western portions of the district where tanks and not wells supply water. The eastern plains of the district, with their rich soil, have always been liable to famines. In these areas irrigation facilities have been scanty. No doubt more wells can be sunk and larger supplies of subterranean water may be successfully tapped, but it does not seem possible that the total quantities thus made available will adequately meet all the demand.

Cotton and Groundnut.

Although food crops occupy a larger area than non-food crops, it is the latter kind of crops like cotton, groundnut and chillies which have mostly contributed to the agricultural prosperity of the district. The district sends extensive supplies of chillies over a large part of the country including areas in North India. Its cotton and groundnut have also found a ready market. In future it will be the demand for cotton and groundnut which will be increasing more than that for food crops, at any rate after the food situation becomes easier. Both cotton and groundnut are important industrial raw materials and the country is deficient in the supply of raw cotton of superior quality. The industrial demand for groundnut for consumption within the country will also increase once the process of industrialisation gets momentum. The district may, in course of time, be expected to grow superior quality of cotton which is now being imported from abroad. It is, therefore, possible that more and more of land will be brought under these crops in future.

Scope for Mechanisation.

Commerce, as has been seen in the previous chapters, is largely governed by the three cash crops of the district. The volume and direction of trade as far as these commodities are concerned will depend upon their increased production. This can be brought about by extension of land under these crops rather than by improved cultivation. Whether land actually will be brought under these crops will largely depend upon external circumstances. A slump in the cotton textile industry of Bombay or Ahmedabad may actually discourage production of cotton with the consequent decline in the district's exports in the immediate future. The industrial products of the district, with the exception of certain handloom products, are meant largely for consumption within the district. Even if they are exported at present to some extent to neighbouring districts, the quantity of that export has not been considerable so far. Handloom products, both cotton and woollen, have, however, enjoyed a wide market in the past, especially during war time and after when there was an acute shortage of cloth in the country. But the position has changed of late, and it is no longer certain that the handloom industry will sustain its markets in competition with mill products. That it cannot do so has been evidenced by the fact of the reservation to it of certain kinds of

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products in accordance with a policy recently adopted by Government. The district's trade in cloth, therefore, cannot be expected to increase in a substantial measure unless the industry is mechanised. There are certain industrial products like metal wares and iron and steel goods which are exported to neighbouring districts at present in small quantities. The exports of these will increase if the industries manufacturing them are mechanised and expanded, which seems fairly likely.

NEW INDUSTRIES.

Both agricultural and commercial prosperity will be assured if certain new industries are established in the district and some of the existing ones are adequately mechanised. The prospects in this respect seem to be quite good. The district has raw materials on which it can base its industries, it can raise capital from its merchant community and can avail itself of cheap electric power. A certain degree of industrialisation has already been achieved; it is at present concentrated in the two cities of Hubli and Gadag. Further development of these places as industrial centres is more a matter of accentuating the process that has already started than starting it afresh.

Unless a depression affects the cotton textile industry of the country in the near future, establishment of new spinning mills and the mechanisation of weaving establishments in this district do not appear improbable. The present spinning units are obviously insufficient to meet the requirements of yarn by the handloom industry of the district. The establishment of additional spinning units will be profitable. What is, however, doubtful is whether the handloom industry will be able to maintain the level of production reached in the past years in view of the difficulties in marketing its production in competition with mill products that are both less costly and superior in finish. The emphasis laid in the Second Five Year Plan on Small-Scale and Village Industries is, however, calculated to give a sufficient impetus for the sale of handloom products of Dharwar. The conversion of handloom centres into centres of powerlooms may provide another solution to the problem of sales. What seems to have hindered such a process of conversion in the past was not merely lack of adequate capital and enterprise but also lack of cheap power. The non-availability of cheap power seems also to be the reason for the present units remaining without any addition being made to them during the last decade. The availability of power from the Jog project throws open possibilities of establishing small powerloom factories which will be provided with yarn by the spinning units. As a result of such a process the cost of manufacture could probably be reduced and a variety in design and pattern could be introduced in the products to compete successfully with mill products.

Vegetable Ghee and Soap.

Groundnut is another raw material on which some industries may be built up. At present only a small fraction of the district's production is crushed in a few oil mills. Groundnut has several industrial uses, two of which at least command a ready market. Hydrogenation of the oil for consumption as vegetable ghee and soap manufacture are two lines of production which may be exploited with profit. The marketing of these products may not present serious difficulties as the local market may absorb local production.

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Economic Prospects.

NEW INDUSTRIES.

Engineering Industry.

Another industry which holds promise of expansion is the general engineering industry. There are certain factories in Hubli which produce several kinds of consumer and capital goods. Not only spare parts of oil mills and rice mills and agricultural implements but even complete machinery for rice mills and oil mills are also now being produced. If adequate capital is invested, the industry will be able to produce several other consumers' goods like office equipment and furniture and also capital goods. There is a potential market for this industry in that the establishment of new industries in the district will itself create demand. The railway workshop which may expand in course of time may be able to meet many of its requirements from the local industry.

Copper and Brass ware.

At the present time, copper and brass wares are manufactured solely by hand. All machine-made products are imported. Mechanisation of such establishments should prove of profit to the industry and the people. Even in its present state, the industry is able to market its goods outside the district to some extent. If machinery were to be introduced the whole of the local market may be captured by the local industry.

The above-mentioned industries are the more important ones. There may be several other lines of production which local enterprise may take on with profit. Certain attempts have been made already, and though progress has not been made in these lines so far, progress in future may not be ruled out. Mention may be made in this context of the manufacturing units of plywood, tea chests and fertilizers. With the necessary help from the State Government many such lines of production may prove to be profitable.

Construction of Railway.

The external trade of this district has been carried on by land routes. Several of its products directly go to, and many raw materials and consumer goods are imported from, Bombay. The cost involved in the transport of goods by land can be reduced if they can be sent by sea. Goods can be sent by sea through a port on the coast of the adjoining district of North Kanara. But the transport of goods to the port is not possible at present for want of railway link. If the project of such a railway materialises, Dharwar district will secure an additional advantage in securing its raw materials as well as marketing its products.

The Jog electric power, which has been recently made available to the district, may be said to mark another significant step towards increasing the tempo of industrialisation. Taking an overall picture, therefore, one can say without hesitation that the district holds out good promise of further economic progress.

PART V—PUBLIC ADMINISTRATION.

CHAPTER 13—ADMINISTRATIVE STRUCTURE.

CHAPTER 13.

Administrative Structure.

INTRODUCTION.

INTRODUCTION.

PUBLIC ADMINISTRATION IN THE STATE in the last century consisted mostly in providing security of person and property and raising the revenue necessary for the purpose. In other words, Police, Jails and Judiciary representing security, and Land Revenue, Excise, Registration and Stamps representing revenue formed the most important departments of the State. The Public Works Department was the only other branch of sufficient importance, but its activities of construction and maintenance were, apart from roads and irrigation works, confined to buildings required for the departments of Government. With the spread of Western education and the growth of political consciousness in the country, and as a result of the gradual association of a few Indians with some aspects of the work of government the demand arose for the expansion of governmental activities into what were called "nation-building" departments, namely Education, Health, Agriculture, Co-operation, etc. In the twenties and thirties of this century, after the introduction of the Montagu-Chelmsford Reforms a greater emphasis came to be laid on the development of these departments. When, as a result of the Government of India Act of 1935, complete popularization of the Provincial Government took place in 1937, the new Government attempted not only to expand the "nation-building" departments but also to take steps in the direction of creating what has now come to be generally described as a welfare State. After the close of World War II and the attainment of independence by India in 1947, an all-out effort is being made to achieve a welfare State as rapidly as possible and to build up a socially directed economy. The present activities of the State, therefore, require a much more elaborate system than what was felt to be necessary during the nineteenth century.

In the descriptions that follow in this chapter and in chapters 14-18, the departments of the State operating in the Dharwar district have been grouped into six categories, composed as follows :—

Chapter 13—Administrative Structure.—Land Revenue and General Administration* and Local Self-Government.

* This is composed of the Collector and his subordinate officers.

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Chapter 14—Justice and Peace.—Judiciary, Police, Jails, and Juveniles and Beggars.

Chapter 15—Revenue and Finance.—Land Records, Sales Tax, Registration, Stamps, and Motor Vehicles.

Chapter 16—Developmental Departments.—Agriculture, Veterinary, Forests, Co-operation, Industrial Co-operatives and Village Industries, Industries, Public Works, and Road Transport.

Chapter 17—Welfare Departments.—Education, Technical and Industrial Training, Medical, Public Health, Labour, Prohibition and Excise, Backward Classes, the Charity Commissioner and Community Projects and National Extension Service.

Chapter 18—Miscellaneous Departments.—Town Planning and Valuation, Publicity, and Administration of Managed Estates.

LAND REVENUE AND GENERAL ADMINISTRATION.

LAND REVENUE AND GENERAL ADMINISTRATION.

THE DHARWAR DISTRICT formerly consisted of only three prants or sub-divisions composed of 11 talukas and 2 petas or mahals. On 1st August 1949, there were merged in it the whole of the former Savanur State and a large number of towns and villages from the former States of Sangli, Jamkhandi, Miraj Senior, Miraj Junior, and Ramdurg. At the same time, three villages belonging to the district were transferred to the Ramdurg taluka of the Belgaum district. Later, in 1950 four island villages of the district were exchanged for nine such villages in Hyderabad State. The district was then reconstituted into four prants or sub-divisions comprising 12 talukas and 4 petas or mahals. The Dharwar Prant lost the old taluka of Bankapur (renamed Shiggaon) to the newly created Savanur Prant, but gained the taluka of Navalgund from the Gadag Prant. The Haveri Prant had added to it a newly created peta, Byadgi by name, but lost the taluka of Hangal to the Savanur Prant. The taluka of Kod in this prant was renamed Hirekerur; the taluka of Karajgi had even earlier been renamed Haveri. The Gadag prant was reduced by the transfer of the taluka of Navalgund to the Dharwar Prant. The Savanur Prant, the new prant created, was formed of the talukas of Bankapur (now Shiggaon), Hangal and Shirhatti (newly created) and Kundgol Mahal (also newly created).

A rearrangement of the boundaries of various talukas was also effected in 1949 and 1950. The district now covers an area of 5,305·1 sq. miles and, according to the census of 1951, has a population of 15,75,386. The administrative divisions stand now as shown below :—

	Area in sq. miles.	Population (1951 census).
(1) *Dharwar Sub-Division* :		
(i) Dharwar Taluka ..	430·4	1,61,020
(ii) Kalghatgi Taluka ..	259·0	50,860
(iii) Hubli Taluka ..	290·6	1,95,532
(iv) Navalgund Taluka ..	417;9	75,237

		Area in sq. miles.	Population (1951 census).
(2) *Haveri Sub-Division* :			
(i) Ranebennur Taluka	..	361·3	1,20,813
(ii) Haveri Taluka	..	401·4	1,24,198
(iii) Hirekerur Taluka	..	310·0	96,568
(iv) Byadgi Mahal	..	167·7	58,853
(3) *Gadag Sub-Division* :			
(i) Gadag Taluka	..	412·7	1,44,260
(ii) Ron Taluka	..	476·3	1,27,874
(iii) Mundargi Mahal	..	336·4	48,963
(iv) Nargund Mahal	..	176·2	33,313
(4) *Savanur Sub-Division* :			
(i) Shiggaon Taluka	..	344·3	98,004
(ii) Hangal Taluka	..	298·7	89,627
(iii) Shirhatti Taluka	..	366·8	81,447
(iv) Kundgol Mahal	..	234·8	68,817
Total	..	5,284·5*	15,75,386

CHAPTER 13.

Administrative Structure.

LAND REVENUE AND GENERAL ADMINISTRATION.

Collector.

The Collector is the pivot on which the district administration turns. Not only is he at the head of the Revenue Department in the district, but, in so far as the needs and exigencies of the district administration are concerned, he is expected to supervise the working of the officers of other departments.

(i) *Revenue*.—The Collector is the custodian of Government property in land (including trees and water) wherever situated, and at the same time the guardian of the interests of members of the public in land in so far as the interests of Government in land have been conceded to them. All land, wherever situated, whether applied to agricultural or other purposes, is liable to payment of land revenue, except in so far as it may be expressly exempted by a special contract (*vide* section 45, Land Revenue Code). Such land revenue is of three kinds: (i) agricultural assessment, and (ii) non-agricultural assessment, and (iii) miscellaneous. The Collector's duties are in respect of (1) fixation, (2) collection, and (3) accounting of all such land revenue. The assessment is fixed on each piece of land roughly in proportion to its productivity. This assessment is revised every thirty years taluka by taluka. A revision survey and settlement is carried out by the Land Records Department before a revision is made, and the Collector is expected to

*The area figure of the district of Dharwar as supplied by the Surveyor General of India to the Census authorities is 5,305·1 sq. miles. The area figures given by the Census authorities, which are reproduced in this table, were obtained by the Census authorities from the District Inspector of Land Records or from local records.

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Collector.

review the settlement reports with great care. The assessment is usually guaranteed against increase for a period of thirty years. Government, however, grant suspensions and remissions in bad seasons as a matter of grace and the determination of the amount of these suspensions and remissions is in the hands of the Collector. As regards non-agricultural assessment, section 48 of the Code provides for alteration of the agricultural assessment when agriculturally assessed land is used for a non-agricultural purpose. In the same way, unassessed land used for a non-agricultural purpose is assessed to non-agricultural rates. All this has to be done by the Collector according to the provisions of the rules under the Land Revenue Code. Miscellaneous land revenue also has to be fixed by the Collector according to the circumstances of each case, when Government land is temporarily leased. It is also realised by the sale of earth, stones, usufruct of trees etc. in Government land.

The collection of land revenue rests with the Collector, who has to see that the revenue due is recovered punctually and with the minimum of coercion and that the collections are properly credited and accounted for.

Statistics of Land Revenue Collections.—The following are statistics relating to land revenue collections in Dharwar district for the year 1953-54 :—

NUMBER OF VILLAGES :		
Khalsa	1,438	
Inam	182	
		Rs.
GROSS FIXED REVENUE, INCLUDING NON-AGRICULTURAL ASSESSMENT AND ALL OTHER DUES		43,66,004
Deduct—		
	Rs.	
Assessment assigned for special and public purposes, including Forest ..	12,213	
Net alienation of total inams ..	5,81,668	
Assessment of cultivable land :		
Unoccupied	29,528	
Free or specially reduced	9,818	
Remaining fixed revenue for collection—		
Agricultural :		
Government occupied land including specially reduced ..	31,65,546	
Alienated lands	5,24,860	
Building and other non-agricultural assessment	42,371	
FLUCTUATING MISCELLANEOUS REVENUE.		3,76,328
LOCAL FUND		7,12,174

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Collector.

	Rs.	a.	p.
Demand	58,22,498	14	8
Remissions	2,12,527	3	5
Suspensions	6,457	15	11
Collections	47,73,188	11	4
Unauthorized balance	10,325	0	0

The Collector is also responsible for the collection of fees and taxes under various other Acts, such as the Bombay Irrigation Act (VII of 1879), the Indian Stamp Act (II of 1899), the Indian Court-fees Act (VII of 1870), the Bombay Tolls on Roads and Bridges Act (III of 1875), the Bombay Entertainments Duty Act (I of 1923), and the Bombay Prohibition Act (XXV of 1949). There are also other revenue Acts which contain a provision that dues under them are recoverable as arrears of land revenue, and the Collector and his establishment have to undertake the recovery of such dues when necessary.

In regard to the administration of the Forest Act, the ultimate responsibility for the administration of the Forest department, so far as his district is concerned, lies with the Collector, and the Divisional Forest Officer is his assistant for the purpose of that administration, except in matters relating to the technique of forestry.

As regards the Prohibition Act, the Collector has to issue personal permits to liquor and drug addicts and recover the assessment fees from shops permitted to sell liquor and drugs. The Collector of Dharwar is the Chairman of the Prohibition Committee of the district. In fact, he is the agency through which the Director of Excise and Prohibition arranges to have the policy of the department carried out.

The administration of the Bombay Tenancy and Agricultural Lands Act (LXVII of 1948) in its proper spirit rests with the Collector. He is also an appellate authority to hear appeals under the various sections of the Act.

(ii) *Inams*.—As a legacy of former Governments, alienations of land revenue have taken place in regard to large areas of land in the district. There are also cash allowances settled under various Acts. It is the duty of the Collector to see that the conditions under which these are continuable are observed and they are continued only to persons entitled to hold them. Recently, however, the State Government have inaugurated a policy of abolishing these alienations, and within a few years almost all lands in the district are expected to be assessed to full land revenue. With effect from 1st May 1951, all Kulkarni watans along with the right of service were abolished by the Bombay Paragana and Kulkarni Watans Abolition Act (LX of 1950). By the Bombay Personal Inams Abolition Act (XLII of 1953), which came into effect on 20th June 1953, all personal inams are extinguished in the case of personal inams consisting of exemption from the payment of land revenue only, either wholly or in part, if the amount of such exemption is or exceeds Rs. 5,000, with effect from the 1st day of August 1953, and in all other cases, with effect from the 1st day of August 1955.

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(iii) *Public Utility*.—The Agriculturists' Loans Act (XII of 1884), and the Land Improvement Loans Act (XIX of 1883) regulate the grant of loans to agriculturists at cheap rates for financing their operations. The Collector has to estimate the needs of his district in accordance with the policy of Government for the time being and, in the event of a bad season, to make further demands for as much money as can be usefully loaned for the purpose of tiding over the scarcity. He has to take necessary steps for the most advantageous distribution of the amount placed at his disposal and to see that the advances so made are recovered at the proper time.

The Collector of Dharwar is the Court of Wards for the estates taken over under the Bombay Court of Wards Act (I of 1905). He has appointed a "Manager" to superintend these estates.

(iv) *Accounts*.—The Collector is in charge of the treasury and is personally responsible to Government for its general administration, the due accounting of all moneys received and disbursed, the correctness of the treasury returns and the safe custody of the valuables which it contains. In matters of accounts and audit, the Collector (with the Treasury Officer under him) is responsible to the Accountant General, whose instructions he has to obey. He does not, however, take part in the daily routine of treasury business. For that work his delegate and representative is the Treasury Officer.

(v) *Quasi-judicial functions in revenue matters*.—Among the quasi-judicial functions of the Collector on the revenue side, apart from hearing appeals from the decisions of the Prant Officer under the Land Revenue Code and various other Acts, may be mentioned: (i) The revisional powers exercised under section 23 of the Bombay Mamlatdars' Courts Act (II of 1906) in respect of Mamlatdars' orders under the Act. (This power is delegated to an Assistant or Deputy Collector). (ii) Appellate powers under sections 53 and 67 of the Bombay Irrigation Act (VII of 1879). (iii) The work which the Collector does in connection with the execution of civil courts' decrees. (iv) Proceedings and awards under section 11 of the Land Acquisition Act (1 of 1894).

(vi) *Local Self-Government*.—In all cases in which the power of passing orders in matters affecting local bodies rests with the Director of Local Authorities or the State Government, either the proposals are made by the Collector or they are received by the Director of Local Authorities with the Collector's remarks. The Collector is entrusted with holding the triennial elections and bye-elections of the local bodies including panchayats. The various Acts governing local bodies give authority to the Collector as the chief representative of Government to supervise the action of local bodies and to give advice.

(vii) *Officers of other Departments*.—The Officers of other departments stationed at the district headquarters can be divided into two groups: (A)—(1) the District Judge, (2) the District Superintendent of Police, (3) the Divisional Forest Officer, (4) the Executive Engineer, and (5) the Civil Surgeon. (B)—(1) The District Inspector of Prohibition, (2) the Administrative Officer, District School Board, (3) the District Agricultural Officer, and (4) the Inspector of Sanitation and Vaccination.

(A)—(1) The District Judge has a separate and independent sphere of work, and as Sessions Judge he exercises appellate powers over the decisions of all judicial magistrates in the district. The Bombay Separation of Judicial and Executive Functions Act (XXIII of 1951) was enacted to meet a longstanding and wide-spread public desire for the separation of judicial functions from executive officers. It has separated the magistracy into "judicial magistrates", who are subordinates of the Sessions Judge, and "executive magistrates" who are subordinates of the District Magistrates. It has withdrawn from the executive magistrates practically all powers of trial of criminal cases, and only in certain cases the Sessions Judge has to hear appeals from the decisions of executive magistrates. Before the enactment of this legislation, the Sessions Judge used to exercise appellate powers over the decisions, in criminal cases, of the District Magistrate and other First Class Magistrates.

(2) The District Superintendent of Police and the Police force of the district are under the control of the District Magistrate in so far as their functions regarding the maintenance of law and order are concerned. As regards discipline, training and other administrative matters they are under the control of the Range Deputy Inspector-General of Police.

(3) The Divisional Forest Officer is regarded as the Collector's assistant in regard to forest administration.

(4) The Executive Engineer stands a little apart. Since his work is technical, he is not directly subordinate to the Collector though in a sense he plays a part subsidiary to the general administration of the district, of which the Collector is the head, and he is expected to help the Collector whenever required to do so. The Collector can ask him to investigate the utility of minor irrigation works likely to be agriculturally useful in the district. According to section 11 of the Famine Relief Code, the Executive Engineer arranges, in consultation with the Collector, for the inclusion, in the programme of expansion of public works, of the plans for special and current repairs to roads and other useful work suitable as scarcity works. The programme of famine relief works is also prepared quinquennially by the Executive Engineer in consultation with the Collector. When the time for actual opening of any work comes, the Collector can requisition the services of the Executive Engineer for making immediate arrangements for procuring the necessary establishment, tools, plant, building materials, etc. (Famine Relief Code, section 81).

(5) The Civil Surgeon has also a separate and independent sphere of his own, but must place his professional and technical advice and assistance at the disposal of the general district administration whenever required.

(B)—The officers in this group are all of subordinate status. Their services in their particular sphere can be requisitioned by the Collector, either directly in case of necessity, if the matter is urgent, or through their official superiors. The District Inspector of Prohibition and Excise is subordinate to the Collector except in technical matters.

The following are some of the other officers of the district who have more or less intimate contact with the Collector in matters

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relating to their departments and have to carry out his general instructions :—

(1) The District Industrial Officer, (2) the Assistant Director of Backward Class Welfare, (3) the Medical Officers of Health, Dharwar and Haveri Divisions, (4) the Assistant Registrar of Co-operative Societies, (5) the Compost Development Officer (through the District Development Board), (6) the Divisional Veterinary Officer, (7) the District Inspector of Land Records, (8) the District Officer, Industrial Co-operatives and Village Industries, (9) the District Co-operative Officer, and (10) the Assistant Marketing Inspector.

(viii) *As District Magistrate*.—The Collector's duties as District Magistrate are mostly executive. He is at the head of all other executive magistrates in the district. As District Magistrate, besides the ordinary powers of a Sub-Divisional Magistrate, he has the following powers among others :—

(1) power to hear appeals from orders requiring security for keeping the peace or good behaviour (section 406, Criminal Procedure Code) ;

(2) power to call for records from any subordinate executive magistrate (section 435) ;

(3) power to issue commission for examination of witnesses (sections 503 and 506) ; and

(4) power to hear appeals from or revise orders passed by subordinate executive magistrates under section 514—procedure on forfeiture of bond (section 515).

When authorised by the State Government, the District Magistrate may invest any magistrate subordinate to him with :—

(1) power to make orders prohibiting repetitions of nuisance (section 143) ;

(2) power to make orders calculated to prevent apprehended danger to public peace (section 144) ; and

(3) power to hold inquests (section 174).

The District Magistrate, Dharwar, is Chairman of the Board of Visitors of the Borstal School, Dharwar. The executive management of the sub-jails in the district is subject to his orders.

Besides being in control of the police in the district, the District Magistrate has extensive powers under the Criminal Procedure Code, the Bombay Police Act (XXII of 1951) and other Acts for the maintenance of law and order. It is his duty to examine the records of police stations and outposts, in order that he may gain an insight into the state of crime in the limits of the police station and satisfy himself that cases are being promptly disposed of.

In his executive capacity, the District Magistrate is concerned with the issue of licences and permits under the Arms Act (II of 1878), the Petroleum Act (VIII of 1899), the Explosives Act (IV of 1884), and the Poisons Act (I of 1904). He has also to supervise the general administration of these Acts, to inspect factories and magazines, and to perform various other supervisional functions.

(ix) *As District Registrar.*—As District Registrar the Collector controls the administration of the Registration Department within his district.

(x) *Sanitation and Public Health.*—The duties of the Collector in the matter of sanitation are: (*a*) to see that ordinary and special sanitary measures are initiated in cases of outbreaks of epidemic diseases; (*b*) to watch and stimulate the efficiency of the daily sanitary administration of municipalities and other sanitary authorities; and (*c*) to advise and encourage local bodies to improve the permanent sanitary condition of the areas under them so far as the funds at their disposal will allow. He can freely requisition the advice and technical assistance of the Medical Officers of Health, Dharwar and Haveri Divisions, and the Assistant Director of Public Health, Southern Registration District, in this regard.

(xi) *District Development Board.*—Prior to 1952, there was a District Rural Development Board. The District or Divisional Officers of various departments concerned with rural development, Members of the State Legislature and other representatives of rural areas constituted the District Rural Development Board. It functioned from 1939 to 23rd October 1952. The Collector was the *ex-officio* Chairman.

With a view to co-ordinating the activities of the various non-statutory boards and committees in the district, the former District Rural Development Board was reconstituted in October 1952 as District Development Board, by amalgamating all existing non-statutory boards and committees with it. The constitution of the District Development Board is as below:—

(*a*) There are 52 members on the Board—

(i) 15 District or Divisional Officers.

(ii) 12 Members of the Legislative Assembly.

(iii) 2 Members of the Legislative Council.

(iv) 1 Member of Parliament.

(v) 1 President, District Local Board.

(vi) 1 Chairman, Karnatak Central Co-operative Bank.

(vii) 2 Representatives of the Co-operative Department.

(viii) 18 other non-officials.

(*b*) The Collector is the *ex-officio* Chairman of the District Development Board.

(*c*) The Vice-Chairman of the District Development Board is the Chairman of all the sub-committees except the District Anti-Corruption and District Police Advisory Sub-Committees, of which the Collector is the Chairman.

(*d*) A Secretary of senior Mamlatdar's rank has been appointed and he is assisted by a small staff for carrying out the administration of the Board.

(*e*) The below-mentioned thirteen Sub-Committees are functioning under the District Development Board:—

SUB-COMMITTEES OF THE DISTRICT DEVELOPMENT BOARD, DHARWAR.

Serial No.	Name of the Sub-Committee.	Number of members.	Secretary.	Nature of work entrusted (in brief).
1	The District Prohibition Sub-Committee.	10	The District Inspector of Prohibition and Excise, Dharwar.	Relating to Prohibition matters.
2	The Minor Irrigation Sub-Committee.	10	The Executive Engineer, Irrigation Division, Dharwar.	Minor Irrigation.
3	The Labour Welfare Sub-Committee.	10	The Welfare Officer in charge B Type Welfare Centre, Hubli.	Labour Welfare.
4	The District Anti-Corruption Sub-Committee.	10	The District Inspector of Anti-Corruption.	Anti-corruption.
5	The District Price and Supply Advisory Sub-Committee.	10	The District Supply Officer, Dharwar.	Supply matters.
6	The District Backward Class Sub-Committee.	9	The Assistant Director of Backward Class Welfare, Dharwar Circle.	Amelioration of Backward Class.
7	The District Publicity Sub-Committee.	8	The District Publicity Officer, Dharwar.	Publicity of Government policies and such other matters. Touring of Publicity Van, allotment of Rural Broadcasting centres.
8	The District Godown Sub-Committee.	6	The District Supply Officer, Dharwar.	Government godowns in the district.
9	The District Police Advisory Sub-Committee.	8	The District Superintendent of Police, Dharwar, is the Vice-Chairman and to look to Secretary's work.	Law and order communications, etc.
10	The District Rural Development Agricultural Sub-Committee.	10	The District Agricultural Officer.	(1) Agriculture. (2) Forest. (3) Veterinary. (4) Livestock. (5) Subsidy under well scheme. (6) District Museum. (7) Van Mahotsava. (8) Crop competition. (9) Gram Sevak Dals, etc.
11	The District Rural Development Co-operative Sub-Committee.	10	The Assistant Registrar, Co-operative Societies, Dharwar.	(1) Co-operative movement. (2) Village industries etc.
12	The District Rural Development P. W. D. Sub-Committee.	10	The Executive Engineer (Buildings and Roads), Dharwar.	(1) Roads. (2) School-buildings. (3) Public Health, Sanitation. (4) Village Improvement Challenge Shield and Prizes.
13	National Extension Service Block Sub-Committee.	11	The Collector ...	......

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Collector.

The functions and duties of the District Development Board are (1) to advise and help Government in the execution of policies, mainly in respect of the matters concerning all the sub-committees; (2) to supervise and co-ordinate the work of its various sub-committees; (3) to supervise and guide the work of Taluka Development Boards and Village Food Production Committees; (4) to elect suitable agencies for the distribution of iron and steel materials and cement, to allot the materials and to supervise the scheme; and (5) to execute such schemes and administer such funds as may be entrusted by Government by specific instructions and orders.

(xii) *District Soldiers', Sailors' and Airmen's Board.*—The Collector is also President of the District Soldiers', Sailors' and Airmen's Board. The Vice-President of this Board is a Military Officer nominated by the Recruiting Officer, Poona, and the members of the Board are: (1) the District Superintendent of Police; (2) the Regional Director of Resettlement and Employment, Bombay, or his nominee; (3) a representative of the Indian Navy; (4) the President, District Local Board, Dharwar; (5) non-officials nominated by the Collector with the concurrence of the State Board; (6) the Prant Officers of the district; (7) the Administrator, Services Post-War Reconstruction Fund and other Allied Funds; (8) the members of the State Board resident in the district; (9) the Deputy Educational Inspector; (10) the Civil Surgeon; (11) an ex-Army Person; (12) an ex-serviceman from Indian Air Force, and (13) a prominent businessman. An ex-Junior Commissioned Officer serves as paid secretary. The duties of the Board are: (*a*) to promote and maintain a feeling of good will between the civil and military classes; (*b*) generally to watch over the family and interest of serving soldiers etc., and (*c*) to implement in detail the work of the Bombay State Soldiers', Sailors' and Airmen's Board. The Board supervises over the Military Boys Hostel at Dharwar.

(xiii) *National Extension Service Block.*—The Collector is expected to take personal interest in the National Extension Service Blocks opened in his district.

(xiv) *Control of Essential Articles:* *

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* When as a consequence of World War II (1939-45) there was scarcity and maldistribution of various essential articles, such as foodstuffs, cloth, sugar and kerosene, Government undertook the control of the prices of these articles and the regulation of their production, supply and distribution. Some of the controls were continued for some years after the end of the war, and it was not till 1954 that the controls on foodstuffs were removed. In the beginning, the work involved by these controls was discharged by the officers of the department of Land Revenue and General Administration. Later, as work increased, special staff and officers were appointed. But the procurement of foodgrains was always entrusted to the revenue officers and the general control over the administration of supply and distribution rested with the Collector in the district and the Mamlatdar in the talukas. In regard to rationing schemes the Collector was responsible for their proper working and for exercising general supervision over the rationing officers and their staff.

CHAPTER 13.
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Administrative Structure.
LAND REVENUE AND GENERAL ADMINISTRATION.
Collector's Office.

The Collector's Office.—The Collector's Office at Dharwar is divided into many branches. The Personal Assistant to the Collector supervises the work of all the branches except the Treasury. He is also Additional District Magistrate and Registrar under the Money-lenders Act.

The Deputy Chitnis Branch deals with magisterial and political work, the issue of arms and other licences for cinema houses, tea shops and possession of explosives, etc., and police matters connected with the maintenance of law and order. The General Branch under the Head-Clerk (in the grade of a Mamlatdar) deals with municipalities and village panchayats, District Local Board matters, prohibition and excise, public works, medical affairs, fairs, execution of civil court decrees, telephones, court of wards, displaced persons and evacuee property, etc. The Revenue Branch under the Chitnis (in the grade of a Mamlatdar) deals with matters like land revenue, land grants, watans, cash allowances, tagai, establishment, encroachments, dues of co-operative societies, tenancy, forest matters, land acquisition for public purposes, audit of village accounts (*jamabandi* audit) and inspection of talukas and public offices. The District Registration Office is one of the branches and is in charge of the Headquarter Sub-Registrar. The Treasury Branch is in charge of the Treasury Officer. There are two more branches, (1) Money Lending and (2) Elections, each under an Aval Karkun.

Prant Officers.

The Prant Officers.—Under the Collector are the Prant Officers who are either Assistant Collectors (Indian Administrative Service Officers) or District Deputy Collecors (Members of the Bombay Civil Service). There are in all 4 such prants or sub-divisions. Each Prant is in charge of an Assistant Collector or a Deputy Collector. The Headquarters of the Dharwar Prant is at Dharwar and those of the other Prants are at Gadag, Haveri and Savanur. In addition to four Prant Officers there is one Personal Assistant to the Collector of the grade of a Deputy Collector. The Treasury Officer is also of Deputy Collector's grade.

The Prant Officers form the connecting link between the Mamlatdars or Mahalkaris and the Collector. A Prant Officer exercises all the powers conferred on the Collector by the Land Revenue Code and by any other law in force or by executive orders, in regard to the talukas and mahals in his charge, except such powers as the Collector may specially reserve to himself. His principal functions in regard to his sub-division are:—

(i) *Revenue.*—(1) Inspection and supervision of the work of Mamlatdars, Circle Officers, Circle Inspectors and Village Officers, including the inspection of taluka *katcheris*.

(2) Appointments, transfers, etc., of stipendiary village officers and the appointment of hereditary village officers.

(3) Safeguarding Government interest in land by constant inspection, dealing with encroachments, breaches of the conditions on which land is held on restricted tenure, etc.

(4) Grant of waste land and disposal of alluvial land.

(5) Levy of non-agricultural assessment and passing orders regarding miscellaneous land revenue.

(6) Hearing of appeals against Mamlatdars' decisions in assistance suits and watching the execution of assistance decrees.

(7) Hearing of appeals against Mamlatdars' and Mahalkaries' decisions in cases under the Bombay Tenancy and Agricultural Lands Act.

(8) Crop and boundary mark inspection and the checking of *annewaris* (estimates of crop yields for purposes of suspensions and remissions of revenue) and the record of rights.

(9) Supervision over the realisation of Government revenue.

(10) Successions to watans and other properties.

(11) Land acquisition.

(ii) *Magisterial.*—The Prant Officer is the Sub-Divisional Magistrate of his charge and as such exercises the powers specified in Part IV of Schedule III of the Criminal Procedure Code. These include the ordinary powers of a Taluka Magistrate and also the power to require security to keep the peace (section 107); power to require security for good behaviour under sections 108, 109 and 110; power to make orders calculated to prevent apprehended danger to public peace (section 144); power to record statements and confessions during a police investigation (section 164); and power to hold inquests (section 174). The Sub-Divisional Magistrate, when empowered by the State Government, has pwoer also to call for and forward to the District Magistrate records and proceedings of subordinate executive magistrates.

As Sub-Divisional Magistrate the Prant Officer is required to inspect police Sub-Inspectors' offices in the same way as the District Magistrate is required to do.

(iii) *Other Duties.*—Among the other duties of the Prant Officer may be mentioned :—

(1) Keeping the Collector informed of what is taking place in his sub-division not only from the revenue point of view but also in matters connected with law and order.

(2) Forest settlement work.

(3) Grant of tagai loans.

(4) The Prant Officer has over-all charge of directing and supervising development activities of the National Development Blocks opened in the talukas in his charge.

Each Prant Officer is assisted in his work by a Shirastedar and three clerks.

CHAPTER 18. — Administrative Structure. LAND REVENUE AND GENERAL ADMINISTRATION. Mamlatdars and Mahalkaris.

The Mamlatdars and Mahalkaris.—The Mamlatdar is the officer in executive charge of a taluka and the Mahalkari has executive charge of a mahal. There is a sub-treasury in every taluka or mahal, and this is in charge of the Mamlatdar or Mahalkari. There is practically no difference in kind between the functions and duties of a Mamlatdar and those of a Mahalkari. Each Taluka or Mahal has on the average two or three Aval Karkuns, 8 or 10 clerks, 50 talathis, one Circle Officer and three Circle Inspectors. The duties of Mamlatdars and Mahalkaris fall under various heads.*

(i) *Revenue.*—The Mamlatdar's revenue duties are to prepare the ground work for the Prant Officer and the Collector to pass their orders upon. His report is called in almost all revenue matters. When these orders are passed he has to execute them.

In regard to the annual demand and collection of land revenue he has to get ready all village and taluka forms necessary for what is called the making of the *jamabandi* of the taluka by the Collector or Prant Officer. The *jamabandi* is an audit of the previous year's accounts. The demand for fixed agricultural revenue is settled, but there are remissions and suspensions to be calculated upon that fixed demand in lean years. Remissions and suspensions are given in accordance with the crop *annewaris* with the determination of which the Mamlatdar is most intimately concerned. To the demand of fixed revenue is added the amount of non-agricultural assessment and fluctuating land revenue such as that arising from the sale of trees, stone or sand, fixed when individuals apply for them.

The brunt of the work of collection also lies on the Mamlatdar. He can issue notices under section 152, Land Revenue Code, inflict fines for delay in payment under section 148, L.R.C., distrain and sell moveable property and issue notices of forfeiture of the land, though he has to take the Prant Officer's or the Collector's orders for actual forfeiture.

He has to collect, in addition to land revenue, tagai loans, *pot hissa* measurement fees, boundary marks advances and irrigation revenue, the dues of other departments like Sales Tax, Income Tax and Forest when there is default in their payment, at the request of these departments to recover the dues as an arrear of land revenue.

It is also his duty to see that there is no breach of any of the conditions under which *inams* are held and, whenever there is any such breach, to bring it to the notice of the Collector through the Prant Officer.

He has to make enquiries and get ready the material on which the Prant Officer has to pass his own orders under the Bombay Hereditary Offices Act (III of 1874). He can himself pass orders as to the appointment, remuneration, period of service, suspension and fining of inferior village servants, the grant of leave of absence to them and the like.

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*In the following paragraphs whatever is said of the Mamlatdar applies also to the Mahalkari.

Applications for grant of *tagai* are generally received by the Mamlatdar, who has to get enquiries made by the Circle Officer and Circle Inspector, see the sites for the improvement of which *tagai* is sought, ascertain whether the security offered is sufficient, determine what instalments for repayment would be suitable etc. He can himself grant *tagai* up to Rs. 1,000 and Rs. 200 under the Land Improvement Loans Act and Agricultural Loans Act respectively. A Mamlatdar who has been specially empowered can grant *tagai* up to Rs. 2,500 and Rs. 500 under the Land Improvement Loans Act and the Agricultural Loans Act respectively. In other cases he has to obtain orders from the Prant Officer or the Collector.

The Mamlatdar's duties regarding *tagai* do not end with the giving of it; he has to see that it is properly utilised, inspect the works undertaken by its means, watch the payment, and make recoveries from defaulters. The Mamlatdar is primarily responsible for the administration of the Bombay Tenancy and Agricultural Lands Act (LXVII of 1948) within the areas of his charge. Some of his powers under the Act have been delegated to the Aval Karkuns.

(ii) *Quasi-Judicial.*—The quasi-judicial duties which the Mamlatdar performs include: (1) inquiries and orders under the Mamlatdars' Courts Act (II of 1906); (2) the execution of civil court decrees; (3) the disposal of applications from superior holders for assistance in recovering land revenue from inferior holders; and (4) enquiry in respect of disputed cases in connection with the record of rights in each village. The last two are summary enquiries under the Land Revenue Code.

(iii) *Magisterial.*—Every Mamlatdar is *ex-officio* the Taluka Magistrate of his taluka. As Taluka Magistrate, First Class, he has the following among other powers under the Criminal Procedure Code :—

(1) Power to command any unlawful assembly to disperse (section 127).

(2) Power to use civil force to disperse unlawful assembly (section 128).

(3) Power to require Military Force to be used to disperse unlawful assembly (section 130).

(4) Power to apply to District Magistrate to issue commission for examination of witness (section 506).

(5) Power to recover penalty on forfeited bond (section 514) and to require fresh security (section 514-A).

(6) Power to make order as to disposal of property regarding which an offence is committed (section 517).

(7) Power to sell property of a suspected character (section 525).

If authorised by the State Government or the District Magistrate, the Taluka Magistrate may exercise the following among other powers :—

(1) Power to make orders prohibiting repetitions of nuisances (section 143).

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(2) Power to make orders calculated to prevent apprehended danger to public peace (section 144).

(3) Power to hold inquests (section 174).

The Mamlatdar is also in charge of the management of the sub-jail. He has to keep the District Magistrate and the Sub-Divisional Magistrate informed of all criminal activities in his charge and take steps incidental to the maintenance of law and order in his charge. In a case of serious disturbance of the public peace the Mamlatdar carries great responsibility, for, as the senior executive magistrate on the spot, he must issue orders and carry on till his superiors arrive.

(iv) *Treasury and Accounts.*—As sub-treasury officer the Mamlatdar is in charge of the taluka treasury, which is called "sub-treasury" in relation to the district treasury. Into this treasury all moneys due to Government in the taluka—land revenue, forest, excise, public works and other receipts—are paid and from it nearly the whole of the money expended for Government in the taluka is secured. The sub-post offices in the taluka receive their cash for postal transactions from the sub-treasury and remit their receipts to it. The sub-treasury officer pays departmental officers on cash orders or demand drafts issued by treasury officers and on cheques, except where certain departments are allowed to present bills direct at the sub-treasury. The sub-treasury officer also issues Government bank drafts.

When the Mamlatdar is away from his Headquarters the Treasury Head Karkun is *ex-officio* in charge of the sub-treasury and the account business and is held personally responsible for it. During the Mamlatdar's presence he is authorised to sign receipts irrespective of the amount.

The taluka sub-treasury is also the local depot for stamps—general, court-fee and postal—of all denominations and for the stock of opium held there for sale to permit-holders.

A currency chest is maintained at almost all sub-treasuries in which surplus cash balances are deposited. From it withdrawals are made to replenish sub-treasury balances. Sub-Treasuries are treated as agencies of the Reserve Bank for remittance of funds.

The Mamlatdar has to verify the balances in the sub-treasury, including those of stamps and opium, on the closing day of each month, which for the convenience of the District Treasury is fixed on the 25th of all months, except February when it is the 23rd, and March when it is the 31st, the latter being the closing day of the financial year. The report of the verification, together with the monthly returns of receipts under different heads, has to be submitted by the Mamlatdar to the treasury officer at Dharwar. The Sub-Treasuries are annually inspected by either the Collector or the Prant Officer.

(v) *Other Administrative Duties.*—The Mamlatdar is the pivot of administration in his taluka. He is responsible to the Collector and the Prant Officer whom he must obey and keep constantly

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Mamlatdar and Mahalkaris.

informed of all political happenings, outbreaks of epidemics and other matters affecting the well-being of the people, such as any maladministration in any department or any hitch in the working of the administrative machine.

He must help guide officers of all departments in the execution of their respective duties in so far as his taluka is concerned. In fact, he is at the service of them all and forms the connecting link between the officers and the public whom they are all meant to serve. This is particularly so in departments which have not a local taluka officer of their own. The Mamlatdar is also responsible for the cattle census, which really comes under the purview of the Agricultural Department. The Co-operative Department expects the Mamlatdar to propagate co-operative principles in his taluka. He has to execute the awards and decrees of societies in the taluka, unless there is a special recovery officer appointed for the purpose. He has to take prompt action for the control of epidemics and to render to the Assistant Director of Public Health and his assistants every help in preventing outbreaks of epidemic diseases and suppressing them when they occur.

Under executive orders the Mamlatdar has to provide the Military Department with the necessary provisions and conveyances when any detachment marches through the taluka.

The Mamlatdar's position in relation to other taluka officers, *e.g.*, the sub-inspector of police, the sub-registrar, the range forest officer, the sub-assistant surgeon and the prohibition officer is not definable. Though they are not subordinate to him they are grouped round him and are expected to help and co-operate with him in their spheres.

Though the Mamlatdar is not expected to work directly for local self-governing bodies, he is usually the principal source of the Collector's information about them. He is responsible for the administration of his taluka just as the Collector is responsible for the district.

The Mamlatdar is *ex-officio* the Development Officer in charge of the National Extension Service Block opened in the taluka in his charge.

He is *ex-officio* Chairman of the Taluka Development Board, which acts as the agency of the District Development Board in the taluka in all matters pertaining to agricultural and rural development and especially in regard to the "Grow More Food" campaign. The other members of the board are the Agricultural Assistant stationed at the taluka, the Forest Range Officer, the Assistant District Co-operative Officer stationed at the taluka headquarters, and the Veterinary Assistant. The Collector nominates as members with the approval of Government, three non-officials known to take an active interest in the "Grow More Food" campaign in the taluka.

In relation to the public well-being, the Mamlatdar is the local representative of Government and performs generally the same functions as the Collector but on a lower plane.

CHAPTER 18 — Administrative Structure. LAND REVENUE AND GENERAL ADMINISTRATION. Circle Officers and Circle Inspectors.

Circle Officers and Circle Inspectors.—In order to assist the Mamlatdar in exercising proper supervision over the village officers and village servants and to make local enquiries of every kind promptly, circle officers in the grade of Aval Karkuns and Circle Inspectors in the grade of Karkuns are appointed. The Circle Officer certifies entries in the record of rights and thus relieves the Mamlatdar of a good deal of routine work. There are some 30 to 50 villages in charge of a circle officer or circle inspector. These officers form a link between the Mamlatdar and the village officers. There are generally one circle officer and three circle inspectors in each taluka. Their duties relate to :—

(1) boundary marks inspection, inspection of crops including the estimating of the annewari, the inspection of tagai works and detection of illegal occupation of Government land;

(2) preparation of agricultural and other statistical returns, *viz.*, crop statistics, cattle census, and water supply;

(3) supervision of the village officers in the preparation and maintenance of the record of rights, the mutation register and the tenancy register;

(4) examination of land revenue receipts and supervision of the revenue collection; and

(5) such other miscellaneous work as the Mamlatdar may from time to time entrust them with, *e.g.* enquiry into alleged encroachments.

Patil.

Pāṭil (or Village Headman).—The Patil or Village Headman is the principal official in a village.

The duties of the Patil fall under the following heads: (i) revenue; (ii) quasi-magisterial; and (iii) administrative. His revenue duties are :—

(i) in conjunction with the talathi (village accountant) to collect the revenue due to Government from the rayats;

(ii) to detect encroachments on Government land and protect trees and other property of Government;

(iii) to execute the orders received from the taluka office in connection with recovery of revenue and other matters;

(iv) to assist the talathi in maintaining properly the record of rights and village accounts and to get him to submit the periodical returns punctually; and

(v) to render assistance to high officials visiting the village for inspection work and other purposes.

There are quasi-magisterial functions appertaining to the police patil. In a majority of villages the same person is both the police and the revenue patil. In some villages there are separate patils for revenue and police work. The police patil is responsible for the writing up of the birth and death register and for the care of unclaimed property found in the village. Several duties have been imposed on the police patil by the Bombay Village Police Act (VIII

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Patil.

of 1867). The village police is under his charge, and he has authority to require all village servants to aid him in performing the duties entrusted to him. He has to dispose of the village establishment so as to afford the utmost possible security against robbery, breach of the peace and acts injurious to the public and to the village community. It is the police patil's duty to furnish the taluka Magistrate with any returns or information called for and keep him constantly informed as to the state of crime and the health and general condition of the community in his village. He has to afford police officers every assistance in his power when called upon by them for assistance. Further, he has to obey and execute all orders and warrants issued to him by an executive magistrate or a police officer; collect and communicate to the district police intelligence affecting the public peace; prevent within the limits of his village the commission of offences and public nuisances; and detect and bring offenders therein to justice. If a crime is committed within the limits of the village and the perpetrator of the crime escapes or is not known, he has to forward immediate information to the police officer in charge of the police station within the limits of which his village is situated, and himself proceed to investigate the matter and obtain all procurable evidence and forward it to the police officer. If any unnatural or sudden death occurs, or any corpse is found, the police patil is bound to assemble an inquest, to be composed of two or more intelligent persons belonging to the village or neighbourhood. The report of the inquest has then to be forwarded by him to the police officer. He has also to apprehend any person in the village whom he has reason to believe has committed any serious offence and send him, together with all articles to be useful in evidence, to the police officer.

As regards the patil's administrative duties, he is expected to look to the sanitation and public health of the village. He must also report promptly the outbreak of any epidemic disease to the taluka office. He is expected to render every assistance to travellers, provided payment is duly tendered. Many of the patils are hereditary officers holding watan lands and having fixed turns of service: a few are stipendiary nominees of Government.

Talathi.

The Talāṭhi (village accountant).—The office of village accountant used generally to be held by hereditary kulkarnis. In the past hereditary kulkarnis were allowed, subject to certain conditions, to commute the right of service attached to the Kulkarni watan. But very few people took advantage of the commutation of watan. By the enactment of the Bombay Paragana and Kulkarni Watan Abolition Act, all the kulkarni watans along with the right of service were abolished with effect from the 1st of May 1951 and talathis were appointed in place of these kulkarnis. However, the Bombay Paragana and Kulkarni Watan Abolition Act is not yet made applicable to the State areas which have been merged in this district. In the merged areas, the hereditary kulkarnis are still performing the services of village accountants. If the villages are small, one talathi is appointed for two or more villages, which are called his charge or *saza*. The talathi receives monthly salary in a time-scale of pay. His main duties are: (1) to maintain the village accounts relating to demand, collection and arrears of land revenue, etc., the

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record of rights and all other village forms prescribed by Government; (2) to inspect crops and boundary marks and prepare agricultural statistics; and (3) to help the patil in the collection of land revenue, write the combined day and receipt books and other accounts and do other clerical work, including that of the police patil when the latter is illiterate. The talathi is Assistant Gram Sevak in those places where community development projects or national extension service blocks have been opened.

Village Servants.

Village Servants.—In addition to the village officers mentioned above, there are village servants. They are of two kinds, *viz.*, (1) those useful to the community, and (2) those useful to the Government.

The village servants useful to the community are the Joshi, Matapati and Mullas. They have been granted inam lands subject to payment of annual reduced assessment called *judi.* They are required to perform religious service to the village community at the time of marriage or death, etc. Some inam lands have also been granted to these persons on payment of *judi* for performing *puja* (services) to the deities. There are also carpenters, barbers, potters, etc. who render service to the village community. They have not got any watans. But they have certain rights and privileges at ceremonies, etc. The service is remunerated by the landlords benefited in the shape of an annual payment in sheaves of corn (jowar or paddy) and a few seers of other grain in the field such as wheat and other cereals. For special services rendered on ceremonial occasions payments are made in cash, corn or clothes. Sometimes food is given. The big landlords who have occasion to call for their services more frequently than the small landlords make larger payment.

The village servants useful to community whose services are still in demand in villages are the carpenter (*badiga*), the barber (*navi*), the shoe-maker (*machigar*), the watchman (*olekar*), and the blacksmith (*kammar*). The washerman (*agasa*), the potter (*kumbhar*) and the rope-maker (*mang*) are not generally in demand in all villages There has, therefore, been a tendency for them to leave the villages and seek their livelihood in cities and towns. In some villages these village servants still survive. The silversmith (*akkasaliga*) as a *balutedar* has entirely disappeared. The village astrologer (*gram joshi*) is employed at the discretion of the cultivators. All the religious ceremonies of the cultivators are done through the *gram joshi*, for which he is paid some amount called *dakshina*. Some religious-minded cultivators give him some quantity of corn and other presents in kind. The Mulla functions at the religious and other ceremonies of Muslims. There are several Mahars at a village. The cultivators select one of the Mahars for their services, whom they called *Maneya Holeya.* He is expected to clean the open space near the houses of the cultivators and also their stables. Occasionally he furnishes them with firewood. It is the right of Mahars to take charge of dead animals and sell their leather to the shoe-maker.

There are also certain village servants (*walikars* and *sanadis*) remunerated by grant of land free of revenue or actual cash allowance and appointed to assist the village officers in the collection of land revenue, to summon villagers to the *chavdi*, to carry the land revenue

to the Taluka Office, when required to help the Patil in the detection of offences and to help him to apprehend known criminals and to help him to keep order in the village. They usually move about armed with staves. Formerly they were armed with swords and these are still to be seen in *chavdis*. Swords are sometimes used on ceremonial occasions. These do the same work for the village officers as is done by the peons under the Mamlatdar and the constables under the Sub-Inspector.

LOCAL SELF-GOVERNMENT.

LOCAL SELF-GOVERNMENT.

LOCAL SELF-GOVERNMENT IN THE DISTRICT is conducted by various statutory bodies enjoying local autonomy in different degrees. The progress of these institutions has gone on in three spheres. First, in regard to their constitution, from fully or partly nominated bodies they have now become entirely elective. Secondly, their franchise, which had gone on widening, has, with the enactment of the Bombay Local Authorities Adult Franchise and Removal of Reservation of Seats Act (XVII of 1950), reached the widest limit possible, *viz.*, universal adult franchise. Every person who—

(*a*) is a citizen of India,

(*b*) has attained the age of 21 years, and

(*c*) has the requisite residence, business premises or taxation qualification,

is now entitled to be enrolled as a voter. Prior to 1950 reservation of seats for women, Muhammadans, Christians, Anglo-Indians, Harijans and Backward Tribes, had been provided in Municipalities and District Local Boards, and for women, Muhammadans, Harijans and Backward Tribes in village panchayats. Muhammadans were also provided separate electorates in local boards and municipalities before 1947. The enactment mentioned above abolished the reservation of seats for Muhammadans, Christians and Anglo-Indians but continued it for ten years from the commencement of the Constitution of India (*i.e.*, till 26th January 1960) for women, the Scheduled Castes and Scheduled Tribes, which castes and tribes more or less represent Harijans and Backward Tribes. Thirdly, wider and wider powers have been gradually conferred on local bodies for the administration of areas under their charge.

Another recent reform is connected with the controlling authority over institutions of local self-government. Before the enactment of the Bombay Commissioners (Abolition of Office) Act (XXVIII of 1950), the Commissioners of Divisions used to exercise this control, but since its enactment, by notification in the Local Self-Government and Public Health Department No. 6546/33, dated the 15th August 1950, issued under section 3 of the Act, Government has appointed

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Directors of Local Authorities to exercise such functions as the Commissioners of Divisions used to exercise under the following Acts :—

(1) The Bombay Village Sanitation Act (I of 1889).

(2) The Bombay District Vaccination Act (I of 1892).

(3) The Bombay District Municipal Act (III of 1901).

(4) The Bombay Town Planning Act (I of 1915).

(5) The Bombay Local Boards Act (VI of 1923).

(6) The Bombay Municipal Boroughs Act (XVIII of 1925).

(7) The Bombay Local Fund Audit Act (XXV of 1930).

(8) The Bombay Village Panchayats Act (VI of 1933).

The Director of Local Authorities, Southern Division, has jurisdiction over the Dharwar District.

Municipalities.

The Municipalities.—The total area in the district under the administration of municipalities in 1951 was 26·98 sq. miles with a population of 3,77,384 (1951 Census). The municipalities of Kundgol, Laxmeshwar, Savanur, Shirhatti, Gundgeri and Shigli, which were formerly working under the old State Governments, were on their merger with the district reconstituted by the Government of Bombay into municipalities under the Bombay District Municipal Act (III of 1901). The municipalities of Gudgeri and Shigli have since been abolished. The towns of Dharwar, Gadag-Betgeri and Hubli are municipal boroughs governed by the Bombay Municipal Boroughs Act (XVIII of 1925), and the other towns are now working under the Bombay District Municipal Act (III of 1901).

The following is the list of the Municipalities in the district with their population according to the 1951 census, area, number of wards, total number of councillors, number of seats reserved for the representatives of women, the scheduled castes and the scheduled tribes and number of nominated seats :—

Name of Municipality.	Population—1951 Census.*	Area in sq. miles.	Number of wards.	Number of councillors. Total.	Reserved for women.	Reserved for scheduled castes and scheduled tribes.	Nominated.	Remarks.
1	2	3	4	5	6	7	8	9
Dharwar Borough Municipality ...	66,571	4·75	10	38	4	1	......	
Hubli Borough Municipality ...	1,29,609	6·85	9	42	4	3	......	
Gadag-Betgeri Borough Municipality.	65,509	4·89	11	36	4	2	......	
Ranebennur District Municipality.	25,282	1·40	6	18	2	1	......	
Guddaguddapur Periodical Municipality.	1,571	......	......	......	......	......	......	Periodical municipality managed by Ranebennur Municipality.
Haveri Municipality ...	16,470	1·50	5	17	2	1	......	
Navalgund Municipality ...	8,171	0·27	4	15	2	1	......	
Yamnur Periodical Municipality...	1,009	......	......	......	......	......	......	Periodical municipality managed by Navalgund Municipality.

* The population given in the Census Hand-Book is of the revenue village which in area is much bigger than the municipal district administered by the municipality. But the population of the revenue village more or less approximates to the population of the municipal town, as the area of the revenue village not included in the municipal district is more or less uninhabited as it is composed only of agricultural fields. The cultivators stay in the town and go to the fields when they have to perform agricultural operations.

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Name of Municipality.	Population—1951 Census.*	Area in sq. miles.	Number of wards.	Number of Councillors. Total.	Reserved for women.	Reserved for scheduled castes and scheduled tribes.	Nominated.	Remarks.
1	2	3	4	5	6	7	8	9
Nargund Municipality ...	9,573	1·46	6	18	2	1	......	
Byadgi Municipality ...	11,625	0·50	5	16	2	1	......	
Savanur Municipality ...	14,784	0·75	4	14	1	1	......	
Laxmeshwar Municipality ...	13,339	1·00	5	15	2	1	......	
Shirhatti Municipality ...	6,560	3·50	5	16	2	...	......	
Kundgol Municipality ...	7,302	0·11	4	16	2	1	......	
Total ...	3,77,384	26·98	74	261	29	14		

* The population given in the Census Hand Book is of the revenue village which in area is much bigger than the municipal district administered by the municipality. But the popuation of the revenue village more or less approximates to the population of the municipal town, as the area of the revenue village not included in the municipal district is more or less uninhabited as it is composed only of agricultural fields. The cultivators stay in the town and go to the fields when they have to perform agricultural operations.

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Under the Bombay District Municipal Act (III of 1901) the State Government has power to declare by notification any local area to be a "municipal district" and also to alter the limits of any existing municipal district. In every municipal district a municipality has to be constituted, consisting of elected councillors, the Director of Local Authorities having power to nominate councillors to represent constituencies which fail to elect the full number allotted to them. The State Government has power to prescribe the number and the extent of the wards to be constituted in each municipal district and the number of councillors to be elected by each ward. Till 26th January 1960, it can also reserve seats for the representation of women, the scheduled castes and the scheduled tribes.

The term of office of a municipality is three years, but it can be extended to an aggregate of four years by an order of the Director of Local Authorities. Under the Act every municipality has to be presided over by a president selected from among the councillors and either appointed by Government or elected by the municipality, if the State Government so directs. A Vice-President is elected by the councillors from among themselves, but in the case of a municipality whose President is appointed by Government the result of the election of Vice-President is subject to the approval of Government. At present all municipalities in the Dharwar district are allowed to elect their Presidents.

The government of a municipal district vests in the municipality. The head of the municipality is the President, whose duty it is to—

(*a*) preside at meetings of the municipality;

(*b*) watch over the financial and executive administration and to perform such other executive functions as may be performed by the municipality; and

(*c*) exercise supervision and control over the acts and proceedings of all officers and servants of the municipality.

There is provision for the compulsory constitution of a managing committee in the case of all municipalities and of a pilgrim committee in the case of those municipalities which have been specially notified by the State Government. Option is also left to municipalities to appoint other executive or consultative committees. The municipality of Ranebennur manages the affairs of Guddaguddapur, a pilgrim centre which has been constituted a periodical municipality. Similarly the municipality of Navalgund manages the affairs of Yamnur, another pilgrim centre which has been constituted a periodical municipality.

The Act divides municipal functions into obligatory and optional. The former include all matters essential to the health, safety, convenience and well being of the population, while the latter are matters, which, though they are legitimate objects of local expenditure, are not considered absolutely essential. The following are among the obligatory duties laid on all municipalities :—

(*a*) lighting public streets, places and buildings;

(*b*) watering public streets and places;

(*c*) cleansing public streets, places and sewers, removing noxious vegetation, and abating all public nuisances;

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(*d*) extinguishing fires, and protecting life and property, when fires occur;

(*e*) regulating or abating offensive or dangerous trades or practices;

(*f*) removing obstructions and projections in public streets or places;

(*g*) securing or removing dangerous buildings or places, and reclaiming unhealthy localities;

(*h*) acquiring and maintaining, changing and regulating places for the disposal of the dead;

(*i*) constructing, altering and maintaining public streets, culverts, municipal boundary marks, markets, slaughter houses, latrines, privies, urinals, drains, sewers, drainage works, sewerage works, baths, washing places, drinking fountains, tanks, wells, dams and the like;

(*j*) obtaining a supply or an additional supply of water, proper and sufficient for preventing danger to the health of the inhabitants from the insufficiency or unwholesomeness of the existing supply when such supply or additional supply can be obtained at a reasonable cost;

(*k*) registering births and deaths;

(*l*) public vaccination;

(*m*) establishing and maintaining hospitals and dispensaries and providing medical relief;

(*n*) establishing and maintaining primary schools;

(*o*) disposing of night-soil and rubbish and, if so required by the State Government, preparing compost manure from such night soil and rubbish;

(*p*) constructing and maintaining residential quarters for the conservancy staff of the municipality;

(*q*) providing special medical aid and accommodation for the sick in time of dangerous disease; and taking such measures as may be required to prevent the outbreak of the disease and to suppress it and prevent its recurrence;

(*r*) giving relief and establishing and maintaining relief works in time of famine or scarcity to or for destitute persons; and

(*s*) paying for the maintenance and treatment of lunatics and lepers and persons affected by rabies, in case they are indigent and have been resident in the municipality for one year.

Municipalities may, at their discretion, provide out of their funds for the following among others :--

(*a*) laying out new public streets;

(*b*) constructing, establishing or maintaining public parks, gardens, libraries, museums, lunatic asylums, halls, offices, dharamshalas, rest-houses, homes for the disabled and destitute persons, and other public buildings;

(*c*) furthering educational objects;

(*d*) securing or assisting to secure suitable places for the carrying on of offensive trades;

(*e*) establishing and maintaining a farm or factory for the disposal of sewage;

(*f*) the construction, purchase, organisation, maintenance, extension and arrangement of mechanically propelled transport facilities for the public;

(*g*) promoting the well-being of municipal employees and their dependents:

(*h*) providing accommodation for municipal employees and their dependents;

(*i*) construction of sanitary dwellings for the poorer classes; and

(*j*) any measure likely to promote the public safety, health, convenience or education.

Municipal taxation may embrace the following items :—

(i) a rate on buildings and lands;

(ii) a tax on all or any vehicles, boats, or animals used for riding, draught or burden;

(iii) a toll on vehicles (other than motor vehicles or trailers) and animals used as aforesaid;

(iv) an octroi on animals and goods;

(v) a tax on dogs;

(vi) a special sanitary cess upon private latrines, premises or compounds cleansed by municipal agency;

(vii) a general sanitary cess for the construction and maintenance of public latrines, and for the removal and disposal of refuse;

(viii) a general water-rate or a special water-rate, or both;

(ix) a lighting tax;

(x) a tax on pilgrims; and

(xi) any other tax which the State legislature has power to impose.

Instead of (i), (vii), (viii) (general water-rate) and (ix), a consolidated tax assessed as a rate on buildings or lands may be imposed.

The rules regulating the levy of taxes have to be sanctioned by the Director of Local Authorities who has been given powers to subject the levy to such modifications not involving an increase of the amount to be imposed or to such conditions as to application of a part or whole of the proceeds of the tax to any purpose. If any tax is imposed on pilgrims resorting periodically to a shrine within the limits of the municipal district, the Director of Local Authorities may require the municipality to assign and pay to the

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District Local Board such portion of the tax as he deems fit, and when a portion is so assigned an obligation is laid on the board to expend it on works conducive to the health, convenience and safety of the pilgrims.

The State Government may raise objections to the levy of any particular tax which appears to it to be unfair in its incidence or obnoxious to the interest of the general public and suspend the levy of it until such time as the objections are removed. The State Government may require a municipality to impose taxes when it appears to it that the balance of the municipal fund is insufficient for meeting any cost incurred by any person acting under the directions of the Collector or of the Director of Local Authorities, for the execution of any work or the performance of any duties which the municipality is under an obligation to execute or perform but which it has failed to execute or perform.

Many of these taxes are levied by municipalities, but the rates at which they are levied do not enable them to meet all their expenditure. Their incomes have to be supplemented by numerous grants made by Government, both recurring and non-recurring. For instance, grants are made by Government to municipalities towards maintenance of municipal dispensaries and hospitals, water-supply and drainage schemes, expenditure on epidemics, payment of dearness allowance to staff, etc. These grants add substantially to the municipal income.

Since the passing of the Bombay Primary Education Act (LXI of 1947), control of primary education has virtually been transferred from district municipalities (i.e. those working under the Bombay District Municipal Act, 1901) and the District Local Board to the Dharwar District School Board, and the financial liabilities of district municipalities have been limited.

The District School Board has control of primary education in their areas, but the municipalities concerned pay over to the District School Board 5 per cent. of the rateable value of the properties in their areas as a contribution towards meeting the expenses on primary education. Compulsory education has been introduced in all municipal areas, except in the case of the areas falling under the municipalities merged in the district from the former State areas, viz., Kundgol, Savanur, Laxmeshwar and Shirhatti.

Control over the municipalities is exercised by the Collector, the Director of Local Authorities, and the State Government. The Collector has powers of entry and inspection in regard to any immovable property occupied by a municipality or any work in progress under it. He may also call for extracts from the proceedings of a municipality or for any books or documents in its possession or under its control. He may also require a municipality to take into its consideration any objection he has to any of its acts or any information which he is able to furnish necessitating any action on its part. These powers are delegated by the Collector to the Assistant or Deputy Collectors in charge of talukas.

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The Director of Local Authorities has powers to order a municipality to suspend or prohibit, pending the orders of the State Government, the execution of any of its order or resolution, if, in his opinion, it is likely to cause injury or annoyance to the public or to lead to a breach of the peace or is unlawful. In cases of emergency, the Director of Local Authorities may provide for the execution of any works or the doing of any act which a municipality is empowered to execute or do and the immediate execution or doing of which is necessary for the health or safety of the public, and may direct that the expense shall be forthwith paid by the municipality.

Subject to appeal to the State Government, the Director of Local Authorities is also empowered to require a municipality to reduce the number of persons employed by it and also the remuneration assigned to any member of the staff. On the recommendation of a municipality he can remove any councillor guilty of misconduct in the discharge of his duties.

When satisfied that a municipality has made a default in performing any statutory duty imposed on it, the State Government may direct the Director of Local Authorities to fix a period for the performance of that duty, and if that duty is not performed within the period stipulated, the Director of Local Authorities may appoint some person to perform it and direct that the expenses shall be forthwith paid by the municipality. If the State Government is of the view that any municipality is not competent to perform or persistently makes default in the performance of its duties or exceeds or abuses its powers, it may either dissolve the municipality or supersede it for a specific period. The president or vice-president of a municipality or municipal borough may be removed by the State Government for misconduct or for neglect or incapacity in regard to the performance of his duties.

The audit of all Local Fund Accounts is provided for by the Bombay Local Fund Audit Act (XXV of 1930). The Director of Local Authorities, on receipt of the Report of the Examiner of Local Fund Accounts, may disallow any item of expenditure which appears to him to be contrary to law and surcharge the same on the person making or authorizing the making of the illegal payment. Appeal against the order may be made either to the District Court or to the State Government.

Borough Municipalities.

The Bombay Municipal Boroughs Act is applied in the Dharwar district to the Dharwar, Hubli and Gadag-Betgeri municipalities. This Act, enacted in 1925, confers greater powers on a municipal borough than those conferred on municipalities governed by the Bombay District Municipal Act, 1901.

In the case of a borough municipality a standing committee is appointed instead of the managing committee in the case of district municipalities. The powers of the standing committee are wider than those of the managing committee. The appointment of a chief officer is made compulsory and he has been given powers under the Act in respect of control of the subordinate staff. A chief officer has to be a graduate of a recognised university or a qualified engineer, and it is laid down by section 33 that no chief officer shall be removed from office, reduced or suspended unless by the votes of at least two-thirds of the whole number of councillors.

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As regards taxation, a borough municipality is empowered to levy (*a*) a drainage tax and (*b*) a special education tax, in addition to the taxes leviable by municipalities governed by the District Municipal Act. Certain powers exercised by the Director of Local Authorities in the case of district municipalities are, in the case of borough municipalities, exercised by the State Government, namely, (1) power to sanction the rules relating to levy of taxes, (2) power to remove, on the recommendation of the municipality, any councillor guilty of misconduct in the discharge of his duties, and (3) power to extend the term of a municipality from three years to four years. The municipal boroughs of Dharwar, Hubli and Gadag-Betgeri are authorised municipalities under the Bombay Primary Education Act (LXI of 1947), *i.e.*, they are authorised to control all approved schools within their areas and they manage primary education within their areas.

An account of the individual municipalities in the district will be found in the paragraphs dealing with the towns concerned.

District Local Board.

The District Local Board.—Local self-government of the Dharwar district, excluding the municipal areas, is entrusted to the Dharwar District Local Board, which is constituted under the Bombay Local Board Acts (VI of 1923). The area administered by the Board is 5,257·52 sq. miles, and, according to the census of 1951, it contained a population of 11,98,002. The board is wholly elected and is composed of 53 members, of whom 7 hold seats reserved for women, scheduled castes and scheduled tribes. Its term of office is three years, extensible by order of the Director of Local Authorities to a term not exceeding in the aggregate four years. If an election does not result in the return of the required number of qualified persons willing to take office, the Director of Local Authorities has to appoint the necessary number.

The president of the board is elected by the board from among its own members. His term of office is co-extensive with the life of the board. His chief functions are: (a) to preside at meetings of the board; (b) to watch over the financial and executive administration of the board; (c) to exercise supervision and control over the acts and proceedings of all officers and servants of the board in matters of executive administration, and in matters concerning the accounts and records of the board; and (d) subject to certain limitations prescribed by Rules framed under the Act, to dispose of all questions relating to the service of the officers and servants, and their pay, privileges and allowances. Without contravening any order of the board, he may, in cases of emergency, direct the execution or stoppage of any work or the doing of any act which requires the sanction of the board.

There is also a vice-president of the board who is elected like the president. He presides at meetings of the board in the absence of the president, and exercises such of the powers and performs such of the duties of the president as the president may delegate to him. Pending the election of a president, or during the absence of the president on leave, he exercises the powers and performs the duties of the president.

Under the Act it is compulsory on the board to appoint a standing committee. The appointment of other committees is optional, but the board has been appointing a Budget Sub-Committee in addition to the Standing Committee.

The standing committee is to consist of not more than nine members and not less than five members as the board may determine. The president of the board is the *ex-officio* chairman of the committee. Reappropriation and tenders of works costing not more than Rs. 5,000 are sanctioned by it. It also considers subjects that generally do not come within the purview of the other committee.

The obligatory and optional functions of the board are set out in section 50 of the Local Boards Act. The chief obligatory duties are :—

(1) the construction of roads and other means of communication and the maintenance and repair of all roads and other means of communication vested in it;

(2) the construction and repair of hospitals, dispensaries, markets, *dharmashalas* and other public buildings and the visiting, management and maintenance of these institutions;

(3) the construction and repair of public tanks, wells and water-works; the supply of water from them and from other sources; and the construction and maintenance of works for the preservation of water for drinking and cooking purposes from pollution;

(4) public vaccination, and sanitary works and measures necessary for the public health; and

(5) the planting and preservation of trees by the side or in the vicinity of roads vesting in the board.

Under the Bombay Primary Education Act (LXI of 1947) and the rules framed under it, which came into force from 1st April 1949, the District Local Board, Dharwar, has no longer any administrative or financial control over primary education. The only duty of the board is to hold an election of the members of the District School Board as prescribed in the Act and to assign a revenue equal to 15 pies out of the income from the cesses on land revenue and water-rate.

The main financial resources of the board as set out in section 75 of the Bombay Local Boards Act are :—

(1) a cess on land revenue up to a maximum of three annas in the rupee;

(2) a cess on water-rate upto a maximum of three annas in the rupee;

(3) all rents and profits accruing from property (including ferries) vested in the board; and

(4) grants from Government.

Under section 79 of the Act, the board has to assign to every municipality two-thirds of the cesses on land revenue levied from lands within that municipality. The board now levies the cesses on land revenue and water-rate at the maximum of three annas in the rupee.

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Under section 118A of the Act, the State Government has to make every year a grant to every district local board equivalent in amount to 15 per cent. of the land revenue, including non-agricultural assessment, realised during the previous year from lands within the limits of the board, excluding lands within municipal boroughs, municipal districts or village panchayats.

The controlling authorities in relation to the District Local Board are the Collector; the Director of Local Authorities, Southern Division; and the State Government. They exercise in the case of the District Local Board more or less the same powers that they have in the case of municipalities.

The following were the receipts and expenditure of the Dharwar District Local Board under the various heads in 1952-53, excluding Primary Education (which is now looked after entirely by the District School Board) and Deposits, Advances, Investments, and Provident Fund :—

Receipts.

		Rs.
1.	Land Revenue	3,50,987
2.	Local Rates	10,88,669
3.	Interest	16,664
4.	Police	195
5.	Education	324
6.	Medical	40,647
7.	Minor Departments	23,350
8.	Miscellaneous	59,273
9.	Civil Works	1,70,025
	Total ..	17,50,134

Expenditure.

		Rs.
1.	Refunds and Drawbacks ..	4,500
2.	Administration	70,930
3.	Education	3,49,545
4.	Medical	1,74,080
5.	Minor Departments	56,377
6.	Superannuation allowance and pension	13,641
7.	Miscellaneous	4,053
8.	Civil Works	8,25,660
	Total ..	14,98,786

Under Deposits, Advances, Investments and Provident Fund, the receipts were Rs. 9,37,849 and expenditure Rs. 18,06,215.

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The board has unrestricted powers of appointment of its officers and of payment to them, but where it appoints a Chief Officer or Engineer and such appointment is approved by Government, Government has to pay to the Board two-thirds of the salary of such officer. At present, the board has appointed a Chief Officer in the scale of Rs. 220–25–320–E.B.–30–530–E.B.–40–650, and an Engineer in the scale of Rs. 220–15–400–E.B.–20–500–E.B.–25–650 and gets subsidy on the pay of the Engineer.

On 31st March 1952, the Board had a total road mileage of 839. The maintenance of these roads is a responsibility of the board. Of these 361 miles were metalled, 37 miles unmetalled and 441 miles cart tracks. The board is required to frame a yearly programme of road improvements and to submit it to the Director of Local Authorities, Southern Division, for sanction. Current repair works are generally provided from the local fund. During the five years ending 31st March 1953 the board had improved a length of 106 miles of roads according to this programme.

Water Supply.—Government under its Resolution, Health and Local Government Department, No. S. 92, dated 24th April 1947, has sanctioned a scheme with a view to providing drinking water supply facilities to villages with a population of 200 and above and in backward areas in villages with a population of 100 and above which lack an adequate supply of drinking water. In the Dharwar district before the merger of States there were 1,273 inhabited villages of which 1,026 had a population of 200 and more. Out of the 1,026 villages 482 villages had adequate sources of water supply, 303 villages had deficit water supply and 241 villages had no water supply facilities at all. From the beginning of the scheme, the Board has completed well works in 111 villages in Dharwar, Hubli, Gadag, Navalgund, Ron, Ranebennur and Haveri talukas and Nargund and Mundargi pethas. After the merger of States 150 villages were added to the Local Board area.

During the year 1952-53 the Board had undertaken to sink new wells in the following talukas :—

1.	Dharwar	..	5 wells.
2.	Ranebennur	..	10 wells.
3.	Navalgund	..	4 wells and 6 tanks.
4.	Gadag	..	4 wells.
5.	Kod	..	22 wells.
6.	Shiggaon	..	1 well.
7.	Ron	..	8 wells and one tank.
8.	Haveri	..	5 wells.
9.	Hubli	..	3 wells and one tank.

The village water supply works in merged State areas and in the talukas of Shiggaon, Hangal and Kalghatgi are in charge of the Public Works Department of Government.

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Health and Sanitation.—The Board has not appointed a Health Officer nor has it maintained any health staff under it. The Medical Officers of Health look to the arrangements in connection with the control of epidemics. The Board appoints inoculators and supplies vaccines and other drugs for inoculation and disinfection of water supply on the advice of the Medical Officer of Health. Preventive as well as curative measures are carried out by the Medical Officers of Health through their own public health staff and the staff appointed by the Board.

Fairs.—The following important fairs are held in the district :—

Taluka.	Town or village.
Kod	Rattihalli.
Karajgi	Hosritti.
Hangal	Havanur, Kudal.
Ron	Rajur.
Dharwar	Krishnapur.
Mundargi	Gumgol.
Ranebennur	Holeanveri
Ron	Kodikoppa.
Shirhatti	Shirhatti.
Kundgol	Saunshi.

The Medical Officer of Health undertakes the organization of the sanitary arrangements with the help of the Mamlatdars and the District Local Board. The District Local Board has to take timely steps through its Overseers to ensure that sufficient supply of pure drinking water during the period of the fair is available. The extra charge in this connection is met from the grant placed at the disposal of the Director of Public Health.

Hospitals and Dispensaries.—The Board maintains six human dispensaries. The expenditure in connection with the maintenance of these dispensaries was Rs. 32,954 in 1952-53.

There were 31 rural medical centres working in the district in 1952-53. Of these 9 were allopathic, 21 ayurvedic and 1 unani. An amount of Rs. 11,937 was spent on these during 1952-53.

The Board maintained, in 1952-53, 13 veterinary dispensaries at a cost of Rs. 63,287.

Other amenities.—There are 32 dharmashalas and 4 rest houses in charge of the District Local Board. The rest house at Dharwar being situated near the railway station is very useful to the travelling public.

Village Panchayats.

The Village Panchayats.—Village panchayats form local units of administration for villages. Under the Bombay Village Panchayats Act (VI of 1933), as amended up to 1st July 1949, in every local area which has a population of not less than 2,000 a panchayat has

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to be established. It is also permissible for the State Government to direct the establishment of a panchayat in a local area having a population of less than 2,000. In accordance with this provision, Government has decided that a panchayat should be established in a village with a population of 1,000 and over if there is a spontaneous demand for it from the villagers. In revenue villages with a population of less than 1,000, fifty residents of the village have to apply for the establishment of a panchayat before the setting up of one is considered by Government. There were 242 village panchayats in the Dharwar district on 31st March 1953.

The maximum number of members for a panchayat is fifteen and the minimum number seven. The members are to be elected on adult franchise. Till 26th January 1960 (i.e., till the expiration of ten years from the commencement of the Constitution of India), the State Government have been given power to reserve seats (in joint electorates) for the representation of women, Scheduled Castes and Scheduled Tribes. However, no seats may be reserved for the Scheduled Castes and Scheduled Tribes unless Government is of opinion that the reservation is necessary having regard to the population in the village of such castes and tribes. The term of office of panchayats is three years, which may be extended up to five years by the Collector when occasion demands. Every panchayat has to elect a sarpanch and a deputy sarpanch from among its members. The sarpanch presides over the panchayat and the executive power for the purpose of carrying out the provisions of the Panchayats Act and the resolutions passed by the panchayats vests in the sarpanch. Every panchayat has also to appoint a secretary, whose qualifications, powers, duties, remuneration and conditions of service (including disciplinary matters) are prescribed by Government. Government pays three-fourths of the salary and allowances of the secretary.

Section 26 of the Village Panchayats Act lays down that so far as the village funds at its disposal will allow and subject to the general control of the District Local Board, it shall be the duty of a panchayat to make reasonable provision within the village in regard to the following matters :—

(*a*) supply of water for domestic use;

(*b*) cleansing of the public roads, drains, bunds, tanks and wells, etc.;

(*c*) removing of obstructions and projections in public streets or places;

(*d*) construction, maintenance and repair of public roads, drains, bunds and bridges;

(*e*) sanitation, conservancy and prevention and abatement of nuisances;

(*f*) preservation and improvement of public health;

(*g*) maintenance and regulation of the use of public buildings, grazing lands, forest lands, tanks and wells, vesting in or under the control of the panchayat;

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(*h*) lighting of the village;

(*i*) control of fairs, bazars, slaughter-houses and cart stands;

(*j*) provision, maintenance and regulation of burning and burial grounds.

Under section 28A of the Act, it is competent to a panchayat to make provision within the village in regard to the following among other matters :—

(*a*) crop experiments;

(*b*) construction and maintenance of slaughter-houses;

(*c*) relief of the destitute and the sick;

(*d*) improvement of agriculture;

(*e*) co-operative farming;

(*f*) improvement of cattle and their breeding and general care of the livestock;

(*g*) establishment of granaries;

(*h*) village libraries and reading rooms;

(*i*) promotion, improvement and encouragement of cottage industries;

(*j*) construction and maintenance of public latrines;

(*k*) establishment and maintenance of markets;

(*l*) watch and ward of the village and the crops therein.

Under section 28 of the Act, when sufficient funds for the purpose are placed at the disposal of the panchayat by the District Local Board, the panchayat is under an obligation to—

(*a*) supervise the labour employed by the Board on works within the village;

(*b*) supervise repairs to *dharamshalas;*

(*c*) manage and maintain cattle pounds; and

(*d*) execute such works as are entrusted to it by the Board.

Subject to such conditions as the State Government may impose, it is also competent to a panchayat to perform other administrative duties including the distribution of irrigation water that may be assigned to it by the State Government after consultation with the District Local Board.

Under section 89 of the Act, every panchayat is under an obligation to levy a house tax and a tax on lands not subject to payment of agricultural assessment at rates prescribed by Government and it is competent to a panchayat to levy all or any of the following taxes or fees at such rates and in such manner and subject to such exemptions as may be prescribed by Government, namely,—

(i) a pilgrim tax;

(ii) a tax on fairs, festivals and entertainment;

(iii) a tax on sales of goods;

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(iv) octroi;

(v) a tax on marriages, adoptions and feasts;

(vi) a tax on shops and hotels;

(vii) a tax on premises where machinery is run by steam, oil, electric power, or manual labour for any trade or business and not for a domestic or agricultural purpose;

(viii) a fee on markets and weekly bazars;

(ix) a fee on cart stands;

(x) a fee for supply of water from wells and tanks vesting in it for purposes other than domestic use.

It is also laid down that every panchayat shall levy any one of the above taxes as may be prescribed by Government in regard to the panchayat.

It is also competent to a panchayat to levy any other State tax which has been approved by the District Local Board and sanctioned by Government.

Section 90 of the Act gives the District Local Board power to compel a panchayat to levy or increase any of the taxes or fees specified if it appears to the board that the regular income of the panchayat falls below what is necessary for the proper discharge of the obligatory duties of the panchayat.

The State Government makes every year a grant to every panchayat equivalent in amount to 15 per cent. of the ordinary land revenue or 25 per cent. of the local fund cess whichever is greater.

Nyaya Panchayats.

Unlike other local self-governing units, every village panchayat is empowered to constitute a body called "nyaya panchayat" to try petty civil suits and criminal cases. The nyaya panchayat is composed of five members elected by the panchayat at its first meeting out of its members. The nyaya panchayat elects its chairman from amongst its members and its term of office is co-extensive with that of the panchayat. The State Government has power to remove any member of the nyaya panchayat for reasons of misconduct in the discharge of his duties, or of any disgraceful conduct, or for neglect, refusal or incapacity in regard to the performance of his duties as a member of the nyaya panchayat.

The Secretary of the village panchayat acts as the judicial clerk of the nyaya panchayat. Conviction by a nyaya panchayat is not deemed to be previous conviction for the purpose of the Indian Penal Code.

Under Government notification No. 4514/4 (26) of the Home Department, dated 24th November 1942, 88 nyaya panchayats in the Dharwar district are invested with first stage powers, namely—

(*a*) power to try suits of the nature described in sub-sections (*1*) and (*2*) of section 39 of the Village Panchayats Act; and

(*b*) power to take cognisance of and try offences under sections 269, 277 and 283 of the Indian Penal Code and section 24 of the Cattle Trespass Act and breaches of by-laws punishable under the Village Panchayats Act, 1933.

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Pleaders, vakils, etc., are not permitted to appear on behalf of any party to any suit or case.

Appeals are allowed to the District Court in civil suits and to the Sessions Court in criminal cases.

Powers of control over panchayats are given to the Collector and the District Local Board. Both of them have concurrent powers to call for information and to compel the panchayat to take into consideration any objection they have to any acts of the panchayat, either of commission or of omission, or any information which necessitates the commission of any act by the panchayat. They can also compel the panchayat to reduce the number of the staff maintained by it or the remuneration paid to them. In addition, the Collector has powers of suspension and prohibition in respect of the execution of any order or resolution of a panchayat which, in his opinion, is likely to cause injury or annoyance to the public or to lead to a breach of the peace. In cases of emergency, the Collector may also provide for the execution of any work or the doing of any act which a panchayat is empowered to execute or do, and the immediate execution or doing of which is, in his opinion, necessary for the health or safety of the public, and may direct that the expenses shall be forthwith paid by the panchayat.

The District Local Board is authorised to carry out each year the audit of the accounts of a panchayat and to forward a copy of the audit note to the Collector. If it appears to the Board that a panchayat has made default in the performance of its obligatory duties, it may order the duty to be performed within a specified period, and, if the duty is not performed within that period, the Board can appoint some person to perform it and direct that the expense be paid by the defaulting panchayat.

The State Government also is given power to carry out at the cost of the panchayat any of the panchayat's obligatory duties when it appears to it that the District Local Board has neglected to take action. The State Government has also powers, after consultation with the District Local Board, to dissolve or supersede a panchayat if, in its opinion, the panchayat had exceeded or abused its powers or made persistent default in the performance of its obligatory duties, or persistently disobeyed any of the orders of the Collector. If a panchayat is superseded, all the powers and duties of the panchayat will be exercised and performed by a person or persons appointed by the State Government.

In pursuance of a resolution dated the 13th September 1950, Government has appointed in the Dharwar district a special officer of the grade of Mamlatdar for the development of village panchayats on sound and proper lines. This officer is authorised, under section 95(*3*) of the Village Panchayats Act, to exercise the powers of a Collector and of a District Local Board under section 94(*1*) of the Act. Several duties have also been placed on this officer, and he is expected to do everything that is possible to popularize village local self-government and to make the working of village panchayats really effective. He has to exercise supervision over the affairs of panchayats already established in the

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district, recommend to the Collector the establishment of new panchayats, tour round and explain to the panchayats the system of panchayat administration, watch the actual working of the panchayats and give them guidance if their working is not proper, and persuade women to take active interest in the affairs of panchayats. He is directed to hold annual gatherings of members of panchayats so that panchayats may become aware of the activities of one another. An annual report on the activities of panchayats has to be prepared by him and submitted to the Collector before the 15th of May and, within a fortnight thereafter, the Collector has to forward that report to the Government with his own remarks.

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CHAPTER 14.

Justice and Peace.
JUDICIAL.

THE JUDICIAL DEPARTMENT.

District Judge.

THE DISTRICT JUDGE, DHARWAR, is the highest judicial authority in the district and presides over the District Court. Under Article 233 of the Constitution of India, appointments, postings and promotion of district judges* are to be made by the Governor in consultation with the High Court; and under Article 234, appointments of persons other than district judges to the judicial service † are made by the Governor in accordance with rules made by him after consultation with the State Public Service Commission and with the High Court. Under Article 235, the control over the District Court and the courts subordinate to it, including the posting and promotion of, and the grant of leave to, persons belonging to the judicial service and holding any post inferior to the post of district judge, is vested in the High Court.

Civil Courts.

The District Court is the principal court of original jurisdiction in the district, and it is also a court of appeal from all decrees and orders up to the value of Rs. 10,000 passed by the subordinate courts from which an appeal can be preferred. The District Judge exercises general control over all the civil courts and their establishment and inspects the proceedings of these courts.

In addition to the District Court, there is located in Dharwar one other Court presided by an Assistant Judge. The Assistant Judge exercises both original and appellate jurisdiction. He can try original cases the value of which does not exceed Rs. 15,000.

Subordinate to the District Judge are two cadres of Civil Judges, Junior Division and Senior Division. The jurisdiction of a Civil Judge (Junior Division) extends to all original suits and proceedings of a civil nature wherein the subject matter does not exceed Rs. 10,000 in value, while that of a Civil Judge (Senior Division) extends to all original suits and proceedings of a civil nature irrespective of

* Under Article 236 of the Constitution of India, the term "District Judge" includes additional district judge, assistant district judge, chief judge of a small causes court, sessions judge, additional sessions judge and assistant sessions judge.

† Article 236 of the Constitution of India, "judicial service" is described as a service consisting exclusively of persons intended to fill the post of district judge and other civil judicial posts inferior to the post of district judge.

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the value of the subject-matter. Appeals in suits or proceedings wherein the subject-matter does not exceed Rs. .10,000 in value are taken to the District Court, while in those wherein the subject-matter exceeds in value Rs. 10,000 are taken direct to the High Court.

There are two courts of Civil Judges one of Senior Division and one of Junior Division at Dharwar. Outside Dharwar, there are two courts of Civil Judges at Hubli, one of Senior Division and one of Junior Division; two courts of Civil Judges (Junior Division) at Gadag; one court of Civil Judge (Junior Division) at each of the following places, namely:—Haveri, Ranebennur, Kundgol, Laxmeshwar, and Savanur. The civil courts of Laxmeshvar and Savanur are linked courts, presided over by one Civil Judge, Junior Division. The Civil Judges at Savanur, Laxmeshvar and Kundgol are also doing criminal work.

Criminal Courts.

The District Judge, Dharwar, is also the Sessions Judge of the district. The Sessions Judge tries criminal cases which are committed to his court by the Judicial Magistrates after preliminary enquiry and hears appeals against the decisions of the subordinate magistrates.

The Assistant Judge also exercises the powers of an Assistant Sessions Judge on the criminal side. And generally he is invested with powers of an Additional Sessions Judge. The Sessions Judge and Additional Sessions Judge may pass any sentence authorised by law, but any sentence of death passed by any such judge is subject to confirmation by the High Court. An Assistant Sessions Judge can pass any sentence authorised by law except a sentence of death or of transportation or imprisonment for a term exceeding seven years.

The Bombay Separation of Judicial and Executive Functions Act (XXIII of 1951) has classified the magistracy of the State into two categories, viz., (1) Judicial Magistrates and (2) Executive Magistrates. Judicial Magistrates are of the following classes:—(1) Presidency Magistrates; (2) Magistrates of the First Class; (3) Magistrates of the Second Class; (4) Magistrates of the Third Class; and (5) Special Judicial Magistrates. Executive Magistrates fall under the following classes:—(1) District Magistrates; (2) Sub-divisional Magistrates; (3) Taluka Magistrates; (4) Presidency Magistrates specially empowered by the State Government; and (5) Special Executive Magistrates. The State Government may, in consultation with the High Court, direct any two or more Judicial Magistrates in any place outside Greater Bombay to sit together as a bench and invest such bench with the powers of a Magistrate of the First, Second or Third Class.

Presidency Magistrates work in Greater Bombay. Special Judicial Magistrates are appointed by the State Government in consultation with the High Court to try particular cases or classes of cases or cases generally in any local area. Special Executive Magistrates are appointed by the State Government for particular areas, or for the performance of particular functions.

All Judicial Magistrates and Benches of Judicial Magistrates are subordinate to the Sessions Judge who may from time to time make rules or give special orders as to the distribution of business among them.

All Executive Magistrates are subordinate to the District Magistrate. Their powers and functions are detailed in paragraphs III-A, IV, and V of schedule III of the Criminal Procedure Code. Appeals from orders requiring security for keeping the peace or for good behaviour, however, lie from Executive Magistrates to the Court of Sessions (section 406, Criminal Procedure Code). The State Government has power by notification to direct that appeals from such orders made by a Magistrate other than the District Magistrate shall lie to the District Magistrate and not to the Court of Session. Again, under section 406A of the Code any person aggrieved by an order refusing to accept or rejecting a surety under section 122 may appeal against such order, if made by a District Magistrate, to the Court of Session. Under section 435(*4*), the High Court is empowered to call for and examine the record of any proceeding under section 143 (prohibition of repetition of nuisance), 144 (temporary order in urgent cases of nuisance or apprehended danger), and 145 (procedure where dispute as to immoveable property is likely to cause breach of the peace), even though such proceeding was before an Executive Magistrate.

The ordinary powers of the Magistrates of the Third, Second and First Class are detailed in Schedule III, parts I, II and III respectively of the Criminal Procedure Code (Act V of 1898). They may be invested with additional powers by the State Government in consultation with the High Court, and these additional powers are detailed in Schedule IV of the Code. They are competent to pass the following sentences :

(*a*) Magistrate of the First Class.	(1) Imprisonment for a term not exceeding 2 years, including such solitary confinement as is authorised by law.
	(2) Fine not exceeding Rs. 1,000.
	(3) Whipping.
(*b*) Magistrates of the Second Class.	(1) Imprisonment for a term not exceeding 6 months, including such solitary confinement as is authorised by law.
	(2) Fine not exceeding Rs. 200.
(*c*) Magistrates of the Third Class.	(1) Imprisonment for a term not exceeding one month.
	(2) Fine not exceeding Rs. 50.

The Bombay Separation of Judicial and Executive Functions Act came into force on the 1st July 1953. Now there are in all 10 Resident Magistrates in Dharwar District: 2 at Dharwar, 3 at Hubli; 3 at Gadag; 1 at Haveri and 1 at Ranebennur. The first

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Additional Resident Magistrate, Hubli, sits for 8 days in a month at Kalghatgi to try cases of the Kalghatgi taluka and the second Additional Resident Magistrate, Hubli, sits at Navalgund for 14 days in a month to try cases of the Navalgund taluka. Similarly, the first Additional Resident Magistrate, Gadag, sits at Ron for 14 days in a month to try cases of the Ron taluka and the second Additional Resident Magistrate, Gadag, sits for 8 days in a month at Mundargi to try cases of the Mundargi Mahal. The Resident Magistrate, Haveri, sits for 14 days in a month at Hangal to try cases of the Hangal taluka and the Resident Magistrate, Ranebennur, sits for 14 days in a month at Hirekerur to dispose of the cases of the Hirekerur taluka.

The civil courts of Savanur and Laxmeshvar are linked, and one Judge presides over the two courts. He holds his court for 14 days in Laxmeshvar and for the rest of the month in Savanur. He does also the criminal work of both the talukas under his jurisdiction. The Civil Judge, Kundgol, disposes of all the criminal work of Kundgol Mahal.

Other Law Officers.

The following are the other law officers of Government functioning in Dharwar District :—

District Government Pleader and Public Prosecutor;

Assistant Government Pleader;

First Assistant Public Prosecutor;

Second Assistant Public Prosecutor;

Two Honorary Assistants to the District Government Pleader and Public Prosecutor; and

Sub-Government Pleaders, one at each of the following places, *viz*., Haveri, Hubli, Kundgol, Laxmeshwar, Ranebennur, Gadag and Savanur.

Number of legal practitioners.

In December 1952, there were practising in the various civil courts in the district 18 advocates, 325 pleaders and 7 sanadi pleaders.

Nyaya panchayats.

Under the Bombay Village Panchayats Act (VI of 1933), nyaya panchayats have been formed in a number of villages and these institutions are empowered to try petty civil suits and criminal cases. The constitution and powers of the panchayats are detailed in Chapter VI, sections 37 to 58-A, of the Bombay Village Panchayats Act, 1933. An appeal lies to the District Court against a decree passed by a nyaya panchayat in any suit and to the Sessions Court against any order in any case.

Statistics of Civil Courts.

In Dharwar District, in the various civil courts, 2,830 suits were pending at the end of the year 1951. In the year 1952, 2,622 suits were instituted; 3,025 suits were disposed of; and 2,655 suits were pending at the end of the year. Of the 2,622 suits instituted, 1,154 were either for money or moveable property; 571 were of value not exceeding Rs. 100; 1,312 were of value above Rs. 100 but not exceeding Rs. 1,000; 307 were of value above Rs. 1,000 but not exceeding Rs. 5,000; and 110 of value above Rs. 5,000. The total value of the suits instituted was Rs. 26,31,875.

Statistics of Civil Courts.

Out of the 3,025 suits disposed of, 850 were disposed of without trial; 305 *ex-parte*; 118 on admission of claims; 471 by compromise; 1,253 after full trial; 21 by transfer; and 7 by reference to arbitration.

There were 827 appeals (including Miscellaneous and Debt Adjustment Board appeals) pending at the end of the year 1951. During the year 1952, 714 appeals were instituted, 879 were disposed of; 682 appeals were pending at the end of the year.

Of the 879 appeals disposed of during the year 1952, 162 were either dismissed or not prosecuted; 447 confirmed; 100 modified; 122 reversed and 48 remanded for re-trial.

Statistics of Criminal Courts.

In the year 1952, there were 17,299 offences reported in the criminal courts of the Dharwar District. Persons under trial numbered 23,874; persons whose cases were disposed of 15,863; persons discharged or acquitted 3,956; persons convicted 11,869; persons commitied to sessions or referred to higher tribunals 189; persons died or escaped or transferred to another State 15. Five were sentenced to death, 3 to transportation or penal servitude, 1,770 to imprisonment and 10,030 to fine, and 568 were asked to give security.

Statistics of Sessions Courts.

During the year 1952, in the Sessions Court 56 offences were reported, 186 persons were under trial. Cases of 156 persons were disposed of during the year, 117 persons were acquitted or discharged, 39 persons were convicted. Three hundred and forty-eight (348) persons were committed to Sessions, 159 persons were tried in the Sessions Court, of whom 117 were acquitted and 42 convicted, of whom 3 were awarded death sentence, 3 transportation for life and 35 were imprisoned. Out of these 35 one was ordered to give security.

Revenue and Expenditure.

The following are the figures showing the revenue and expenditure of the Judicial department in Dharwar District for the year 1952-53 :—

Revenue.

	Rs.	a.	p.
(1) Sale proceeds of unclaimed and escheated property.	—	—	—
(2) Fines by Civil and Sessions Courts ..	5,745	0	0
(3) Cash receipts of record rooms ..	—	—	—
(4) Miscellaneous receipts	24	0	0
Total ..	5,769	0	0

Expenditure.

	Rs.	a.	p.
(1) Pay of officers	1,02,527	0	0
(2) Pay of establishment	2,03,959	8	0
(3) Pay of process serving establishment ..	35,207	7	0
(4) Travelling allowance	3,059	7	0
(5) House rent allowance	3,023	10	0
(6) Dearness allowance	1,56,878	6	0
(7) Contingencies	3,500	0	0
Total ..	5,08,155	6	0

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THE POLICE DEPARTMENT.

THE PRIMARY FUNCTIONS OF THE POLICE are the prevention and detection of crime; the maintenance of order; the apprehension of offenders; escorting and guarding prisoners, treasure or private or public property of which they may be placed in charge; and the prosecution of criminals. They have, however, various other duties to perform, of which some, such as control of traffic, censorship of plays and other performances, service of summonses in criminal cases and destruction of stray dogs are imposed upon them by law, and others, such as aid to refugees and pilgrims and passport and naturalisation enquiries, are entrusted to them for administrative reasons.

Organization.

Under section 17(*1*) of the Bombay Police Act (XXII of 1951), the District Superintendent and the police force of a district are under the control of the District Magistrate of the district. While all questions of policy and of the administration of law within the district are for the District Magistrate's decision, it is the province of the Inspector-General of Police of Bombay State to watch over the recruitment, education, housing and equipment of the police and so to regulate their internal organisation and their methods of working as to render them the most efficient instrument possible for the use of the District Magistrate in the safeguarding of his charge.

Under the Inspector-General of Police are three Deputy Inspectors General of Police, each in charge of one of the following divisions: (1) Northern Range, (2) Southern Range and (3) Criminal Investigation Department. Below these officers are the District Superintendents of Police in charge of districts. Under the law as it stands at present, the Superintendent of Police is an assistant of the District Magistrate for police purposes, although in matters falling within the jurisdiction of the Inspector-General of Police he is subject to the general control and direction of the superior police officers. In short, while the district police forces are under the Inspector-General of Police for the sake of administrative control, the force in each district is under the working control of the District Magistrate.

The District Superintendent of Police, Dharwar, is the executive head of the police force of the district. The district is divided into two sub-divisions, Northern and Southern, each in charge of a Sub-Divisional Police Officer. There is one Assistant Superintendent of Police. He holds the charge of the Sub-Divisional Police Officer, Southern Sub-Division. In addition to the Police Headquarters at Dharwar, there are in the district 28 police stations and 26 outposts under them. Out of the 28 police stations 4 are town police stations, *viz.* Dharwar, Hubli Town, Hubli Suburban and Gadag, 12 taluka police stations, 4 mahal police stations and 8 sub-police stations.

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Strength.

The original strength of the district police, which was 974 came up to 1,278 by 1942, and by 1948, it had risen to 1,600. In 1952, the composition of the force was as follows :—

Superintendent of Police	1
Deputy Superintendents	2
Inspectors	4
Sub-Inspectors	42
Unarmed Head Constables	193
Armed Head Constables	105
Unarmed Constables	679
Armed Constables	546

That is to say, 49 officers and 1,523 men.

The following temporary strength had been sanctioned for various extra duties :—

Extra duties.	Head Wireless Operators.	Wireless Operators.	Inspectors.	Sub-Inspectors.	Head Constables.		Constables.	
					Armed.	Unarmed.	Armed.	Unarmed.
1. Prohibition ...	...	...	...	6	...	10	3	62
2. Enforcement of food control measures.	...	...	...	...	...	19	...	19
3. Anti-corruption ...	...	...	1	1	...	2	...	2
4. For additional Sub-division police stations and outposts, etc.	...	...	...	2	7	16	16	37
5. Mess Managers ...	...	...	...	...	...	1	...	...
6. Wireless Grid ...	1	2	...	...	...	...	...	...
7. Village Defence ...	...	...	...	1	...	13	...	...
8. Motor Transport ...	...	...	...	...	1	...	18	...
	1	2	1	10	8	61	37	120

In addition there were two temporary fitters for Motor Transport.

The total strength, both permanent and temporary, was 60 officers and 1,752 men.

The annual cost of the district police for 1952-53 was Rs. 21,25 901. The total strength of the police worked out at one policeman to 2·95 sq. miles and 883·69 persons.

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Regular Duties.

The District Superintendent of Police, who is the executive head of the police force, is invested with the direction and control of the police under the command and control of the District Magistrate. His primary duties are to keep the force under his control properly trained, efficient and contented, and to ensure, by constant supervision, that the prevention, investigation and detection of crime in his district are properly and efficiently dealt with by the force.

The Sub-Divisional Police Officers in charge of Sub-divisions, who may be either Assistant Superintendents or Deputy Superintendents, are responsible for all crime work in their charges. Under the general orders of the Superintendent, they are responsible for the efficiency and discipline of the officers and men in their divisions and have to hold detailed inspections of police stations and outposts in their charges at regular intervals.

The Inspectors are practically entirely employed on crime work and supervision of bad characters and gangs in their sub-divisions. They are also utilised for supervising and co-ordinating the crime work of the different police stations in their sub-divisions.

There is a Home Police Inspector at the district head-quarters, Dharwar. He is the Office Superintendent with duties somewhat different to those of a Divisional Inspector. He supervises the work of the Head Police Office, the Town and the Head-quarters Police during the absence of the District Superintendent and Sub-Divisional Police Officers and does all the routine work in the Head Police Office for the District Superintendent.

The Sub-Inspector of Police is the officer-in-charge of the police station. He is responsible in his charge for the prevention and detection of crime, and for seeing that the orders of his superiors are carried out and the discipline of the police under him is properly maintained.

Head constables are subject to the orders of the Sub-Inspectors placed over them and of the superior officers of the police force. They are to report to the Sub-Inspector all crimes in their beats and also to assist him in the investigation and detection of crime. When in charge of a particular post or circle of villages, the head constable acts in all police matters in concert with the heads of the village police. When attached to the police station, he holds the charge in the absence of the Sub-Inspector and looks to all routine work including investigation of crime.

The constables perform such duties as they may be ordered by the head constables and superior police officers to perform.

Recruitment.

Appointment of Assistant Superintendents of Police are made by the Government of India on the recommendation of the Union Public Service Commission. Before being posted to regular duty they are trained in the Central Police Training College, Mount Abu. The Deputy Superintendents of Police are appointed by the Bombay Government, 70 per cent. by promotion of meritorious officers from

Recruitment.

the lower ranks of the District Police force, and 30 per cent. by direct recruitment. Direct recruits are, on recruitment, attached to the Police Training School, Nasik. After completion of their training, these officers are attached to districts for practical training for a period of one year prior to their confirmation.

Inspectors of Police are appointed by the Inspector General of Police. Appointments are, as a rule, made by promotion of Sub-Inspectors, direct appointments being very rare.

Recruitment of Sub-Inspectors is made by the Inspector General of Police both by promotion of officers from the lower ranks of the district police force and by direct recruitment. Candidates for direct recruitment may be either from outside the police or from the Police Department. These candidates are, in the first instance, selected for training in the Police Training School, Nasik, as Sub-Inspectors. The selection is made by the Inspector General of Police assisted by a committee of Deputy Inspectors General and the Principal, Police Training School, Nasik.

The police constables are recruited directly, and the head constables generally from the ranks of constables. However, to attract better men, recruitment of head constables is made direct from duly qualified candidates up to one-third of the vacancies.

Literacy.

Among the 60 officers and 1,752 men in the Dharwar district there was no one illiterate in 1952.

Armament.

The armament of the Dharwar district police in 1952 consisted of 10 carbine machine guns, 817 rifles (·33 bore), 574 muskets of ·410 bore, and 74 revolvers (39—·455 and 35—·38). In addition to these the Home Guards of the district had been allotted 100 Italian rifles, 30 rifles (·303), 23 revolvers (·455) and 200 muskets (·410).

The district had (in 1952) a fleet of 14 motor vehicles, including a motor cycle and 2 vehicles allotted for prohibition work.

The Wireless Grid had a static wireless station with 3 receivers, and 2 transmitters.

The whole strength of the armed police is provided with ·303 rifles and the squad of 30 men trained with carbine machine guns.

State Reserve Constabulary.

There is a special armed police, called the State Reserve Constabulary, stationed at Belgaum, consisting of 1,000 personnel, including officers and men. This group, with two other similar groups located at Dhond and Baroda and another group of 2,000 located in Greater Bombay, is meant to make the State self-sufficient in respect of internal security. This force is highly trained and mobile and is provided with wireless sets and motor transport.

Anti-Corruption.

There is an Anti-Corruption Branch of the Police Department working under the Additional Assistant to the Inspector General of Police. Its organisation is not districtwise but for the whole State. There is a branch of this organisation at Dharwar, under an Inspector whose jurisdiction covers Dharwar, Bijapur and Karwar. One Sub-Inspector, two head constables and two constables work under him in Dharwar.

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Railway Police.

The railway running through the district is under the charge of a Superintendent of Police, who has a Sub-Divisional Officer to assist him. His charge, however, covers the Central and Southern Railways running through the whole State. The Superintendent is under the general control of the Range Deputy Inspector General of Police and the Inspector General of Police. He must, however, obey the instructions of the General Manager of the Railways, but may appeal to the Inspector General afterwards, if appeal, in his opinion, is necessary.

Figures of Crime.

In 1952 the following were the figures of crime in the Dharwar district :—

(*a*) Total number of non-cognizable crime .. 5,162

(*b*) Total number of cognizable cases reported to the Police 5,891

(*c*) Total number of cognizable cases dealt with by Magistrates 1,724

The following figures represented the variations in crime during the quinquennium 1948-52 :—

	1948.	*1949.*	*1950.*	*1951.*	*1952.*
(*a*) Non-cognizable crime ...	7,121	6,511	3,960	4,261	5,162
(*b*) Police cognizable crime ...	3,239	4,198	3,882	4,039	5,891
(*c*) Reported cognizable crime .	Not available.	4,410	4,478	4,473	6,373
(*d*) Magisterial cognizable crime.	Not available.	221	596	434	482

Real serious crime, including (1) murders and cognate crime, (2) dacoities, (3) robberies, (4) house-breaking and thefts, (5) thefts including cattle thefts, (6) receiving stolen property and (7) rioting, varied as follows from 1943 to 1952 :—

1943 ...	73	1947 ...	88	1951 ...	112
1944 ...	52	1948 ...	117	1952 ...	94
1945 ...	56	1949 ...	93		
1946 ...	92	1950 ...	87		

Incidence of cognizable crime per thousand persons varied as follows during the years (1943-52) :—

1943 ...	1·474	1947 ...	4·431	1951 ...	2·506
1944 ...	1·353	1948 ...	3·004	1952 ...	3·738
1945 ...	1·989	1949 ...	3·122		
1946 ...	3·222	1950 ...	2·894		

Prosecuting staff and prosecutions.

In 1952 the prosecuting staff in the district consisted of one Senior Police Prosecutor and 11 Police Prosecutors. The total number of cases conducted by the prosecuting staff in 1952 was 2,856, out of which 1,408 ended in conviction. In the same year the

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Prosecuting staff and Prosecutions.

total number of cases conducted by the executive staff (I and II Grade Jamadars) was 1,583, out of which 890 ended in conviction. Jamadars are non-gazetted officers of the Police Force. They hold the rank of I or II Grade Head Constables.

Besides there is a Prosecutor Law Instructor for instructing recruits at Dharwar Headquarters.

In the Anti-Corruption Branch, in 1952, 26 cases were reported to the Branch. Out of these, one case of corruption was sent up for trial which ended in acquittal. Twenty-four other cases were sent up, of which 11 ended in conviction and 2 in acquittal and 11 were pending trial. The remaining one case was departmentally dealt with.

Housing.

Of the total strength of 1,752 policemen (permanent and temporary), 819 were housed in Government quarters. Of the 52 Sub-Inspectors, 17 were provided with Government quarters.

Hospital.

There is a part-time police dispensary at the Police Headquarters at Dharwar with a part-time Government doctor.

Welfare Work.

A dairy farm, a poultry farm, carpentry, sewing and spinning classes, and a provision store have been working at the Dharwar Police Headquarters to promote the welfare of the police and their families. A police mess and canteen was started in 1946 at the Police Headquarters to cater to the needs of recruits in respect of food and light refreshments.

Village Police.

The stipendiary police of the district is helped by the village police. Under the Bombay Village Police Act (VIII of 1867), the control of the village police vests in the District Magistrate and not in the District Superintendent of Police. The District Magistrate may, however, delegate any of his authority to the District Superintendent of Police. There are 1,333 villages in the district. Each village or group of villages has a police patil. The police patil is required to collect information regarding suspicious looking strangers and send it to the police station. He has to keep a strict watch over the movements of notoriously bad characters under surveillance of the police. When the patrolling police goes to the village, he has to give all the information he possesses about events in the village. It is the duty of the village police patil to render assistance to any sick traveller and maintain law and order in the village. In 1952, the number of village police including the police patil, and 70 *walikars, i.e. shet sanadies* attached to the police stations, was 3,458. The *walikars* who were attached to the five important and big police stations (Dharwar, Hubli, Hubli Suburban, Gadag and Ranebennur) rendered valuable assistance to the police in the prevention and detection of crime, night rounds and the like. In the same year, the village police rendered assistance to the district police in 52 cases.

Home Guards.

In charge of the Home Guards organisation in the State is the Commandant General, and under him are Commandants in each district who control the district staff. The appointments of the

CHAPTER 14. — Justice and Peace. POLICE. Home Guards.

Commandant General and Commandants are made by the Government from among suitable non-official gentlemen, and the posts are purely honorary, carrying no remuneration. The organisation is non-political and non-communal. All members have, on enrolment, to sign a pledge to the effect that they will well and truly serve the Government of Bombay without fear or affection, malice or ill-will, or communal or political bias, and will assist to the best of their ability in the maintenance of peace and prevention of crime against person and property. Any person who is between the ages of 20 and 50 and has studied up to standard IV in any of the regional languages is eligible for enrolment.

The Home Guards are trained in squad drill, lathi drill, use of arms, control of traffic, elementary law, mob-fighting, unarmed combat and guard and escort drill. They are also trained in first aid and fire-fighting. They are encouraged to take up social work. When called out on duty, they enjoy the same powers, privileges and protection as an officer of the police force appointed under any Act for the time being in force. Their functions consist mainly of guarding public buildings, patrolling for the prevention of crime and assisting the police in their ordinary duties. They are issued with uniforms and are paid a duty allowance of Rs. 2-8-0 per diem whenever they are called out on duty. They are given a washing allowance of Re. 1 per mensem each.

The Dharwar District Home Guards unit was started on 1st October, 1947. The organisation in the district now (1953) consists of a Commandant, the Second in Command, the District Quartermaster, a Staff Officer in charge of training and a Staff Officer in charge of Prohibition. Home Guard centres have been opened at 15 places in the district, each under a taluka commandant. The places are :—

1. Annigeri.	6. Hubli.	11. Navalgund.
2. Dharwar.	7. Kalghatgi.	12. Ranebennur.
3. Gadag.	8. Laxmeshwar.	13. Ron.
4. Hangal.	9. Mundargi.	14. Savanur.
5. Haveri.	10. Nargund.	15. Shiggaon.

The total strength is 791.

Village Defence Parties.

In addition there are Village Defence Parties. The scheme is modelled on the ancient system of *Gao Senas*, under which at the beat of a drum the villagers used to collect with weapons and help one another against outside aggression.

Each village defence organisation is under an officer known as the Kotwal. At the head of the organisation in the taluka is the "Assistant Village Defence Officer", who is usually a police head constable of III grade in charge of the taluka. The Village Defence Parties are under the supervision of a police officer of the rank of a Sub-Inspector of Police called Village Defence Officer. The District Superintendent of Police is in charge of the whole organisation in the district. The Village Defence Officer is assisted by a "Joint Village Defence Officer", who is always a non-official.

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POLICE.

Village Defence Parties.

Similarly, the "Assistant Village Defence Officer" is assisted by a non-official "Joint Assistant Village Defence Officer." The non-official officers perform purely honorary service and receive no remuneration. They are appointed by the District Superintendent of Police and are subordinate to him.

Every able-bodied villager between the ages of 20 and 50 is eligible for membership of a party, provided he is recommended by the Kotwal and other officers. The training given to members of the Village Defence Parties is not as intensive as that given to the members of the Home Guard units. They are, however, instructed in the use of arms, drill and lathi drill and are trained to gather at a given place at the beat of a drum, with available weapons and to defend themselves. No uniforms are issued to them but whistles and arm bands are given. Unlike the Home Guards they do not exercise any powers. They are mere citizens helping one another to defend themselves.

In 1952 in the Dharwar district there were village defence parties organised in 1352 villages, including hamlets, and they had a total strength of 57,231. The non-official Joint Village Defence Officer of the District is assisted by one Sub-Inspector of Police (Village Defence Officer) and 13 head constables (Assistant Village Defence Officers) in organising and running the parties.

THE JAIL DEPARTMENT.

JAILS.

Location of Jails.

THERE IS NO DISTRICT PRISON in the Dharwar district. Prisoners sentenced to imprisonment for more than one month are transferred to the Belgaum Central Prison to serve out their sentences, and those sentenced for one month or less are retained in the sub-jails. There are 14 sub-jails in the district, in addition to the two sub-jails in the Dharwar town (one situated in the Mamlatdar's Office compound, and the other in the Borstal School premises), and they are located at the following taluka headquarters, *viz.* :—

Gadag,	Mundargi,
Hangal,	Nargund,
Haveri,	Navalgund,
Hirekerur,	Ranebennur,
Hubli,	Ron,
Kalghatgi,	Shiggaon, and
Kundgol,	Shirhatti.

Of the two sub-jails in Dharwar the one situated in the Mamlatdar's office compound is in charge of the Mamlatdar, Dharwar, and the other in the Borstal School premises is in charge of the Governor, Borstal School. The sub-jails at the taluka headquarters are in charge of part-time Superintendents from the Revenue Department (usually Mamlatdars). The guarding of all these jails is done entirely by the Police Department. The number of the guarding establishment ranges from 4 to 12 according to the requirements of each sub-jail.

CHAPTER 14. — Justice and Peace. JAILS. Police Lock-ups.

There are also 24 police lock-ups located at the following places, namely :—

Adur,	Hubli Town,
Annigeri,	Kalghatgi,
Byadgi,	Kundgol,
Dharwar Taluka,	Mugod,
Dharwar Town,	Mundargi,
Gajendragad,	Nargund,
Gadag Taluka,	Ranebennur,
Guttal,	Ron,
Hansbhavi,	Savanur,
Hangal Taluka,	Shiggaon,
Haveri Taluka,	Shirhatti, and
Hirekerur,	Tadas.

Borstal School.

In the Dharwar town is situated the only Borstal School for the whole of the Bombay State. This institution was started in 1931, following the enactment of the Bombay Borstal Schools Act (XVIII of 1929).

"Borstal School", as defined in section 3(*a*) of the Act, means a place in which young offenders, while detained in pursuance of the Act, are given such industrial training and other instruction and are subjected to such disciplinary and moral influences as will conduce to their reformation and the prevention of crime. Only male offenders (boys) are detained in this institution. They are between the ages of 16 and 21 years and are from all the districts in the State.

The Inspector-General of Prisons exercises, subject to the orders of the State Government, general control and superintendence of the Borstal School. The institution is in charge of a "Governor" who usually belongs to the rank of Superintendent of District Prisons. Under him are a Deputy Governor belonging to the rank of Jailor (Group I or Group II) and two additional Deputy Governors belonging to the rank of Jailor (Group II or Group III). Besides the clerical staff, there are eight House Masters and Teachers, 48 Supervisory Staff (including a Chief Supervisor), two nursing orderlies, a Medical Officer belonging to Bombay Medical Service (Class III), a compounder, and nine Technical Instructors. The Civil Surgeon of the Dharwar district is the Medical Officer of the School.

The school has accommodation for 549 lads.

Admissions, releases and daily average number of inmates for the three years 1950-52, were as follows :—

Year.	Admission.	Releases.	Daily Average.
1950	.. 170	183	327
1951	.. 139	164	287
1952	.. 143	188	272

Lads who are illiterate or have not studied up to the Third Primary Standard before they are admitted into the school attend literacy clases (i.e. primary classes I, II and III). The languages taught are Marathi, Gujerati, Kannada and Urdu. The Deputy Educational Inspector, Dharwar Division, takes an annual examination of the lads in order to ascertain their attainments in literacy. The Technical Instructors train the lads in various trades, *e.g.* carpentry, polishing, lathework, weaving, smithy, cane-work, tailoring, agriculture, poultry-farming, laundry, and masonry. By the time a lad is released from the school he becomes an average worker in the trade to which he is trained. Boys from the villages are given intensive training in dry-farming and in growing vegetables. The school has also a small flower-garden in which some lads are trained in *mali* work.

Physical training is a part of the daily routine. There are parades and games on alternate days. The House Masters take keen interest in the recreational activities of the lads. The lads arrange matches and tournaments among themselves, and they also take part in public tournaments in which they play matches with local schools, colleges and private teams. Besides, there are the annual School sports. One House Master is in charge of scouting. The school has a band and the lads are trained by one of the Supervisors.

Under the Borstal Schools Act, the lads, when they have finished a certain period of residence in the Borstal School and acquired some proficiency in a trade, are released under a licence to live in their homes or in after-care hostels (run by non-official agencies) under supervision. The statistics of releases show that only 10 per cent. of the lads commit offences and the licence has to be revoked in their cases, that is to say only 10 per cent. are failures.

The school is maintained entirely by Government. The gross cost of maintenance for the year 1952 was Rs. 1,80,322. The average expenditure per lad was Rs. 662-15-1, excluding supplies from the garden, and Rs. 693-4-5, including the cost of supplies from the garden. The establishment cost was Rs. 91,686 and cost of diet Rs. 56,020. The profit from the school factories was Rs. 6,517 and garden realizations amounted to Rs. 14,000.

There is a Statutory Visiting Committee consisting of 11 members, of whom 7 are officials (viz., the District Magistrate, Dharwar; the Chief Inspector of Certified Schools, Poona; the Medical Officer of the School; the District Judge, Dharwar; the Educational Inspector, Dharwar; the District Superintendent of Police, Dharwar; the Governor, Borstal School; and 4 non-officials. The latter are nominated by the State Government from among the non-official members of the District Committee of the District Probation and After-care Association, Dharwar. The District Magistrate is the chairman. Each member of the Committee generally visits the school once every month, and a meeting of the committee is held once every quarter. Every member inspects the school regarding general complaints, discipline, reformative measures, release of inmates, etc.

CHAPTER 14.

Justice and Peace.
JUVENILES AND BEGGARS DEPARTMENT.
Legislation.

JUVENILES AND BEGGARS DEPARTMENT.

IN BOMBAY STATE THERE ARE FIVE PIECES OF SOCIAL LEGISLATION the aim of three of which is to protect children and to prevent juveniles, adolescents and young adults from becoming habitual criminals. The latter three are (1) the Bombay Children Act (LXXI of 1948); (2) the Bombay Borstal Schools Act (XVIII of 1929); and (3) the Bombay Probation of Offenders Act (XIX of 1939). The remaining two are the Bombay Beggars Act (XXIII of 1945), for prevention of begging and the Bombay Habitual Offenders' Restriction Act (LI of 1947), dealing with prevention of crime and treatment of offenders. While the Children Act deals with children below 16 years of age, the Borstal Schools Act is applied to adolescents between 16 and 21, and the Probation of Offenders Act provides for offenders of any age, especially those between 21 and 25 and those who have not committed offences punishable with death or transportation for life.

Children Act.

The Bombay Children Act consolidates all previous laws relating to the custody, protection, treatment and rehabilitation of children and youthful offenders and also for the trial of youthful offenders. It gives protection to four principal classes of children, *viz.*, (1) those who are neglected, destitute or living in immoral surroundings, and those in moral danger; (2) uncontrollable children who have been reported as such by their parents; (3) children, especially female children, who have been used for begging and other purposes by mercenary persons; and (4) young delinquents who either in the company or at the instigation of older persons or by themselves have committed offences under the various laws of the land. Such children are taken charge of either by the police or by officers known as "probation officers" and in most cases are kept in "remand homes". A remand home is primarily meant as a place where a child can be safely accommodated during the period its case is being considered and it is also meant to be a centre where a child's character and behaviour can be minutely observed and its needs fully provided for by wise and careful consideration. After enquiries regarding their home conditions and antecedents have been completed, they are placed before special courts known as "Juvenile courts" and dealt with according to the provisions of the Children Act. If the home conditions are found to be satisfactory, and if what is needed is only friendly guidance and supervision, then the children are restored to their parents and placed under the supervision of a trained probation officer. If the home conditions are unwholesome and uncongenial the children are committed to institutions known as "certified schools" or "fit person" institutions. "Fit Person" includes any association established for the reception or protection of children. At these schools or institutions the children receive training according to their individual aptitudes, in carpentry, smithy, book-binding, tailoring, agriculture, poultry-farming, goat-rearing, gardening, cane-work, knitting, etc. Youthful offenders, when implicated in any offence along with adult offenders, have to be tried separately in juvenile courts without the paraphernalia of criminal courts. The technique employed in juvenile courts is entirely different from that in adult courts. Penal terms are avoided,

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JUVENILES AND BEGGARS DEPARTMENT.

and even the word "punishment" has been dropped from the enactment in describing the treatment to be meted out. The children are regarded only as victims of circumstances or of adults.

Borstal Schools Act.

Adolescent criminals coming under the Borstal Schools Act are sent for detention and training in the Borstal School, Dharwar. Factory work and agriculture form two main heads of vocational training. Weaving, manufacture of furniture and stationery, and smithy are some of the other vocations taught. The adolescents sent to this school are given such individual training and other instruction and are subjected to such disciplinary and moral influences as will conduce to their reformation. However, boys found to be too incorrigible or unsociable to be kept in the Borstal School are transferred to the Juvenile Section of the Prison at Yeravda. Similarly, if the Inspector General of Prisons thinks that any prisoner in the Juvenile Section can be better treated to his advantage if he is sent to the Borstal School, he is accordingly transferred. Both juveniles and adolescents, when they have finished a certain period of residence in the institutions to which they are sent and acquired some proficiency in a trade, are released, under a licence as prescribed under the Rules, to live in their homes, or, if they are destitutes, in "after-care hostels" (institutions run by non-official agencies), under supervision, and efforts are made to find employment for them.

Machinery to enforce legislation.
Non-official.

For the proper enforcement of the legislative enactments mentioned above, machinery, both official and non-official, is provided. The non-official machinery is provided by the Bombay State Probation and After-care Association, Poona, with a net-work of affiliated bodies called the District Probation and After-care Associations which are actively functioning in 19 districts of the State. These Associations provide "remand homes" and "after-care hostels" and also direct Probation Officers to make enquiries regarding the home conditions and antecedents of children and also to supervise the young persons released either directly by courts or on licence from certified schools and the Borstal School, Dharwar. As regards offenders dealt with under the Probation of Offenders Act, the work of the District Association consists only in making preliminary enquiries regarding the cases of alleged offenders referred to them and carrying on, in selected areas, supervision of offenders released on probation.

Official.

The official agency is the Juveniles and Beggars Department. Until 1934, the Juvenile Branch, as it was then known, was controlled by the Education Department, but from April 1934, it was attached to the Backward Class Department under the control of the Home Department. The Backward Class Officer was designated as Chief Inspector of Certified Schools. In March, 1946, the administration of the Bombay Beggars Act (XXIII of 1945), was added to the duties of the Backward Class Officer. As work increased and the Backward Class Officer could not be expected to devote much attention to the expansion of work under the social laws relating to children, from June 1947, the Juvenile Branch, the Bombay State Probation and After-care Association, and the Beggars Branch were divorced from the control of the Backward

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Machinery to enforce legislation.
Official.

Class Officer and these three branches were constituted into a separate department called "the Juveniles and Beggars Department" under a full-time Chief Inspector of Certified Schools and Chief Inspector of Certified Institutions. This officer is under the control of the Education Department of the Secretariat so far as the administration of the Children Act, the Bombay Probation of Offenders Act and the Borstal Schools Act is concerned. The Home Department of the Secretariat, which deals with the Beggars Act, the Bombay Habitual Offenders' Restriction Act and the Probation of Offenders Act, guides and controls his activities in relation to those Acts.*

So far as the Dharwar district is concerned, the Beggars Act has not yet been applied to any part of it, but the Mental Hospital, Dharwar, has been certified under the Beggars Act for detention of lunatic beggars. The Bombay Habitual Offenders' Restriction Act, 1947, has been applied to the Dharwar District but no settlement under section 15 of the Act was since been established at Dharwar.

The whole of the Bombay Children Act has been applied to the Dharwar and Hubli talukas and to the municipal limits of Gadag-Betgeri, Haveri, Byadgi and Ranebennur, and also to the municipal limits of Navalgund, Nargund, Savanur, Gudgeri, Kundgol, Shigali, Kamadolli, Saunshi, Laxmeshwar, and the Head-quarter limits of the following talukas, *viz.*, (1) Kalghatgi, (2) Shiggaon, (3) Shirhatti, (4) Hangal, (5) Hirekerur, and to the village limits of Annigeri and Gajendragad. The whole of the Act, except parts V and VI, is in force throughout the district.

The officer in charge of the work of the Juveniles and Beggars Department in the district is called "Chief Officer". He is a Government servant deputed by the Chief Inspector of Certified Schools to the Dharwar District Probation and After-care Association. He carries on the day to day work of the Association and is subordinate to the Chief Inspector of Certified Schools and the Honorary Secretary of the Association. He is also responsible to the Juvenile Court Magistrates as far as the Juvenile Court work is concerned. He also supervises the work of all the Probation Officers in the district. There are seven Probation Officers under him, one of whom is a lady. Four of them are at Hubli, one at Dharwar, one at Gadag and one at Ranebennur. The duties of the probation officers are :—

(1) to study the children that are brought before the Juvenile Court and to submit reports regarding them to the court suggesting a treatment programme;

(2) to supervise the children placed under their supervision by the Juvenile Court;

(3) to conduct inquiries regarding applications received by the Juvenile Court;

(4) to conduct the inquiries referred to the District Probation and After-care Association by other institutions in respect of children and beggars;

(5) to conduct inquiries regarding children proposed to be released on licence from different certified schools and the Borstal School, Dharwar, and to supervise such children as are released on licence;

*Later, the Bombay Habitual Offenders' Restriction Act was also allotted to the Juveniles and Beggars Department for administration.

(6) to conduct inquiries and supervision work under the Probation of Offenders Act; and

(7) to do propaganda work to further the objects of legislation relating to children and youthful offenders.

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Machinery to enforce legislation.

Official.

The district is divided into four divisions with head-quarters at Dharwar, Hubli, Gadag and Ranebennur, with Juvenile Courts at each of these centres. Although the Act contemplates the establishment of separate Juvenile Courts in each district, there are no full-time magistrates established as yet for any of these courts, and their work is done by the local City Magistrates or the Resident Magistrate, First Class. Two lady honorary magistrates are attached to each of the Courts to advise the Presiding Officer in respect of disposal of cases under trial.

Remand Homes.

There are six remand homes in the district run by the District Probation and After-care Association: two at Hubli, one at Gadag, one at Ranebennur, one at Dharwar and one at Laxmeshwar. One of the homes at Hubli is for girls. All these homes are recognised as "fit-person" institutions by Government.

After-Care Hostel.

There is also an After-Care Hostel at Hubli run by the Association.

Certified Schools.

One Certified School is run by the Government at Hubli. The inmates of this school are given primary education and vocational training in tailoring, needlework and cooking. There is a Visiting Committee for the School composed of the District Magistrate, Dharwar (as President); the City Magistrate, Hubli, and the District Superintendent of Police, Dharwar, as ex-Officio members; and two non-officials appointed by Government. This committee meets periodically to recommend cases of inmates fit to be released on licence. There is no Certified School in the district run by the District Probation and After-Care Association.

The total annual expenditure of the Dharwar District Probation and After-Care Association during 1951-52 was Rs. 75,833.

Habitual Offenders' Restriction Act.

The Chief Inspector of Certified Institutions is also the Reclamation Officer, Bombay State. This officer has general control of the settlements established under section 15 of the Bombay Habitual Offenders' Restriction Act (LI of 1947). Unlike the Criminal Tribes Act, which has been repealed, the Habitual Offenders' Restriction Act is made applicable to persons of all castes and communities alike, and restrictions are imposed only after judicial enquiry as prescribed under the Act. It extends to the whole of Bombay State.

CHAPTER 15—REVENUE AND FINANCE.

CHAPTER 15.

Revenue and Finance.

LAND RECORDS.

Introduction.

THE DEPARTMENT OF LAND RECORDS.

THE LAND REVENUE SYSTEM PREVALENT IN DHARWAR DISTRICT is *rayatwari* and it is based upon a complete survey, soil classification and settlement of the assessment of every field.

The original survey settlements were introduced in the district between 1844 and 1849 and the first revision settlements between 1874 and 1880. The second revision settlements now in force were introduced between 1906 and 1915.

In the merged areas the first revision settlements introduced between 1896 and 1928 are current, except in the ex-Savanur State area, in which the second revision settlement introduced in 1917-18 is in force.

Thus, the whole of the district has been surveyed, classified and settled, except 82 *inam* villages of pre-merger State areas [which, of late, have been taken for survey, record of rights and settlement under the Post-War Reconstruction Scheme (Nos. 75 and 77A) and 4 *inam* villages of merged areas, in which survey and classification only has been completed].

The current settlements have long expired in all the talukas of the district, but as all revision settlement work has been postponed since 1942 (*vide* Government Resolution in Revenue Department No. 1016/39, dated 22nd April 1942), the matter is at a stand-still. Government are, however, now considering the question of taking up the revision settlement work.

Survey.

Survey was done by chain and cross staff. The unit of area is the "English acre" with its sub-division, the *guntha* (121 square yards), (*i.e.*, the square formed by 1 chain or 11 yards), 40 *gunthas* making an acre. The area of each survey number is separately entered in the land records under an indicative number and that of a sub-division, too, is so entered under an indicative number subordinate to that of the survey number of which it forms a part.

Village, Taluka and District maps for all surveyed villages.

Accurate village maps have been prepared (generally on a scale of 1"=20 chains) for all surveyed villages showing the survey numbers and their boundary marks, and other topographical details such as roads, nallas and forests. From these village maps, taluka and district maps were constructed on a scale of 1"=2 miles.

CHAPTER 15. — Revenue and Finance. LAND RECORDS. Classification.

The main classes of lands recognised were dry crop, garden and rice and each field was classified with reference to the texture of the soil, its depth and deteriorating factors and extra advantages, if any. In the case of rice and garden lands, in addition to the soil factor, the water factor was also classified in consideration of the duration of the water supply and kind of crops grown. The classification value was expressed in terms of annas, 16 annas representing the standard. The soil classification as originally confirmed or made during the revision survey is final and no general reclassification of soil is made again at further revision settlements (section 106, Land Revenue Code). The holder is, however, entitled to reclassification of his lands on account of physical deterioration and reduction of assessment. All improvements made are exempt from taxation for a period of 30 years immediately preceding the year in which settlement is introduced. Thereafter they are liable to taxation.

Settlement and Assessment.

Prior to 1939, the settlement procedure was prescribed by administrative orders of Government under the Land Revenue Code. Under the Amendment Act of 1939 (Bombay XX of 1939), the procedure has been brought on the statute book. The various provisions governing the settlement procedure are contained in Chapter VIII-A of the Land Revenue Code and Chapter III-A of the Land Revenue Rules. The prescribed procedure is, in brief, as under :—

"Settlement" is defined as the result of operation conducted in a taluka or a part of a taluka in order to determine the land revenue assessment [Section 117-C(*i*)].

The Settlement Officer (appointed by the State Government under section 18, Land Revenue Code) examines fully the past revenue history of the area with a view to assess the general effect of the existing incidence of assessment on the economic condition of the area and, with reference to the various statistical data and by careful enquiry in villages, he collects information in respect of the following matters in the manner prescribed in Land Revenue Rule 19A(2) :—

(1) physical configuration;

(2) climate and rainfall;

(3) markets;

(4) communications;

(5) standard of husbandry;

(6) population and supply of labour;

(7) agricultural resources;

(8) the variations in the area of occupied and cultivated lands during the last 30 years;

(9) wages;

(10) prices;

(11) yield of the principal crops;

(12) ordinary expenses of cultivating such crops, including the wages of the cultivators for his labour in cultivating the land;

(13) rental values of land used for the purpose of agriculture; and

(14) sales of land used for the purpose of agriculture.

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LAND RECORDS.
Settlement and Assessment.

On making a settlement, he divides the area to be settled into groups which are so formed as to be homogeneous in respect of the 14 factors enumerated above and bear the same standard rates [Land Revenue Code, Section 117-G(*1*) and (*2*)]. He then fixes the "standard rate" for each class of land (*viz*. dry crop, rice and garden). "Standard rate" is the normal assessment per acre on land of the respective class of 16 annas classification value [Section 117-C(*5*) and (*6*)].

These rates are so fixed that the aggregate assessment on the occupied lands in any group shall not exceed 35 per cent. of the average of the rental values of such lands for a period of five years immediately preceding the year in which the settlement is directed [Land Revenue Code, Section 117-G (*1*)].

The enhancement of assessment is limited to 25 per cent. of the aggregate existing assessment in respect of a taluka or group and 50 per cent. in respect of a village or individual holding (Section 117-F).

Improvements made at the cost of the holders are exempted from enhancement of assessment for a period of 30 years immediately preceding the date on which the settlement expires (Section 117-H).

The Settlement Officer formulates his proposals of settlement on the above basis in the form of a comprehensive report which contains—

(i) the various statistics and data collected by him in the prescribed forms;

(ii) the reasons for his proposals; and

(iii) a statement showing the effect of his proposals as compared to that of the previous settlement in force [Land Revenue Rule 19-B(1)],

and submits the report to the Collector (Section 117-I).

The settlement report is published in the regional language in each village in the prescribed manner, together with a notice stating the existing standard rates for each class of land and the extent of increase or decrease proposed by the Settlement Officer. A period of three months from the date of notice is allowed for any objections to the settlement proposals (Section 117-J).

Provision is made for referring settlement proposals to the Revenue Tribunal by the State Government at the instance of aggrieved persons (who have to deposit the prescribed amount of cost) within two months from the date of the notice (Section 117-KK).

After taking into account the objections, the Collector forwards the Settlement Officer's report to the State Government through the Settlement Commissioner and Director of Land Records with his remarks (Section 117-K).

The settlement report together with the objections and the recommendations of the Bombay Revenue Tribunal is placed on the table of each chamber of the Legislature and the proposals can be discussed in the Legislature (Section 117-C).

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LAND RECORDS. Settlement and Assessment.

Thereupon, the State Government passes final orders on the settlement report (Section 117-L); and, after a notice of the orders has been given in the prescribed manner, the settlement is deemed to have been introduced (Section 117-O).

The assessment to be imposed on each holding in the case of an original settlement is determined by the application of the standard rates to the classification value of the land through the medium of *jantris* (tables of calculations) prepared by the Superintendent of Survey and Settlement Commissioner and Director of Land Records; and in the case of a revision settlement, it is worked out by increasing or decreasing the old assessment in the same proportion as there is an increase or decrease in the new standard rates over the old ones (Land Revenue Rule 19-H).

A settlement ordinarily remains in force for 30 years (Section 117-E).

If the settlement is declared with reference to prices, a surcharge can be levied or a rebate granted during the currency of the settlement, according as the prices go up or fall down (Section 117-M and Land Revenue Rule 19-K).

Additional water advantages accrued at the cost of Government can be assessed during the currency of the settlement (Section 117-Q).

Record of Rights.

The record of rights law (contained in Chapter X of the Land Revenue Code) was enacted in 1913. The record of rights has been introduced in all the pre-merger talukas except a few inam villages, which too have, of late, been taken up for survey and record of rights under the Post-War Reconstruction Scheme. Under this scheme the record of rights work is done by the Revenue Department staff. It has also been introduced in all villages of the ex-State areas after their merger, excepting seven villages in which its introduction is in progress. According to section 135-B(*1*) of the Land Revenue Code, the record of rights contains the following particulars:—

(*a*) the names of all persons who are holders, occupants, owners, or mortgagees of the land or assignees of the rent or revenue thereof;

(*b*) the nature and extent of the respective interests of such persons and the conditions or liabilities attached thereto;

(*c*) the rent or revenue (if any) payable by or to any of such persons; and

(*d*) such other particulars as the State Government may prescribe under the Rules made in this behalf.

The State Government has now applied the law to all tenancies also under section 135-B(2). Any acquisition of a right in land is to be reported to the village officers by the person acquiring it, unless it is registered (Land Revenue Code, Section 135-C). Failure to carry out this obligation is liable to fine by way of late fees.

CHAPTER 15.

Revenue and Finance.

LAND RECORDS.

Functions of the Department.

The Land Records Department was created in 1884 when the revision survey and settlement operations were under completion and the old "Survey Settlement Department" was being brought to a close. The department is an adjunct to the Revenue Department. Its functions are :—

(i) to maintain all survey, classification and settlement records up-to-date by keeping very careful notes of all changes, and for this purpose to carry out field operations preliminary to incorporation of the changes in the survey records;

(ii) to collect and provide statistics necessary for the sound administration of all matters connected with land;

(iii) to help to reduce, simplify and cheapen litigation in revenue and civil courts by providing reliable survey and other records;

(iv) to supervise the preparation and maintenance of record of rights and of the periodical inspection of the boundary marks;

(v) to conduct periodical revision settlement operations;

(vi) to organise and carry out village site and city surveys on an extensive scale and arrange for their proper maintenance;

(vii) to undertake special surveys for private individuals or for public bodies (such as survey of inam villages) surveys in connection with railway, municipal, and local board projects, town planning schemes and survey for the Defence and other Government Department;

(viii) to maintain up-to-date all village maps, and to reprint them and arrange for their distribution to various departments for administrative purposes and for sale to the public;

(ix) to train the revenue officers in survey and settlement matters.

The District Inspector of Land Records, Dharwar, is the principal officer in charge of the Land Records Department in the district. He is a gazetted officer (of Mamlatdar's rank) appointed by the Settlement Commissioner and Director of Land Records and is directly subordinate to the Superintendent, Land Records, Belgaum Circle, in all technical matters. He is also a subordinate of the Collector of Dharwar and has to carry out all administrative orders of the Collector in the matter of survey and land records.

His subordinate staff in 1952-53 comprised—

(a) an Assistant District Inspector of Land Records, 2 permanent clerks, and one temporary clerk;

(b) a staff of one District Surveyor, 10 Cadastral Surveyors (permanent) plus 3 Cadastral Surveyors (temporary);

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(c) the staff of the District Survey Office consisting of one Head-quarter Assistant, 2 Record Keepers (1 permanent and 1 temporary) 2 Record Karkuns, and 3 Utara Karkuns (2 permanent and 1 temporary);

(d) a staff of 6 Maintenance Surveyors and one City Survey Shirastedar, Hubli, and one City Survey clerk;

(e) a staff of 13 Pot Hissa Surveyors under one Nimtandar, and one clerk;

(f) a staff of 55 Circle Inspectors (including Circle Officers) working under the Collector.

The staff shown under (a), (b), (c) and (e) works directly under the District Inspector of Land Records and that under (d) under the Revenue Officers in charge of City Surveys. The staff under (f) works under the control of the Collector.

Duties and functions of the District Inspector of Land Records and his Staff.

The duties of the District Inspector of Land Records are :—

(a) to supervise, and take a field test of the measurement, classification and *pot hissa* work done by the District, Cadastral, Maintenance and Pot Hissa Surveyors;

(b) to exercise check over the proper and prompt disposal of all measurement and other work done by the Surveyor staff and the District Survey Office establishments, by scrutinizing their diaries and monthly statements (*mahewars*);

(c) to take a small test of the work of as many Circle Inspectors and village Officers as possible with a view to seeing that they understand their duties in respect of (i) the records of rights; (ii) the tenancy and crop registers and (iii) the boundary marks repairs work, etc. During his village inspections, the District Inspector sees that the Government waste lands are not being unauthorizedly used. (His test is meant to be qualitative and not merely quantiative);

(d) to be responsible for the maintenance of the theodolite stones in the villages surveyed on the minor triangulation method and to arrange for their inspection and replacement where necessary;

(e) to compile the huzur statistics (Agricultural Forms Nos. I, II and III) with the clerical aid placed at his disposal by the Collector;

(f) to maintain the accounts and watch the recovery of the city survey and *pot hissa* dues;

(g) to inspect the city survey offices every year, and to send the inspection memoranda (in triplicate) to the Superintendent of Land Records, who forwards one copy to the Director of Land Records and one to the City Survey Officer, through the Collector, with his own remarks thereon;

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Revenue and Finance.

LAND RECORDS.

Duties and functions of the District Inspector of Land Records and his Staff.

(h) to arrange, in consultation with the Collectors concerned, for the training of the Junior Indian Administrative Service Officers, the District Deputy Collectors, the candidates for the posts of Mamlatdars and Circle Inspectors, clerks and Talathis, in survey and settlement matters;

(i) to advise the Revenue Officers in the district in all technical matters concerned with the maintenance of the survey records and the record of rights, and to refer all cases of doubt to the Superintendent of Land Records.

Assistant District Inspector of Land Records.

The Assistant District Inspector of Land Records helps the District Inspector of Land Records in his duties and in bringing the records of the merged areas on a par with the union areas. One hundred and sixty-two (162) villages from the States of Savanur, Kundgol, Shirhatti, Ramdurg, Laxmeshwar, Gudgeri and Hyderabad have merged in this district.

District and Cadastral Surveyors.

The staff of District and Cadastral Surveyors deals with the routine measurement and classification work, whether done for Government (e.g. in land acquisition cases, etc.) or on private applications, civil court partition decrees, etc. In the case of private work, the prescribed measurement fees are recovered from the parties in advance. The District Surveyor deals with such measurement cases as cannot ordinarily be entrusted to the Cadastral Surveyors on account of their difficulty, size, importance and urgency. The staff does the work of effecting necessary changes in the survey records by preparing *kamjasti patraks* during the monsoon.

District Survey Office and the Headquarter Assistant.

The District Survey Office is in charge of the Head-quarter Assistant who acts under the orders of the District Inspector of Land Records. The Head-quarter Assistant and his staff are responsible for keeping the survey records up-to-date and in proper order. He deals with all correspondence connected with records (under the signature of the District Inspector of Land Records). In urgent circumstances, the Head-quarter Assistant disposes of the references under his own signature in the absence of the District Inspector of Land Records, informing the latter of the action taken by him. He recovers and accounts for the fees received for private measurement work, according to the prescribed procedure. He also issues certified extracts from the survey records, and supplies printed maps to the applicants on payment of prescribed charges. The District Survey Office also issues the measurement cases to the Surveyors for measurement and keeps a watch over their prompt and proper disposal, scrutinizes the Surveyors' work in the office and takes action to get all changes effected in the survey records. In this connection, necessary *kamjasti patraks* (with their abstracts), signed by the District Inspector of Land Records and countersigned by the Superintendent of Land Records, and *akarphod patraks,* signed by the District Inspector of Land Records, are sent to the revenue authorities for the correction of the village and taluka accounts, records and maps.

Maintenance Surveyors.

The Maintenance Surveyor staff is responsible for the maintenance of the city surveys (these are introduced under section 131 Land Revenue Code) and the records including the record of rights and maps connected therewith and assist the revenue administration of the city-surveyed area. They, therefore, work under the immediate

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LAND RECORDS.
Maintenance Surveyors.

control of the revenue officers in charge of the City Survey, but the technical and administrative control of the staff lies with the District Inspector of Land Records and the Superintendent of Land Records. Such surveys have been introduced in the following important cities and towns in the Dharwar district in the years noted against them :—

Name of City or Town.	Year of introduction.		Staff in charge of maintenance.
	Original.	Revision.	
(1) Dharwar ...	1,886	1,920	1 Maintenance Surveyor and 1 clerk.
(2) Hubli ...	1,886	1,922	3 Maintenance Surveyors and 1 Utara Karkun under 1 Shirastedar.
(3) Gadag and Betgeri ...	1,916	......	2 Maintenance Surveyors.
(4) Ranebennur ...	1,918	......	1 Maintenance Surveyor.
(5) Byadgi ...	1,918	......	
(6) Haveri ...	1,933	......	1 Maintenance Surveyor.
(7) Nargund ...	1,924	......	1 Maintenance Surveyor.
(8) Navalgund ...	1,921	......	
(9) Annigeri ...	1,937	......	

The city surveys at Dharwar and Hubli were originally made in 1886 under the old law (Act IV of 1868) but a re-survey was carried out under the Land Revenue Code (Act V 1879, Section 131) in 1920 and 1922 respectively. The remaining city surveys were all carried out originally under the latter Act.

The cost of maintenance of city surveys is, as usual, borne by Government, except in the case of Dharwar and Hubli, in which the cost is borne by the municipalities, in view of the following special concessions granted to the municipalities :—

(i) All Government lands not in possession of Government are made over to the municipalities.

(ii) Assessed Government lands to the following extent are made over to the municipalities, subject to payment of the assessment :—

	Number of Survey Nos.	Area (Acres	gunthas)	Assessment. Rs.	a.	p.
Dharwar ..	57	321	27	329	10	0
Hubli ..	130	640	32	627	7	11

(iii) *Judi* over the *inam* lands to the following extent is made over to the municipalities :—

	Number of Survey Nos.	Area (Acres	gunthas)	Judi made over Rs.	a.	p.
Dharwar ..	55	294	21	181	9	0
Hubli ..	55	407	1	151	14	0

(iv) Grazing fees to an extent of Rs. 14-6-0 on two waste Survey Nos. are made over (for Dharwar Municipality only).

(v) Any enhancement arising out of the revision survey of agricultural lands, occupancy price in respect of agricultural lands and on lands converted for non-agricultural uses, ground rent and fines are to go to the municipalities.

(vi) Miscellaneous revenue on some items, e.g., copying and comparing fees, measurement and sub-division fees, record of rights fees, sale proceeds of maps, *bhatta* for court attendance etc. are to go to the municipalities.

The following village sites have been also surveyed in the district in the years noted against them :—

Name of the village.	Year of Survey.
(1) Uppinbetgeri	1940
(2) Arekurhatti	1932
(3) Yamnur	1931
(4) Tirlapur	1939
(5) Alagwadi	1931
(6) Morab	1931

These village site surveys are, however, not under regular maintenance.

Pot Hissa Surveyors.

The staff of *Pot Hissa* Surveyors does the measurement work of the sub-divisions of survey numbers for keeping the record of rights up-to-date. During the monsoons the staff does the office work of working out *hissawar* assessments and preparation of duplicate sketches and *akarphod* statements for the use of the village officers. [The cost of the sub-division measurement is recovered from the landholders under section 135 G(*b*) Land Revenue Code].

Circle Inspectors.

The staff of Circle Inspectors is primarily meant to assist the revenue officers in the up-to-date maintenance of the village records and land records kept at the village, and assist the revenue administration, and are, therefore, under the control of the Collector. They supervise the work of village officers and their technical work of maintenance of the land records at the village is supervised by the District Inspector of Land Records and, therefore their diaries pass through the District Inspector of Land Records.

Post-War Reconstruction Schemes.

Post-War Reconstruction Schemes.—In addition to the normal duties of the department referred to in the foregoing paragraphs, the Land Records Department is, at present (1953), entrusted with the execution of the following three Post-War Reconstruction Schemes in the pre-merger areas of the district :—

Scheme No.	Description.
74	.. Consolidation of holdings under the Bombay Prevention of Fragmentation and Consolidation of Holdings Act, 1947.
75	.. Survey of inam villages for introduction of record of rights.
77A	.. Settlement of unsettled inam villages.

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LAND RECORDS.
Post-War Reconstruction Schemes.
Scheme for Consolidation of Holdings.

Scheme No. 74—Consolidation of Holdings.—The Assistant Consolidation Officer, Dharwar, is the district officer entrusted with the preparation and execution of the Consolidation of Holdings Scheme. He is a gazetted Officer of the cadre of District Inspector of Land Records appointed by the Settlement Commissioner and Director of Land Records and working under the control of the Consolidation Officer, Dharwar. His subordinate staff comprises—

(*a*) six surveyors under one Nimtandar to assist him in the up-to-date measurement of sub-divisions and bringing the records of rights up-to-date, and preparation of the scheme of consolidation ; and

(*b*) a staff of Circle Inspectors to assist him in the execution of the schemes of consolidation of holdings after confirmation by the Settlement Commissioner or Government, as the case may be.

Since 1950, 163 villages in the Dharwar taluka have, in the first instance, been taken up for introducing the consolidation scheme. Fifty-five schemes have so far (1953) been completed, out of which 4 schemes have been completely enforced. In 13 villages, the schemes are in progress and 97 villages are to be taken up shortly The work is carried on at present at Government cost.

Scheme for Record of Rights.

Scheme No. 75—Survey of Inam villages for Record of Rights.—The special staff sanctioned by Government for this scheme have carried out the survey operation in 82 inam villages in the district in 1949 and 1950. The cost of survey is recovered from the holders under section 135G(*b*) of the Land Revenue Code. The work of preparation of the record of rights is being done by the regular staff of talathis under the control of the Revenue Department.

Scheme for Settlement of Inam Villages.

Scheme No. 77A—Introduction of Settlement in Inam Villages.—The special staff sanctioned by Government for this scheme has carried out the classification operations in 82 inam villages of the district from 1949 to 1951. The settlement enquiry has been entrusted to the Superintendent of Land Records, Belgum Circle. The cost is ordinarily recoverable from the holders in such proportion as Government may determine (*vide* section 216, Land Revenue Code), but as with the recent abolition of many of the inams, the villages would become *khalsa*, the cost will have to be wholly borne by Government in such villages in which inam tenures have been abolished.

SALES TAX DEPARTMENT.

SALES TAX.

THE SALES TAX HAS NOW BECOME THE MOST IMPORTANT SOURCE of revenue to the State, as it contributes to the exchequer more than any other head of revenue, and in 1953-54 it yielded 15 crores of rupees and formed 28·45 per cent. of the tax revenue of the State.

A general sales tax was first introduced in 1946 by a Governor's Act, which in course of time underwent various amendments by the legislature. The Act that now (1954) governs levy of sales tax is the Bombay Sales Tax Act (III of 1953) as amended up to 15th March 1954.

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Revenue and Finance.
SALES TAX.
Dealers liable to pay tax.

Under section 5 of the Act dealers whose turnover either of all sales or of all purchases in a year exceeds Rs. 25,000 are liable to pay the tax. Dealers who import goods from outside the State of Bombay and dealers who manufacture or process any goods have to pay the tax, if their turnover of sales or of purchases exceeds Rs. 10,000 a year provided the value of the goods imported, or manufactured or processed, respectively, exceeds Rs. 2,500.

Classes of tax.

The system of tax as embodied in the Act is briefly as follows :— There are three classes of tax, a "sales tax", a "general sales tax", and a "purchase tax". The "purchase tax" is, however, not a separate tax and is only intended to seal off a loophole for evasion of either of the other two taxes. In effect, therefore, there is only a two-point tax system, namely, a tax generally levied at the first stage of sale (sales tax) and a tax levied generally at the last stage of sale (general sales tax).

No tax is levied on goods specified in Schedule A, containing 42 entries. These entries contain—

Goods not taxed.

(i) goods required mostly by agriculturists for cultivation, e.g., agricultural implements worked or operated exclusively by human or animal agency of the following kinds : chaff-cutters, clod-crushers, harrows, iron and leather *mhots*, iron ploughs and plough points, pick-axes, *rahats*, shovels, sickles, spades and wooden seed drills (entry 1) ; cattle, sheep and goats (5) ; cattle-feeds including fodder and other concentrates but excluding cotton seed (6) ; fertilizers (17) ; and manures including oil cakes (32) ;

(ii) Necessaries of the poorer sections of the community, e.g., betel leaves (2) ; bread (3) ; butter-milk and curds (4) ; cereals and pulses in all forms (7)* ; chillies, chilly powder, tamarind and turmeric, whole or powdered (9)* ; eggs (15) ; firewood and charcoal (18) ; fish (19)* ; flour including *atta, maida, suji* and bran (20)* ; flowers (21) ; food and non-alcoholic drinks consumed at a hotel, restaurant, refreshment room, eating house or other place where such food and drinks are served (except when the cost of food and drinks consumed at one time by one person exceeds one rupee) (22) ; fresh fruits (23) ; fresh vegetables and edible tubers (24) ; glass bangles sold at a rate not exceeding two annas each (25) ; gur (26) ; kerosene (28) ; *kum-kum* (30) ; *mangalsutra* with black glass beads sold at a rate not exceeding Rs. 5 each (31) ; meat (33)* ; milk, whole or separated (34) ; salt (37) ; slates and slate sticks and crayons ; foot-rules, exercise and drawing books and lead pencils ; and mathematical and drawing instrument boxes used by primary and secondary school students (38) ; text-books, books for supplementary reading and school atlases sanctioned by the State Government, Director of Education for the State of Bombay, the Educational Inspectors of Divisions or the Secondary School Certificate Examination Board or approved by the Bombay Municipal Schools Committee (41) ; and water, other than aerated and mineral waters (42) ;

(iii) implements or raw materials of cottage industries and products of cottage industries, e.g., *charkha* and other implements used in the production of handspun yarn or handwoven cloth as may be specified by the State Government by notification in the

* Except when sold in sealed containers.

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Official Gazette (8); cloth woven in handlooms sold at a rate not exceeding Rs. 2 per yard (10); clothes and other articles of khaddar (11)*; cotton yarn and cotton thread (13); edible oils manufactured in *ghanis* by human or animal agency (14); hand-made paper (27)*; khaddar (29)*;

(iv) sources of power, e.g., coal gas (when sold by a gas supply company to a local authority for consumption by such local authority for the purpose of street lighting) (12); electrical energy (16); motor spirit (*as defined*) (35);

(v) periodical journals published at intervals not exceeding one month (36);

(vi) stamp paper sold by vendors duly authorized under the provisions of the Indian Stamp Act, 1899 (39); and

(vii) sugar-cane (40).

Goods subject only to one class of tax.

Schedule B lists 79 specific entries and entry 80 "all goods other than those specified from time to time in Schedule A and in the preceding entries." The first 8 of these entries composed of certain raw materials of industry, viz., raw cotton (whether ginned or unginned) (1); cotton seeds (2); artificial silk yarn (3); hides and skins (4); oil-seeds (5); raw silk and silk yarn (6); raw wool, wool tops and woollen yarn (other than knitting yarn) (7); and staple fibre and staple fibre yarn (8); and entries 9 to 18, which specify those goods out of the goods declared essential by Parliament [under the Essential Goods (Declaration and Regulation of Tax on sale or Purchase) Act, 1952] which are not specified in schedule A to the Act, are subject only to the general sales tax and *not* to the sales tax. On the other hand, entries 19 to 22, viz., betel nuts (19); text-books and periodical journals except such text-books and journals as are declared tax-free under entries 36 and 41 of schedule A, and other than account books, diaries, calendars, and books containing space exceeding eight pages for being written up (not being exercise books) (20); coal (21); and safety matches (excluding matches used as fire-works) (22), are subject only to the sales tax and *not* to the general sales tax.

General Sales Tax.

The rate of the general sales tax is only one fourth per cent. in the case of bullion and specie (23), and one per cent. in the case of entries 1 and 2, i.e., raw cotton and cotton seeds, and only three pies in the rupee in the case of entries 3 to 8 and entry 24 [articles made of gold and silver (of fineness not less than 75 per cent.) not containing any precious stones, synthetic or artificial precious stones, or pearls, real, artificial or cultured]. In all other cases it is six pies in the rupee.

Sales Tax.

The sales tax, however, is graded from one-fourth per cent. in the case of bullion and specie (23) and articles made of gold and silver, etc. (24) to three pies in the rupee in the case of entries 19 to 22 and entry 80. On several items, which may be said to form middle-class requirements, the rate is six pies in the rupee and on several other entries, which may be classed as "luxuries," it is twelve pies in the rupee. A sale tax of fifteen pies in the rupee

* When sold by dealers recognized for the purpose by the Collector of Sales Tax.

is imposed on goods mentioned in entry 79 A "textile fabrics of any kind including *saris*, *dhotis*, sheets, *chaddars*, blankets and other similar articles [except (i) cloth woven on handlooms, (ii) coarse and medium cotton cloth woven in mills or on powerlooms, and (iii) tracing cloth] sold at a rate not less than Rs. 3 per yard."

The scheme of the Act is such that the taxes leviable under it do not offend against Article 286 of the Constitution, which makes inter-State trade free, or hamper exports from the State to markets outside India. Suitable provisions have been made both in the Act and in the Rules framed under it to ensure that neither the sales tax nor the general sales tax has to be paid more than once on the same article even when it is manufactured or processed. Wholesale dealers, intermediaries between wholesalers and retailers, or commission agents will not generally pay any of these taxes, and in cases where they have to pay, provision exists for arranging refund of these taxes to them. In cases where dealers carry on processing or manufacture of goods for sale, it has been provided in the Rules that the sales tax paid on the purchase of goods used as raw materials, processing materials, fuel, lubricants, containers, or packing materials shall be set off from the sales tax payable on the sale of the manufactured or processed goods.

Administrative Organisation.

For the purpose of the administration of the Sales Tax Act, the Dharwar District is divided into two divisions, *viz.*,

(1) Dharwar and Kanara Districts, Hubli.

Talukas.—Dharwar, Kalghatgi, Hubli, Navalgund, Ranebennur, Haveri, Hirekerur, Byadgi, Shiggaon, Hangal, Shirhatti, Kundgol, Karwar, Ankola, Yellapur, Haliyal, Supa, Mundgod, Sirsi, Kumta, Honawar, Siddhpur and Bhatkal.

(2) Gadag Division, Gadag.

Talukas.—Gadag, Ron, Mundargi and Nargund.

The headquarter of Dharwar and Kanara Division is at Hubli and that of Gadag Division is at Gadag. Seven Sales Tax Inspectors are working under the Sales Tax Officer, Hubli, and six under the Sales Tax Officer, Gadag.

The Sales Tax Officer exercises the powers delegated to him under the Bombay Sales Tax Act and Rules for the general administration of the Act in his charge. He registers and licenses dealers who are liable to payment of tax on sales and is invested with the power of assessing them. He receives periodical returns from the dealers who are registered showing their gross turnover during the period and the tax payable by them, and he checks the returns, passes orders of assessment and takes steps for the recovery of the tax assessed. He has also to detect cases of evasion of tax. He is the head of his office and is primarily responsible for its general administration.

The Officer next above the Sales Tax Officer is the Assistant Collector of Sales Tax of the Circle which includes the district of Dharwar. The Sales Tax Officer seeks clarification and advice from

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the Assistant Collector in certain matters relating to the administration of the Act. He has also to submit to the Assistant Collector all cases which he is not competent to deal with. Appeals lie from the orders of the Sales Tax Officer to the Assistant Collector, from the Assistant Collector to the Collector of Sales Tax, and from the Collector to the Sales Tax Tribunal.

Statistics of Collections.

The following table gives for the years noted the amount of sales tax collected in the Dharwar district, the collection charges, and the proportion of collection charges to the amount collected :—

Year.	Amount collected.	Collection charges.	Proportion of collection charges to amount collected.
	Rs.	Rs.	
1946-47 ..	2,02,562	26,707	13·185
1947-48 ..	8,07,167	29,272	3·626
1948-49 ..	10,26,470	44,158	4·301
1949-50 ..	17,16,435	55,506	3·233
1950-51 ..	20,57,678	61,143	2·971
1951-52 ..	23,13,582	55,886	2·415
1952-53 ..	22,38,464	66,103	2·953

THE REGISTRATION DEPARTMENT.

REGISTRATION.

UNDER THE INDIAN REGISTRATION ACT (XVI OF 1908), compulsory registration is required in the case of certain documents and optional registration is provided for certain other documents. As a rule, fees are levied for such registration, but the State Government have exempted co-operative societies registered under the Bombay co-operative Societies Act (VII of 1925). Certain types of societies, such as the urban credit societies, central financing agencies and housing societies (formed of persons belonging to classes other than agriculturists or backward communities) enjoy restricted exemption in respect of certain documents involving a certain prescribed consideration. (For documents with higher than the prescribed consideration, fees have to be paid). All other co-operative societies enjoy unrestricted exemption. [For details, *vide* Government Notification, Revenue Department, No. 3648/45 (a), dated 26th July 1948 amended by Government Notification, Revenue Department, of even No., dated 14th June 1949]. Similarly, copies of awards under the Bombay Agricultural Debtors' Relief Act (XXVIII of 1947) are also registered free.

Marriages under the Parsi Marriages and Divorce Act (III of 1936) and the Special Marriages Act (III of 1872), are also registered.

Registry Offices.

In 1952, there were in all 15 Sub-Registries in the Dharwar district, as under :—

Byadagi.	Hirekerur (Kod).	Nargund.
Dharwar.	Kalghatgi.	Ranebennur.
Gadag.	Kalghatgi.	Ron.
Hangal.	Hubli.	Bankapur.
Haveri (Karajgi).	Navalgund.	Shirhatti.

Registry Offices.

Mundargi Peta is included in the registration sub-district of Gadag; and the Sub-Registrar, Gadag, holds his office at Mundargi periodically, on days notified in that behalf. On these days, the Sub-Registrar's clerk at Gadag acts as the Joint Sub-Registrar, Gadag.

District Registrar.

The Collector of Dharwar is the *ex-officio* District Registrar. The Registration unit is separate from the Revenue staff; but the District Registrar has powers of supervision over the entire District Registration staff. The Sub-Registrars are appointed by the Inspector General of Registration; but the District Registrar has powers to make such appointments in temporary vacancies. The Sub-Registry and District Registry *karkuns* and peons are appointed by the District Registrar.

The District Registrar is required to carry out the instructions of the Inspector General in all departmental matters; and, if he has any suggestions to make for the improvement of the registration system, he submits them to the Inspector General. The District Registrar solves the difficulties encountered by the Sub-Registrars in the course of their day to day work. He visits the sub-registry offices in his district at least once in every two years, and sends his memoranda of inspection to the Inspector General. He hears appeals and applications preferred to him under sections 72 and 73 of the Indian Registration Act (XVI of 1908) against refusals to register documents by the sub-registrars under him. Under sections 25 and 34 of the same Act, he is empowered to condone delays in presentation of documents and appearance of executants provided the delay does not exceed four months, and to direct the documents concerned to be registered on payment of a fine not exceeding ten times the proper registration fee. He is also competent to order refunds in the case of surcharges and to grant full or partial remission of safe custody fees in suitable cases. A will or codicil may be deposited with him under a sealed cover; and it may be got registered at the cost of the party desiring it, after the depositor's death He is also authorised to receive declarations under the Muslim Personal (Shariat) Application Act (XXVI of 1937), and to register births and deaths under the Births, Deaths and Marriages Registration Act (VI of 1886).

Sub-Registrars.

The Sub-Registrars are immediately subordinate to the District Registrar. Their chief function is to register documents which fulfil the prescribed requirement and for which the required stamp duty and registration fees are paid. The Sub-Registrar keeps a record of such registered documents and sends, to officers concerned, extracts from documents affecting immoveable property in respect of which a record of rights is maintained, for making mutations therein. On application by parties, he issues certified copies from the preserved records of registered documents.

Every Sub-Registrar is an *ex-officio* Registrar of Parsi Marriages, under the Parsi Marriages and Divorce Act (III of 1936). The Sub-Registrar working as Head-quarter Sub-Registrar at Dharwar is vested with powers of Solemnising marriages under the Special Marriages Act (III of 1872). He is also vested with powers under the Muslim Personal (Shariat) Application Act. He is further the *ex-officio* Assistant Registrar of Companies and Registrar

CHAPTER 15. — Revenue and Finance. REGISTRATION. Sub-Registrars.

of Births and Deaths under Act VI of 1886. The principle of the department is to utilise, as far as possible, the spare time of the Sub-Registrars in the slack seasons, and to entrust them with some responsible work of other departments. One Sub-Registrar in the district worked as *ex-officio* Mahalkari in 1952; and he was empowered to try assistance suits of annual rents up to Rs. 100 under the Land Revenue Code.

The work of the Sub-Registrars is inspected by the Inspector of Registration, Karnatak Division (comprising Belgaum, Bijapur, Dharwar and Kanara Districts), and the District Registrar, and the inspection memoranda drawn up by these officers are scrutinised by the Inspector General of Registration. The Prant Officers also inspect the sub-registries and submit their inspection reports to the District Registrar, who forwards them to the Inspector General of Registration, if they contain anything of importance or interest deserving the notice of the Inspector General of Registration.

Inspector of Registration.

The Inspector of Registration is directly subordinate to the Inspector General and does not exercise any administrative control over the registration offices. He is not a subordinate of the District Registrar. His duty is mainly confined to the inspection of the technical work of the registration offices, including the central record, and to audit their accounts. He inspects the books in the central office of record and reports to the District Registrar about their condition, so that any records which are in danger of being destroyed may be recopied and authenticated according to law. The Inspector examines the books, indexes, accounts and other records in the offices of the sub-registrars once a year; and he sends one copy of his memorandum of inspection to the District Registrar and another to the Inspector General (for approval). The Inspector General passes orders in respect of such memoranda, adding his own remarks or suggestions, if any, for being complied with by the Sub-Registrar concerned.

Statistics.

The average annual income of the Dharwar Registration District is Rs. 1,56,499 and the average annual expenditure Rs. 57,706 (based on the figures for the triennium 1950 to 1952). The copying of the registered documents is done in seven of the offices by means of photography and in the remaining eight offices by hand. In all, 15,259 documents were registered in the district during 1952. Of these, 14,448 documents, falling under compulsory registration, were of the aggregate value of Rs. 1,93,65,364; 811 documents, falling under optional registration, were of the aggregate value of Rs. 2,13,859; and 562 documents, affecting moveable property, were of the aggregate value of Rs. 34,543; and 201 were wills.

THE STAMP DEPARTMENT.

STAMPS. Organization.

THE SUPERINTENDENT OF STAMPS, BOMBAY, is the authority who controls the supply and sale of State stamps in the State, while in the Dharwar district the Collector of Dharwar, as the administrative head of the district, holds general charge of the district administration of the Stamp Department. There is no independent officer in the district specially in charge of Stamps. The work is done by the Treasurer under the supervision of the Treasury Officer, Dharwar,

CHAPTER 15. — Revenue and Finance. STAMPS. Organisation.

who is a gazetted officer. He has charge of the Local Depot at Dharwar and is responsible for the maintenance of the stock of stamps, their distribution to the branch depots and their sale to the public. The Treasury Officer is empowered to grant refunds of the value of unused, spoiled and obsolete stamps presented to him within the prescribed period. A branch depot is located at every taluka or mahal head-quarters and it is in the charge of the Sub-Treasury Officer, i.e., the Mamlatdar or Mahalkari. The Sub-Treasury Officers are also empowered to grant refunds of stamps.

To suit public convenience, stamps are sold not only at the Local Depot and the branch depots but also at various other centres by vendors authorised by Government. There are 59 vendors in the district. In addition to this, the District Nazir under the supervision of the District Judge sells impressed court-fee stamps above the value of Rs. 100 as the local stamp vendors' sales are restricted to sales not exceeding the value of Rs. 100 in each case. Similarly, non-judicial stamps above the value of Rs. 150 in each case are sold at the Treasury and Sub-Treasury and the Treasurer and the Sub-Treasury Officers work as *ex-officio* stamp vendors. Stamps below this value in each case are sold by the authorised vendors.

Income.

The total income from stamp duty realised in the Dharwar District during 1952-53 was Rs. 3,52,699 for Judicial Stamps and Rs. 5,20,301 for non--Judicial stamps. The vendors are allowed a small discount, and this in the year 1952-53 amounted to Rs. 2,009-3-6 under Judicial stamps and Rs. 11,474-11-9 under non-Judicial stamps.

THE MOTOR VEHICLES DEPARTMENT.

MOTOR VEHICLES. Motor Vehicles Act.

THE MOTOR VEHICLES DEPARTMENT deals with the administration of the Motor Vehicles Act (IV of 1939) and the Bombay Motor Vehicles Tax Act (XXXIV of 1935). Under the first Act all motor vehicles have to be registered; all drivers have to take out a licence, which is given only on their passing a prescribed test of competence; the hours of work of drivers of public vehicles are restricted; and third party insurance of all private vehicles plying in public places has to be effected. It gives power to the State Governments to subject vehicles to strict mechanical tests and to control the number of vehicles to be licensed for public hire, specifying their routes and also the freight rates. Fees are leviable for registration and issue of licences and permits.

State Transport Authority.

There is a State Transport Authority for each State, and Regional Transport Authorities have been set up for convenient regions of a State. The State Transport Authority co-ordinates the activities of the Regional Transport Authorities. The Regional Transport Authority controls the motor transport in the region and deals with the issue of permits to different categories of transport vehicles according to the policy laid down by the State Transport Authority and the State Government from time to time. It also performs such duties as grant of authorisations to drive public service vehicles and conductors' licences, taking departmental action against those permit-holders who contravene any condition of the permit, etc., and prescribing policy in certain important matters relating to motor transport in the region.

CHAPTER 15. — Revenue and Finance. MOTOR VEHICLES. Regional Transport Authority.

The Regional Transport Authority for the Karnatak Region with its headquarters at Belgaum has jurisdiction over the Dharwar district and also over the districts of Belgaum, Bijapur, Satara South and Kanara. It consists of 12 members, including the Secretary, the other members, five official and six non-official, being nominated by the State Government under sub-section (*1*) of section 44 of the Motor Vehicle Act.

Regional Transport Officer.

The Regional Transport Officer functions as the Secretary and Executive Officer of the authority. In his capacity as Regional Transport Officer he is the Licensing Authority for licensing drivers and the Registering Authority for registering vehicles. He is invested with powers for prosecuting offenders in cases of offences committed under the Motor Vehicles Act. Acting under the authority of the Regional Transport Authority he is responsible for all the duties connected with the issue and countersignature of authorisations to drive public service vehicles and conductors' licences, and with the grant, revocation, suspension and cancellation of permits for public carriers, private carriers, stage carriages and taxi cabs.

Other Staff.

The immediate subordinate to the Regional Transport Officer is the Regional Supervisor. He assists the Regional Transport Officer in executing his duties and looks after the office administration. Whenever the Regional Transport Officer is out of the headquarters, the Regional Supervisor acts for him. He supervises the work of Inspectors and Assistant Inspectors.

There are also five Motor Vehicles Inspectors and two Assistant Motor Vehicles Inspectors working under the Regional Transport Officer. The Inspectors carry out the work of registration, inspection of motor vehicles, testing of drivers and conductors, checking of motor vehicles and detecting of offences under the Motor Vehicles Act.

The Assistant Inspectors carry out the office routine work, assist the Inspectors in carrying out inspections of vehicles and also do the work of the Inspectors when the latter are on tour or on special duty.

Liaison with Police Department.

This department has liaison with the Police Department. The Police Department carries out periodical checks of motor vehicles and detects offences under the Motor Vehicles Act. It also attends to references from the Motor Vehicles Department regarding verification of character of applicants for public service vehicle authorisations, conductors' licences, taxi cab permits, etc. It also helps in the verification of non-use of vehicles and recoveries of arrears of taxes and in specifying particular places for bus stops, etc. The District Magistrate comes into relation with this Department in connection with imposition of restrictions on road transport, fixation of speed limits, and location of motor stands at various places etc.

Bombay Motor Vehicles Tax Act.

Under the Bombay Motor Vehicles Tax Act, taxes are levied on all motor vehicles, except those designated and used solely for carrying out agricultural operations on farms and farm lands. The taxes are based on the type of vehicles (e.g. motor cycles and

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Revenue and Finance.
MOTOR VEHICLES.
Bombay Motor Vehicles Tax Act.

cycles, goods vehicles, passenger vehicles, etc.) and their laden or unladen weight. The Act has removed all municipal and State tolls on motor vehicles. The Rules made under this Act lay down that when a vehicle is to be registered within the State, the registering authority (*i.e.* the Regional Transport Officer) shall verify the particulars furnished in the application for registration (*e.g.*, the make of the vehicle, its capacity, etc.) and determine the rate of the tax for which the vehicle is liable. Every registered owner who wants to use or keep for use any vehicle in the State has to pay the tax determined, stating the limits within which he intends to use the vehicle, *i.e.* whether only within the limits of a particular municipality or cantonment or throughout the State. A token for the payment of the tax will be issued by the registering authority and this has to be attached to and carried on the vehicle at all times when the vehicle is in use in a public place. A fresh declaration has to be made annually, or every time the tax has to be paid (*i.e.* quarterly, half-early or annually). The registering authority before issuing the token in respect of the payment of the tax has to satisfy itself that every declaration is complete in all respects and the proper amount of tax has been paid.

Developmental Departments.
AGRICULTURE.
Organization.

CHAPTER 16—DEVELOPMENTAL DEPARTMENTS.

THE AGRICULTURAL DEPARTMENT.

In charge of the Agricultural Department in Dharwar District is the District Agricultural Officer (Bombay Agricultural Service, Class II). He is directly responsible to the Director of Agriculture. The latter is assisted in his work at headquarters (Poona) by two Joint Directors of Agriculture (one in charge of Extension and the other in charge of Engineering Sections) and two Deputy Directors of Agriculture (one in charge of Manures, Fertilizers and Rural Development and the other in charge of Research and Education). There are seven Agricultural Officers under the District Agricultural Officer, all members of the subordinate service. One of them is the Assistant District Agricultural Officer, who assists the District Agricultural Officer in his office. Four Agricultural Officers are in charge of the four Prants, one Agricultural Officer is in charge of the compost development work and the remaining Agricultural Officer looks after the Cattle Intensification Scheme in the district. The four Prant Agricultural Officers supervise the work of the different agricultural divisions in the district. There are also 72 Agricultural Assistants at the rate of 4 Agricultural Assistants per taluka or peta. The remaining 8 Agricultural Assistants are working in the Key Farm Scheme and the Cattle Intensification Scheme.

The District Agricultural Officer is responsible for the following :—

(*a*) Organising the work of Agricultural Demonstration Centres and holding field demonstrations.

(*b*) Organisation of Crop Protection Service.

(*c*) Supervision of crop-cutting experiments and conducting district trials of improved seeds and fertilizers.

(*d*) Inspection of offices and depots in the district and guiding the staff.

(*e*) Submission of periodical reports such as Season and Crop Reports, Forecast and Weather Reports, etc.

(*f*) Working Grow More Food Schemes.

(*g*) Carrying out rural development activities.

Demonstration and Propaganda.

Agricultural Demonstration and Propaganda.—Twenty-one Agricultural Demonstration Centres have been opened on cultivators' farms, under the supervision of the Agricultural Assistants. The owner-cultivators adopt the agricultural improvements advocated by the Department. Field demonstrations of the standing crops and other improved practices are held during every season.

CHAPTER 16. — Developmental Departments. AGRICULTURE. Demonstration and Propaganda.

Propaganda work is carried out by the Agricultural Assistants. The taluka is divided into four circles, each in charge of an Assistant. Each circle has a depot wherein improved seeds, manures, etc., are stocked for sale. There are about 11 co-operative institutions collaborating with the department in the work of distribution of manures, seeds and insecticides.

Experiments and Research.

Agricultural Experiments and Research.—There is a permanent Government Agricultural Research Station at Dharwar, where botanical research work on cotton and agronomic research on various crops is carried out. The cotton research work is done by the Cotton Breeder (B.A.S., Class II), who is assisted by Agricultural Officers and Agricultural Assistants. The Cotton Breeder is under the control of the Cotton Botanist, Surat. There are three other Research Stations started under the post-war research scheme, viz., Agricultural Research Station at Mugad, Agricultural Research Station at Annigeri and Nuclear Seed Multiplication Farm at the Agricultural College Farm, Dharwar. The aim of the Mugad Station is to do comprehensive plant-breeding and agronomic research on rice and multiplication of improved strains of rice. The aim of the Annigeri Farm is botanical improvement of cereals (other than rice), pulses and oil-seeds through plant-breeding and agronomic research. The nuclear seed multiplication section at the Agricultural College Farm, Dharwar, is run for the production of pure nuclear seed of improved strains of important foodgrains, to serve as a source of further multiplication and distribution. The Mugad Station is in charge of a Plant Breeder and Officer (Class II) and the farms are in charge of Agricultural Officers. All these officers work under the control of the Deputy Director of Agriculture (Crop Research), Poona.

During 1952, the research on cotton physiological work has been undertaken on the Dharwar Farm. The scheme is under the Cotton Physiologist (B. A. S., Class I). The cotton seed multiplication and distribution work is looked after by the Cotton Superintendent (B.A.S., Class II) assisted by Cotton Inspectors and Cotton Overseers. The Cotton Superintendent looks after this work in the whole of Bombay Karnatak as well as in the districts of Satara South and Kolhapur.

In addition to the Deputy Directors, there are also various Specialist Officers under the Director of Agriculture, who have their headquarters at Poona. These Specialist Officers have jurisdiction throughout the State and have their own subordinates working in sub-divisions and districts. They are in charge of Mechanical Cultivation, Lift Irrigation, Boring, Horticulture, Soil Conservation, etc. Other officers working under the Director of Agriculture are the Statistician, Plant Pathologist, Agricultural Entomologist, Professor of Agronomy, Economic Botanist, Professor of Agricultural Economics, Cotton Botanist, and Cotton Development and Fibre Development Officers. These specialist officers carry on their work in the district with the help of the District Agricultural Officer. Under the supervision of the Cotton Botanist to Government (Surat), botanical research is carried on at the Agricultural Research Station, Dharwar, for breeding improved types of Kumta cotton and also research work at Gadag on American cottons, partly financed by the Indian Central Cotton Committee, Bombay. Similarly, other technical officers mentioned above organise their work in the district.

CHAPTER 16.

Developmental Departments.
AGRICULTURE.
Mechanical Cultivation.

Mechanical Cultivation.—This work in the district is carried out by two operational units of the Mechanical Cultivation Section, which are stationed at present at Kundgol and Nargund. Each of these two units is in charge of a Foreman Supervisor, who is under the local control of the Assistant Mechanical Cultivation Engineer, Southern Division, Dharwar. The controlling officer of the Mechanical Cultivation Section is the Mechanical Cultivation Engineer to Government, Poona. The ploughing programme for the tractors of both the operational units is drawn up in consultation with the District Development Board on the basis of the information supplied by the Mamlatdars of talukas.

Lift Irrigation and Boring.

Lift Irrigation and Boring.—There is an Assistant Agricultural Engineer (B.A.S., Class II), stationed at Bagalkot (Bijapur District), who looks after lift irrigation works in the districts of Bijapur, Belgaum, Dharwar, Kolhapur, Ratnagiri and Kanara. Working under the control of the Agricultural Engineer to Government, he looks after the work of erection and maintenance of lift irrigation machinery in his division and also gives advice and service to cultivators and co-operative lift irrigation societies on engineering problems such as selection of sites, estimates, erection of machinery, and repairs to machinery.

Government have decided that the boring machines belonging to the Department of Agriculture may be made available to the District Local Board or any other official body or a recognised co-operative society in the district where such a board or body or society is willing to undertake and work the machines on certain prescribed terms and conditions. There are no boring machines at present working in the Dharwar district, as neither the District Local Board, Dharwar, nor any other official body or co-operative society has so far come forth to work these machines.

An Oil Engine Training Class is being conducted at Dharwar for imparting (in Kannada) practical training to sons of such cultivators or their representatives as have installed or wish to instal oil-engines. There is provision to train 100 students every year in this class. Students from all the Kannada-speaking areas of the Bombay State are admitted to this class. The class is in charge of the Mechanical Assistant, Oil Engine Class, Dharwar.

Soil Conservation.

Soil Conservation.—The soil conservation activities in the Dharwar district are placed in charge of the Sub-Divisional Soil Conservation Officer, Bagalkot, who is under the control of the Divisional Soil Conservation Officer, Southern Division, Bijapur. The charge of the Sub-Divisional Soil Conservation Officer, Bagalkot, extends over part of the Bijapur district (consisting of Bagalkot, Badami, Hungund, Jamkhandi and Mudhol talukas and Bilgi peta), and the Dharwar and Kanara districts. He is assisted in his work in the Dharwar district by one Agricultural Officer (Soil Conservation) and four Agricultural Assistants.

There is a Land Improvement Board in the district constituted under the Bombay Land Improvement Schemes Act (XXVIII of 1942), which is composed of (1) the Collector, (2) the Divisional

CHAPTER 16. — Developmental Departments. AGRICULTURAL. Soil Conservation.

Soil Conservation Officer, Southern Division, (3) the District Agricultural Officer, and (4) the Secretary, District Development Board. The board has power to direct the preparation of the land improvement schemes for any area within its jurisdiction. The preparation of such schemes is usually entrusted to the Soil Conservation staff. The final plans have to be approved by the District Land Improvement Board or the State Government, as the case may be. The schemes are subsidized by Government.

The land improvement work completed in the Dharwar district by the 31st March, 1953, since the work began in 1943, consisted of 1,16,360 acres bunded, 22,059 acres consolidated and 1,15,294 acres plane-table surveyed. There were 1,01,800 acres offered for new bunding.

Afforestation.

Afforestation.—No new trenching has been done. Maintenance of afforestation works is being carried out in 29 villages covering an area of 8,027 acres. An amount of Rs. 5,140 has been spent on this account (including grass land improvement work) for this year (1952-53).

Grassland Improvement Work.

Grassland Improvement Work.—With a view to introducing better fodder grass, experiments were carried out in three centres at Devgiri, Gadag and Karrimallapur, and the results for the year (1952-53) are encouraging.

Tank Works.

Tank Works.—The two tank works taken under Land Improvement Schemes at Nagavi and Mangundi have been completed during 1952-53. The total expenditure on these tanks is Rs. 33,365 and Rs. 42,926-4-6 respectively. Plan and estimate for Rs. 66,987 have been submitted for another tank work at Adargatti in the Shirhatti taluka.

Horticulture.

Horticulture.—There is a fruit garden and a nursery in charge of the Professor of Horticulture, College of Agriculture, Dharwar. The Professor of Horticulture is conducting research on fruit-trees, especially those grown in the district. Reliable and pedigreed plants and seeds of various fruit-trees are produced in the nursery for supply to the growers. The staff of the Professor of Horticulture also renders technical advice to the fruit-growers in respect of cultivation, planting, propagation, control of pests and diseases and various other horticultural practices.

Soil Physicist.

Soil Physicist to Government.—There is an Alkali Soil Reclamation Farm at Nargund under the Soil Physicist to Government. This is looked after by the Agronomist, Soil Physicist's Section, Sholapur (B. A. S., Class II). At this farm, studies are made on the nature of the alkali-soils (*karl* soils) of Karnatak, which have poor crop-producing power, and research is being carried on to find out methods of amelioration of such soils to increase crop-yields. This section has also a well-equipped laboratory located at the Agricultural College, Dharwar, to study the chemical problems arising out of these investigations at the Reclamation Farm.

CHAPTER 16.

Developmental Departments.
AGRICULTURE.
Agricultural College, Dharwar.

Agricultural College, Dharwar.—This college was started on 15th May 1947. Run as a Government institution under the Department of Agriculture, it is affiliated to the Karnatak University. It is situated at Yettingudda. It prepares students for B.Sc. (Agriculture) as well as M.Sc. (Agriculture). Students passing Secondary School Certificate Examination are admitted for the B.Sc. (Agriculture) course, which is a four years' course. The staff consists at present (1953) of a Principal, 10 Professors, 13 Lecturers, 11 Demonstrators and 36 Agricultural Assistants. The total area of the college site is 1,171 acres, of which an area of 954 acres is reserved for the college farm. All possible crops are grown at the farm to facilitate the study of the students. The college also maintains a dairy.

Extension Training Centre, Dharwar.

Extension Training Centre, Dharwar.—This Training Centre was originally established in October 1952, at Arbhavi, in the Belgaum district, for training the personnel required to man the community development projects in the Karnatak districts. It was shifted to Dharwar near the Agricultural College on the 1st July 1953. The training centre imparts training in extension methods, including agriculture, animal husbandry, veterinary science, social education, public health, co-operation, panchayats, etc., and conducts two courses—one for the supervisory staff for a period of six months and the other for the workers at the village level—for a period of three months. The staff at the centre consists of one Principal (B.A.S., Class I), four Lecturers (Class II) for Education, Public Health, Co-operation and Agricultural Engineering, four Agricultural Officers for teaching Agriculture, Animal Husbandry and Veterinary Science. The training centre is being expanded to train the personnel required to man the National Extension Service for a period of one year.

Agricultural School, Devihosur.

Agricultural School, Devihosur.—This school is situated 4½ miles away from Haveri railway station. It was established in 1914 and was named 'Shrisingikar Memorial Agricultural School' in consideration of a free gift of land and buildings for the school made by the Lingayat Association of Dharwar from the donation received by them from Shri S. J. Desai of Shrisingi. It was converted into a new type of agricultural school, self-supporting as far as possible and organised to meet the needs of the rural population on the lines of the folk schools in Europe. The farm attached to it is about 172 acres in extent. Jowar, groundnut, rice, cotton, chillies, millets, pulses, betel-vine, sugarcane, and bananas are grown. Forty students are admitted to the school every year. The medium of instruction is Kannada. No rent is charged for hostel accommodation and a stipend of Rs. 20 is paid to each student. In addition, two sets of school uniforms, consisting of a shirt, half-pant and a cap are supplied free of cost to each student. At the head of the school is a Superintendent, who works under the direction of the Deputy Director of Agriculture, Research and Education.

Sugarcane : Research and Extension.

Research on, and Extension of, Sugarcane.—A Sugarcane Research Sub-Station has been opened since 1948 at Alnawar in this district. It is in charge of an Agricultural Officer (Class III) who is under the control of the Sugarcane Specialist, Padegaon. The agronomic

CHAPTER 16. — Developmental Departments. AGRICULTURE. Sugarcane : Research and Extension.

research work on sugarcane is being tackled on this farm. One Agricultural Assistant has been posted at Hangal for extension and survey work of cane in the *malnad* area of the district. The Agricultural Assistant is controlled administratively by the District Agricultural Officer and technically by the Sugarcane Specialist, Padegaon.

Animal Husbandry.

Animal Husbandry Section.—The Livestock Expert to Government, with headquarters at Poona, administers the Animal Husbandry Section under the Director of Agriculture. His duties are—

(1) organisation, supervision, and co-ordination of all livestock improvement work in connection with cattle, sheep, poultry and dairy;

(2) supervision and direction of scientific research work in connection with animal husbandry and livestock improvement work;

(3) advice to Government and the public in all matters relating to livestock, animal husbandry and allied subjects; and

(4) organisation and execution of district propaganda work, cattle shows and rallies, etc., connected with animal husbandry development and extension.

Cattle Breeding.

Cattle Breeding Section.—Haveri, Ranebennur, Savanur and Shirhatti talukas and parts adjoining form an intensive cattle breeding zone and the Amritmahal cattle breeding scheme is operated on an intensive basis in this area. The Amritmahal breed is known for its draught quality and the animals thrive even under average conditions. Out of a total of 5,89,999 heads of cattle (1951) more than one-third are of the Amritmahal breed.

There are two cattle-breeding farms in the district, one at Bankapur, established in 1919-20, and the other at Tegur, established in 1939-40. The Amritmahal breed of cattle are bred on the Bankapur cattle-breeding farm, and the Tegur farm deals with the Dangi breed. Breeding bulls from the farm are issued for grading up village cattle in the district.

Breeding of cattle is encouraged in various ways. The District Livestock Improvement Association formed in 1949 helps in extending livestock improvement activities in the district. There are also 11 cattle-breeding societies, whose main object is to maintain Amritmahal breed animals and help in the improvement of village animals by supplying pure-bred stock for extension in the district. Most of these societies are allotted suitable grazing areas so as to enable them to maintain good cattle under controlled conditions. Subsidies are given to encourage the cattle-breeders for preservation of surplus green fodder in the form of silage. Individual breeders of societies are afforded facilities to secure pure-bred cows through loan funds placed at the disposal of the Livestock Expert to Government. A nominal fee ranging from Rs. 5 to Rs. 10 is charged by the society to the village cattle-owners who are willing to be its

members and to abide by its rules. Farmers are helped with subsidies to rear bull calves until they reach the breeding age. Grants-in-aid are offered to *goshalas* and *panjrapoles* co-operating in undertaking cattle improvement schemes and milk production. Nine supplementary breeding centres have been established, each centre consisting of five villages wherein 50 pure bred cows and 5 bulls are issued on a concession basis so as to induce the villagers to breed and maintain pure-bred stock. Grants-in-aid are offered annually for holding cattle shows and rallies. To ensure the success of the premium bull scheme, compulsory castration of undesirable bulls is undertaken by the Department under the Bombay Livestock Improvement Act (XXII of 1933) and the Act has been applied to 43 villages in the district. Along with the castration of the scrub bulls, desirable types of breeding bulls are located in the villages, in view of the demand and requirements. The District Agricultural Officer has been appointed as the Livestock Officer for Dharwar District under section 4 of the Act.

Sheep Development.

Sheep Development Section.—There is a Sheep-breeding Research Sub-Station at Guttal in Haveri taluka. The aim of this station is to evolve a new type of sheep suited to the environmental conditions of the southern part of the Dharwar district and to improve the local sheep by grading them to selected improved strains of rams. Along with sheep improvement schemes, a scheme to develop a suitable and economic breed of goat has been undertaken. A nucleus herd of Surti (Gujarat) goats—a milking type—is maintained in the Agricultural College Farm at Dharwar. A few Angora goats have also been imported from the U.S.A. and a small flock is maintained in the Guttal farm to study their suitability and utility in grading up the local goats with a view to introducing the qualities of mohairs and mutton production. The Agricultural Assistant in charge of the farm works under the Sheep Development Officer, Bombay State.

Poultry Development.

Poultry Development Section.—There is a Government Poultry Farm at Dharwar in charge of an Agricultural Assistant who works under the Poultry Development Officer, Bombay State. This farm was established in 1939. The breeds maintained are White Leghorn, Black Minorca, American Bronze Turkeys, and Ducks and Geese. Pure-bred fowls and eggs are supplied to *bona fide* poultry breeders and cultivators at concession rates for grading up the country stock. Besides, fresh and quality table eggs are supplied to the public in Dharwar town. A short course of training, lasting three months, is given to candidates interested in poultry farming.

Dairy Development.

Dairy Development Section.—For the Southern Division, Composed of various districts, there is an Agricultural Officer in charge of Dairy Farming, who is assisted by the Assistant Dairy Surveyor and four Agricultural Assistants (Dairy). This officer works under the Dairy Development Officer, Bombay State. He looks after dairy development in the Dharwar district along with the Dharwar Hubli Milk Supply Scheme in operation since 1950-51.

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Developmental Departments.
AGRICULTURE.
District Agricultural Officers.

The following statement gives, in tabular form, the organisation of the Agricultural Department in the district :—

Officer-in-charge of the district : District Agriculture Officer (B.A.S., Class II).

		Working directly under—
1.	Agricultural Officer—Agricultural Assistants (General).	District Agricultural Officer, Dharwar (B. A. S., Class II).
2.	(*i*) Plant Breeder and Officer (Class II), Mugad Station—Agricultural Officer and Agricultural Assistants. (*ii*) Agricultural Officers—Agricultural Assistants— (*a*) Agricultural Research Station, Dharwar (Class III Officers), (*b*) Nuclear Seed Multiplication Section, Dharwar and (*c*) Agricultural Research Station, Annigeri.	Deputy Director of Agriculture (Crop Research), Poona.
3.	Cotton Breeder (B.A.S. Class II)—Agricultural Officers and Agricultural Assistants.	Cotton Botanist, Bombay State, Surat.
4.	Cotton Superintendent, Bombay Karnatak, Dharwar—Cotton Inspectors—Cotton Overseers and Agricultural Assistants.	Cotton Development Officer, Bombay State, Surat.
5.	Superintendent, Agricultural School, Devihosur—Agricultural Officers and Agricultural Assistants.	Deputy Director of Agriculture (Research and Education), Poona.
6.	Agricultural Officer in charge Alkali Soil Reclamation Farm, Nargund.	Soil Physicist to Government, Poona.
7.	Assistant Mechanical Cultivation Engineer—Foreman Supervisors with Mechanics and Technical Store-keepers.	Mechanical Cultivation Engineer Government, Poona.
8.	Assistant Agricultural Engineer, Bagalkot—with Mechanical Supervisors, Mechanical Assistants, Senior Mechanics, Junior Mechanics, Draftsmen, etc.	Agricultural Engineer to Government Poona.
9.	Sub-Divisional Soil Conservation Officer, Bagalkot, with Agricultural Officers and Agricultural Assistants.	Soil Conservation Officer, Poona.
10.	Agricultural Officer, in charge Sugarcane Research Station, Alnawar, and Agricultural Assistants.	Sugarcane Specialist, Padegaon.
11.	Agricultural Assistant in-charge, Sheep Breeding Farm, Guttal.	Sheep Development Officer, Poona.
12.	Agricultural Assistants in-charge, Cattle Breeding Station, Tegur.	Livestock Expert to Government, Poona.
13.	Agricultural Assistant in-charge, Cattle Breeding Station, Bankapur.	
14.	Agricultural Assistant in-charge, Poultry Breeding Station, Dharwar.	Poultry Development Officer, Poona.
15.	Agricultural Officer in-charge, Dairy Farming, Southern Division, Dharwar.	Dairy Development Officer, Poona.

The District Agricultural staff also carries out any special work directed by the following officers working at headquarters (Poona) :—

(1) Statistician, (2) Plant Pathologist, (3) Professor of Agronomy, (4) Economic Botanist, (5) Cotton Botanist, Surat, (6) Agricultural Entomologist, (7) Professor of Agricultural Economics, College of Agriculture, Poona and (8) Horticulturist to Government.

CIVIL VETERINARY DEPARTMFNT.

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Developmental Departments.

CIVIL VETERINARY DEPARTMENT.

Functions.

THE MAIN FUNCTIONS OF THE CIVIL VETERINARY DEPARTMENT are treatment of sick animals, control of cattle epidemics and castrations. The department also conducts the work of control and destruction of ticks. It also advises people in the hygienic methods of animal management and participates in various cattle fairs and shows held at various places in the Bombay State by opening veterinary stalls, etc. for propaganda.

Organization.

The veterinary activities in the Dharwar district are controlled by the Divisional Veterinary Officer, Dharwar Division, Dharwar, who is in charge of three districts, viz., Dharwar, Bijapur, and Kanara. He is an officer of Class II rank in the Bombay Veterinary Service and is directly responsible and subordinate to the Director of Veterinary Services, Bombay State, Poona.

Veterinary Hospitals and Dispensaries.

In the Dharwar district, there are 17 veterinary hospitals and dispensaries located at the following places :—

(1) Akki-Alur,
(2) Bankapur,
(3) Dharwar,
(4) Gadag,
(5) Haveri,
(6) Hirekerur,
(7) Hosritti,
(8) Hubli,
(9) Kalghatgi,
(10) Kundgol,
(11) Laxmeshwar,
(12) Mundargi,
(13) Nargund,
(14) Navalgund,
(15) Ranebennur,
(16) Ron, and
(17) Savanur.

Of these, the veterinary dispensaries at Kundgol, Savanur and Hosritti are maintained by Government. The veterinary dispensary at Hubli is maintained by the Hubli municipality and the rest are maintained by the District Local Board, Dharwar, with assistance from Government by way of free services of veterinary officers and an annual grant-in-aid of up to a maximum of Rs. 450 per dispensary.

The veterinary officers in charge of the veterinary hospitals and dispensaries are Government officers of Class III in the Bombay Veterinary Service. There is also a mobile staff of stockmen attached to veterinary hospitals and dispensaries for carrying out vaccinations, castrations and treatment work in rural areas. There are two or three fixed centres in the jurisdiction of each veterinary dispensary, which are periodically visited by the veterinary officers or stockmen for treating local animals, castration, etc.

Statistics of Diseases, Inoculations and Vaccinations.

In the year 1951-53, 47,264 animals were treated for contagious and non-contagious diseases and 8,508 castrations were performed at the veterinary hospitals and dispensaries in the Dharwar district. The veterinary staff also treated 13,735 animals and performed 3,827 castrations in the villages, while on tour. The following are the

CHAPTER 16. — Developmental Departments. CIVIL VETERINARY DEPARTMENT. Statistics of Diseases, Inoculations and Vaccinations.

statistics of outbreaks of main contagious cattle diseases and the inoculations and vaccinations carried out during the year 1952-53 :—

CONTAGIOUS CATTLE DISEASES, INOCULATIONS AND VACCINATIONS, DHARWAR DISTRICT (1952-53).

Name of the disease.	Number of outbreaks reported.	Number of inoculations and vaccinations carried out.
1. Rinderpest ..	.. 23	39,406
2. Hæmorrhagic Septicæmia	.. 206	89,460
3. Anthrax ..	.. 27	5,642
4. Black Quarter ..	.. 96	49,285
5. Foot and Mouth Disease	.. 95	....
6. Sheep and Goat Pox ..	.. 4	3,186
7. Ranikhet ..	.. 8	12,069
8. Fowl Pox ..	.. 1	720

Inspection of Animals for Slaughter.

Inspection of animals tendered for slaughter is carried out at the slaughter-house at Hubli with a view to preserving animals useful for milk, breeding, etc. During the year 1952-53, a total number of 5,613 animals were inspected by the local veterinary officer, out of which 116 animals were rejected being useful for agricultural breeding and milch purposes.

Eradication of Ticks.

Cattle are dipped for eradication of ticks at the two cattle dipping tanks at Devgiri and Hosritti in the Dharwar district. During 1952-53, 7,595 animals were dipped in these tanks. Animals are sprayed with various D.D.T. preparations, for the same purpose, and 12,948 animals from the Dharwar district were sprayed during the year 1952-53.

THE FOREST DEPARTMENT.

FORESTS. Organization.

THE HEAD OF THE FOREST DEPARTMENT IN THE STATE is the Chief Conservator of Forests, whose headquarters are at Poona. For administrative purposes, the whole State is divided into five 'Circles' as shown below :—

Headquarters.	Circle.
(1) Northern Circle ..	.. Baroda.
(2) Eastern Circle ..	.. Dhulia.
(3) Western Circle ..	.. Nasik.
(4) Central Circle ..	.. Poona.
(5) Southern Circle ..	.. Belgaum.

At the head of each Circle is a Conservator of Forests. There is also a Research and Working Plans Circle with a Conservator of Forests at its head, having his head-quarters at Poona.

The Conservators have under them Divisional Forest Officers and Sub-Divisional Forest Officers, to look after the administration of Divisions and independent Sub-Divisions respectively. The Divisional Forest Officers belong to Bombay Forest Service Class I and

the Sub-Divisional Officers in charge of independent Sub-Divisions to B.F.S., Class II. The Divisions are, in some cases, divided into Sub-Divisions, which are in charge of Sub-Divisional Forest Officers, who belong to the Bombay Forest Service, Class II, and unlike the Sub-Divisional Forest Officers in charge of independent Sub-Divisions, they are under the control of the Divisional Forest Officers. The Divisions or Sub-Divisions, as the case may be, are divided into small executive parts called 'Ranges', and each Range is managed by a Range Forest Officer under the control of the Divisional Forest Officer or Sub-Divisional Forest Officer as the case may be. The Range Forest Officer is a non-gazetted subordinate officer (Class III), who is usually trained at one of the Forest Colleges of India, *i.e.* those at Dehra Dun, Coimbatore and Dharwar. The Forestry College, Dharwar, has been discontinued with effect from the 15th May 1953. Each Range is sub-divided into 'Rounds', and each 'Round' is managed by a Round Officer or Forester, who is usually trained at the Forest Classes in the State. Finally, each Round is sub-divided into 'Beats' and each Beat is managed by a 'Beat Guard'.

The Dharwar Forest Division, falling under the Southern Circle, is held by the District Forest Officer, Dharwar. Under him there are 5 Range Forest Officers; one Range Forest Officer, Central Sandalwood Depot; one Special Duty Ranger; 17 Round Officers; and 64 Beat Guards. The following are the Ranges in this Division :—

Name of Range.	Headquarters.
1. Dharwar	Dharwar.
2. Kalghatgi	Kalghatgi.
3. Hangal-Bhundshi	Hangal.
4. Hirekerur	Hirekerur.
5. Shirhatti	Shirhatti.
6. Central Sandalwood Depot ..	Dharwar.

The forests of Dharwar occupy 436 sq. miles. Most of the forests in this district lie in a belt, the width varying from 10 to 30 miles, along the Kanara district in the west and Mysore State in the south. Most of the forests are State-owned and the rest are possessed by *malkidars* and *inamdars*.

The type of vegetation is mainly governed by the amount of rainfall in a particular locality. The rainfall varies from 15" to 50" and increases slowly towards the west. Similarly, the vegetation also improves from an absolute scrub forest in the east to a mixed deciduous in the west.

Scrub forests.—Due to scanty rainfall, the vegetation is poor, and consists mainly of *bor, babul, neem,* and sandal, with shrubs of *bandurbi, tarward* and certain thorny species. Usually these forests are open to grazing by the adjoining village cattle, and as such no improvement can be effected from a silvicultural point of view. Still the areas are covered by regular working plans as they contain valuable sandalwood trees, which from the Government forest alone yield an annual revenue of about three lakhs of rupees.

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Organisation.

Deciduous forests.—As the rainfall increases over 25″ the scrub forests change their vegetation and form deciduous forests with teak as the predominant species. Other associates are *matti, dindal, nandi, jambul, kindal, honne,* and *char,* with little or no sandalwood. These forests are managed under regular working plans, the object of which is the supply of fuel to the public and small timber for the purpose of house construction and agricultural implements.

The Conservator of Forests, Research and Working Plans Circle, has four Working Plans Divisional Forest Officers, one for each of the Northern, Central and Southern Circles with their headquarters at the Circle headquarters and one for the Eastern and Western Circles, with the headquarter at Nasik. Accordingly, the District Forest Officer, Working Plans, Southern Circle, is stationed at Belgaum and has his jurisdiction over the following divisions in the Southern Circle :—

(1) Belgaum.

(2) Dharwar.

(3) Kanara, Northern Division.

(4) Kanara, Western Division.

(5) Kanara, Eastern Division.

(6) Bagalkot Sub-Division.

The Revenue and Forest Departments are closely interconnected in their work at a number of points. Afforestation and disafforestation are practically joint functions of the Revenue and Forest Departments, since public rights in the lands proposed for afforestation have to be settled by the Revenue Department. Working Plans (described later) for the management and development of forests are prepared solely by the Forest Department, but in so far as the prescriptions of a Working Plan affect local supply and the rights and privileges of the inhabitants of the tracts, the approval of the Collector concerned has to be obtained before it is submitted to Government by the Chief Conservator of Forests for sanction.

The Divisional Forest Officer is directly responsible for the exploitation and regeneration of the forests according to sanctioned Working Plans and other orders. He conducts sales, enters into contracts, supplies material to Departments and the public, realises revenue and controls expenditure under instructions from the Conservator of Forests. He deals finally with forest offence cases, having power to compound the same. In short, he is responsible for forest administration and management in all matters relating to technical forest operations.

The duties of the Sub-Divisional Forest Officer in charge of an independent Sub-Division are exactly the same as those of the Divisional Forest Officer, while the Assistant Conservator or Sub-Divisional Forest Officer attached to a Division assists the Divisional Forest Officer in the work of inspection and supervision of various

kinds of silvicultural works requiring technical knowledge, besides attending to other duties entrusted by the Divisional Forest Officer. At present there is no Sub-Divisional Forest Officer under the Divisional Forest Officer, Dharwar.

Organisation.

The Range Forest Officer is in executive charge of his range. He is responsible for carrying out, with the help of his Round Officers and Beat Guards, and according to the orders of the Divisional Forest Officer or the Assistant Conservator or Sub-Divisional Forest Officer, all work in his charge, such as the marking, reservation, girdling and felling of trees; the transport of timber, fuel, etc., to the sale depots; sowing, planting, tending and other silvicultural operations; construction of roads, buildings and wells according to sanctioned plans and estimates; protection of forests and investigation of forest offences; supervision on removal of forest produce by purchasers and by holders of rights and privileges; and issue of forest transit passes and permits.

The Foresters' duties include protection of forests; detection and investigation of offences; issue of forest transit passes and permits; collection of revenue from permits and compensation in offences; preservation of standards (i.e. the number and kind of trees prescribed for preservation and the manner of cutting etc.) in coupes given out to contractors for cutting; inspection and protection of forests; and guidance and supervision of forest guards.

The Forest Guard's functions are to patrol and protect all forests in his beat; repair and maintain forest boundary marks; execute silvicultural works, viz. sowing, planting and creeper-cutting; and detect forest offences.

Classification of Forests: Working Plans.

Under the Indian Forest Act (XVI of 1927) forests are divided into two categories, reserved and 'protected'.* Before forests are classified they have to be subjected to regular settlement, by a Forest Settlement Officer, who enquires into the existence of all public and private rights. In the case of reserved forests, the existing rights are either settled, transferred or commuted. In the case of protected forests, the rights are clearly recorded and regulated. There are no protected forests in the Dharwar district. The reserved forests of the district cover 436 sq. miles in all. Of these, 353 sq. miles are in charge of the Forest Department and the rest 83 sq. miles in charge of the Revenue Department. All reserved forests in charge of the Forest Department are organised and managed according to the prescriptions of the "Working Plans". A working

*The Indian Forest (Bombay Amendment) Act, 1948, was enacted in order to enable the State Government to take over the management of even private forests and regulate their use, regeneration and protection for the following purposes, namely, (a) conservation of trees and forests; (b) preservation and improvement of soil and prevention of waterlogging, erosion, etc.; (c) improvement of grazing; (d) maintenance of water supply in springs, rivers and tanks; (e) maintenance or increase in supply of fodder, leaf manure, timber or fuel; (f) maintenance of reservoirs or irrigation works and hydro-electric works; (g) protection against storms, winds, rolling stones, floods and drought; (h) protection of roads, bridges, railways and other lines of communication; and (i) preservation of public health.

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plan is a document which lays down the details of scientific management of a forest for a prescribed number of years. Before a working plan is drawn up, a survey is made of the growing stock, at times by actual enumeration, and an analysis is made from the stems of standing trees to determine the rate of growth of the principal species with special reference to the soil and the climatic conditions of each locality. On the basis of the data thus collected, plans are drawn up for felling, regeneration, silvicultural treatment and protection of forests with provision for the due exercise of the rights and privileges of the people, including grazing of cattle. The preparation of the Working Plans of this Division is done by the Divisional Forest Officer, Working Plans, Southern Circle, who is under the Conservator of Forests, Research and Working Plans, Poona.

Functions of the Department.

The main functions of the Forest Department are exploitation, regeneration, and protection of forests according to sanctioned Working Plans and other orders, and the conduct of sales, entering into contracts and supply of material to Government departments and the public. The salient aspects of the functions are described below :—

(1) *Regeneration and Maintenance.*

(1) *Regeneration and Maintenance.*—As the area is cut and tree-growth removed, it is regenerated with fresh crop. The principal duty of a forest officer is the protection of the forests in his charge. Great care and precaution is required against damages by man, animals, and insect and other pests and against adverse climatic influences and other inanimate agencies. Damage by man is caused by: (1) lighting of fires, (2) encroachments, (3) faulty exploitation methods, including illicit cuttings and (4) misuse of forest rights and privileges. Though occasionally forest fires may orginate from natural causes, in the vast majority of cases they are due to human action, either within or without the forest. The most frequent cause is carelessness or recklessness and sometimes illicit *shikar*, but occasionally there is incendiarism. To prevent damage by fire, the whole-hearted support and co-operation of the public is required. This co-operation is secured through the authority and influence of the village headmen. Precautionary measures like fire-tracing and early burning are also taken by the department in good time against accidental fires. Clearing of shrubby growth along roads and paths is also done to avert any fire spreading in the forest. Rigid patrolling and vigilant watch against unauthorised felling and removal of forest produce by the villagers are resorted to. Offenders in respect of unauthorised grazing and other damage from cattle are dealt with severely under the Forest Act and other laws.

(2) *Systems of Management.*

(2) *Systems of Management.*—The area under the management of the department in the district is worked under the various silvicultural systems, such as clear-felling with reserves, selection-*cum*-improvement felling, simple coppice, coppice with standards, etc. Ten per cent. of the area worked is regenerated by preparing rabs of 66′ × 66′ in the felled coupes. Regeneration work is carried out in two ways, viz. (1) mainly natural (coppice), and (2) mainly artificial. Under the coppice system trees are allowed to be cut at ground level or near it, and regeneration takes place naturally by shoots from the stool, stump or bole when cut over. Under the

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artificial system, when trees are felled, regeneration is effected by artificial methods, such as sowing, transplanting of root and shoot cuttings, called stumps, in lines, tending young plants, etc. Cleaning, thinning and other cultural operations are undertaken by the Department in the coupes in 7th, 15th and 30th years.

With a view to demonstrating to the public how the barren areas could be successfully reclothed with tree species, afforestation schemes are also undertaken.

Grants of blank or exploited areas in reserved forests are made on "agri-silvi" condition on temporary tenure locally called *Hangami Lagan System.* Under this system villagers are encouraged to produce food crops along with plantation of tree species. In granting lands for cultivation under this system, preference is given first to landless agriculturists of the locality; secondly, to local agriculturists who do not possess an economic holding, and thirdly to needy agriculturists of neighbouring villages. *Hangami Lagan* cultivation or pure cultivation in forest lands is not encouraged nowa-days, as such cultivation leads to disforestation of lands, and consequently, the total forest area is reduced. Old grants are, however, continued.

(3) *Exploitation.*

(3) *Exploitation.*—Forest products are divided into two main classes, major and minor. The chief major forest produce are timber, firewood, charcoal and sandalwood. The major portion of these, except sandalwood, is consumed in this district and only a small quantity is exported to other districts. Most of the sandalwood produced is exported out of the district. The chief minor forest produce are bamboos (*dowga, sheebs, medar*), *tarwad* bark, *kakki* bark, *tumbri* leaves, *hirda* fruits, *ghotbor* fruits, *divi divi* pods and grass.

The major forest produce are derived out of coupes due for working. These are advertised for sale and are sold by tenders or by public auction. Sandalwood is exploited through departmental agency in accordance with working plans. The bark and sapwood of the tree is chipped off with an axe and then converted into fashioned sandalwood after being brought into the Central Sandalwood Depot, Dharwar. The fashioned material is classified according to Mysore classification and kept in the depot. At the beginning of the financial year it is sold by public auction.

The minor forest produce are either farmed out or sold on permits.

The annual income from major forest products in Dharwar Forest Division in 1952-53 was Rs. 3,56,482 from sandalwood; Rs. 1,12,234 from timber and Rs. 3,45,021 from firewood.

The income from minor forest products in the same year was Rs. 18,745 from *bamboos;* Rs. 128 from grazing; and Rs. 5,509 from other minor forest produce. Besides, the income from miscellaneous sources was Rs. 18,995.

The total income from all sources was Rs. 8,57,114 and the total expenditure for the Division was Rs. 2,63,250.

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Forest Roads.

Forest Roads.—The total length of the forest roads is 34 miles, 4½ furlongs of which 23 miles, 4½ furlongs are metalled and the rest are murrum roads.

Relations with People.

Relations with People.—In the forests of the Dharwar district there are no recognised rights of the people other than those of right of way and right to take water from water courses. In some cases, however, free grants and concessions have been made for removal of timber, fuel, bamboos, etc., for the purpose of reconstruction and repairs to burnt houses, etc., and also for works of public utility under proper authority.

In the application of forest rights and privileges and in the work of forest protection and exploition, the officials of the Forest department come into direct contact with the people. A direct link between the people and the department has been established by the appointment of a "Forest and Grazing Committee" by the District Development Board. This Board deals with problems connected with forest policy, reafforestation, tree planting, allotment of grazing lands, improvement of grazing lands, etc.

Vana Mahotsava.

Vana Mahotsava.—The Government of India inaugurated in 1950, an important function called *Vana Mahotsava* to be celebrated in the first week of July every year. The object is to encourage the planting of as many trees as possible in suitable places. In choosing trees for planting, preference is given to quick-growing ones of economic value, such as babul, bamboo, cane, fruit trees, shade trees, ornamental trees and fodder trees. Free supply is made of seedlings of tree species to the public and to other departments for planting during the annual *Vana Mahotsava* and nurseries are raised for this purpose at Dharwar, Kalghatgi, Hangal, Shirhatti, Hirekerur and other suitable places throughout the district. The District Development Board is expected to attend to the after-care of the young plants, which is to be entrusted as far as possible to local villagers. Village Production Committees, which are committees set up for encouraging growth of more food crops, are to be responsible for the successful observance of *Vana Mahotsava* in the respective villages. Cultivators desirous of planting trees in the Forest Department areas or on road-side lands belonging to the Public Works Department are given sanads enabling them to take the fruit of the trees planted by them.

THE CO-OPERATIVE DEPARTMENT.

CO-OPERATION.
Organisation.

THE CO-OPERATIVE DEPARTMENT IN THE DHARWAR DISTRICT is in the administrative charge of the Assistant Registrar, Co-operative Societies, Dharwar, who is a gazetted officer in Class II of the Bombay Co-operative Service. Over him is the Divisional Deputy Registrar, Belgaum, who has jurisdiction over Belgaum, Bijapur, Dharwar, Kanara and Kolhapur. Administratively, the Assistant Registrar is responsible for the supervision and guidance of the various types of societies in his charge. Many of the powers of the Registrar of Co-operative Societies under the Bombay Co-operative Societies' Act (VII of 1925) and the Rules under it have been delegated to him. Under him is the District Co-operative Officer, Dharwar, who belongs to the Subordinate Co-operative

Organisation.

Service. The District Co-operative Officer is responsible for organisation of societies, development of the movement, supervision over societies in rural and semi-rural areas, arrangement for crop finance, etc. He is also appointed to work as a nominee of the department on certain types of co-operative institutions. Although his jurisdiction extends over the whole district, the co-ordination of departmental activities at the district level is done by the Assistant Registrar, so that there may be no duplication of work between the Assistant Registrar and the District Co-operative Officer. The Assistant Registrar is also entrusted with the work relating to cottage and small-scale industries and industrial co-operatives. In carrying out these duties he is assisted by a District Officer for Industrial Co-operatives and Village Industries and also by Industrial Supervisors.

Supervision Staff.

The Supervision Staff.—The supervision staff serves as the last link in the administrative machinery. Their main responsibility is confined to detailed supervision over the working of all agricultural credit and multi-purpose societies. They are expected to supervise every society in their charge, at least once in three months. They are in addition required to assist the societies in the preparation of normal credit statements and assets registers, and also in making arrangements for provision of crop finance. There are 26 Supervisors working in the district. Before 1st April 1946, this staff was working under the District Board of Supervising Unions and was purely non-official in status. Since that date, the members of this staff have been given the status of Government servants. The appointments of Supervisors are made by the Divisional Deputy Registrars from among those who have undergone training at the Regional Co-operative Schools and passed the test prescribed. They are under the control and direction of the District Supervision Committee which functions under the direct control of the Provincial Board of Supervision. This committee consists of :—

1. The Assistant Registrar, Dharwar.

2. The Chairman of the financing agency (i.e. the Karnatak Central Co-operative Bank Ltd.) or his nominee.

3. The Chairman of the District Co-operative Board.

4. One or two representatives of the Supervising unions in the district.

5. One representative of the agricultural non-credit societies in the district.

The District Co-operative Officer is the Secretary of the committee. The committee recommends disciplinary action, where necessary, against the supervisors; scrutinises and checks their programmes and diaries; and reviews the working of supervising unions and supervisors.

Supervising Unions.

Supervising Unions.—A supervising union is formed for every taluka by societies registered in the area. In view of the large number of societies in the Navalgund taluka, there are two unions in that taluka, one at Navalgund and the other at Annigeri. All agricultural credit societies, agricultural non-credit societies, and

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non-agricultural credit societies are eligible for membership. The main functions of the supervising unions are: (1) to advise, guide, assist, rectify and control its constituent societies by efficient and regular supervision, and (2) to provide a means of assessing the credit of each of its constituent societies and to make recommendations in this behalf to the financing agency. The Supervisor for the area acts as the Secretary of the Union.

District Co-operative Board.

The District Co-operative Board.—Education and training in co-operation, and propaganda for the spread of the co-operative movement, are carried on by the District Co-operative Board under the guidance of the Bombay Provincial Co-operative Institute. The membership of the board is of two classes, viz., (1) ordinary, consisting of all co-operative societies in the district, and (2) associate, consisting of individuals. A nominee of the financing agency (the Karnatak Central Co-operative Bank Ltd.), the Assistant Registrar, Dharwar, and the Executive Officer of the Bombay Provincial Co-operative Institute are *ex-officio* members of the general body of the board. There is a Board of Management of the board, composed of — (1) two nominees of the Bombay Provincial Co-operative Institute; (2) one or two nominees of the financing agency (i.e. the Karnatak Central Co-operative Bank Ltd.); (3) four representatives of the supervising unions; (4) one or two representatives of individual members, according as their number is 20 or more; (5) one or two representatives of individual societies, according as their number is 20 or more; and (6) the administrative Officer of the central financing agency (i.e. the Karnatak Central Co-operative Bank Ltd.). The Board of Management has also the right to co-opt a co-operator of outstanding merit or experience from the district. The District Co-operative Board is affiliated as a subscribing member to the Divisional Co-operative Board for Karnatak, which has its headquarters at Dharwar, and also to the Provincial Co-operative Institute.

Audit.

Audit.—Section 22 of the Bombay Co-operative Societies Act provides for statutory audit of every society once a year either by the Registrar or by some person authorised by him. The audit staff in the district works under the control of the Assistant Registrar, Dharwar. Besides the Special Auditor, there are three categories of auditors, viz., (1) Auditors, (2) Sub-auditors, and (3) Certified (professional) Auditors.

The Special Auditor is an officer belonging to the Co-operative Service, Class II. This officer is stationed at Dharwar but has jurisdiction over the Dharwar and Kanara districts. He audits the accounts of—

(i) central banks and banking unions;

(ii) purchase and sale unions and sale societies;

(iii) the District Industrial Association and its branches;

(iv) "C" and "D" class urban banks with working capital exceeding Rs. 50,000;

(v) housing societies indebted to Government; and

(vi) societies in liquidation belonging to the classes of societies in his charge.

He also carries out a test audit of 3 per cent. of the societies audited by Certified Auditors. He has under him one Auditor, one Sub-auditor and clerks.

There are also six Auditors in the district who are entrusted with audit work independently of the Special Auditor. Their headquarters are at Dharwar, Gadag, Haveri, Navalgund, Hubli, and Savanur. They audit the following classes of societies :—

(1) multi-purpose societies and their shops;

(2) Taluka Development Boards;

(3) weavers' societies;

(4) industrial societies;

(5) District Co-operative Board;

(6) supervising unions;

(7) agricultural non-credit societies, like crop protection, fencing and joint farming societies; and

(8) other societies.

The Sub-Auditors, eleven in number, audit all agricultural credit societies (except multi-purpose societies and societies running fair price shops and/or distribution centres with a turnover exceeding Rs. 50,000). Every distribution centre or fair price shop run by societies is treated as a separate unit.

In pursuance of the policy of progressive decentralisation of the movement, in recent years steps have been taken to appoint certified auditors to carry out the statutory work of the following types of institutions :—

(1) consumers' societies with a turnover of Rs. 50,000 and over;

(2) urban banks and societies classed as "A" or "B" with a working capital of Rs. 50,000 and over;

(3) housing societies having no outstandings against them on account of Government loan; and

(4) any other societies certified by the Registrar.

Other Staff.

Other Staff.—The other staff in the district are :—

(1) Land Valuation Officers; (2) Special Recovery Officers; (3) Honorary Organisers; and (4) Arbitrators.

There are three Land Valuation Officers in the district, (1953) and they are attached to civil courts. Their function is to give expert opinion as regards the valuation of lands with a view to enabling the civil courts to arrive at the paying capacity of the debtors who have applied for adjustment of their debts under the Bombay Agricultural Debtors' Relief Act (XXVIII of 1947). They are at times entrusted with cases of valuation of the lands of persons who apply for loans from the primary land mortgage Banks. Whenever they have no work, they are given other work, like audit and propaganda.

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CO-OPERATION.
Other Staff.

Under the Bombay Co-operative Societies Act, monies recoverable as a result of arbitration awards or liquidation proceedings and certain other dues of co-operative institutions are recoverable through the Collectors according to the law in force for the recovery of arrears of land revenue. When the normal staff of the Revenue Department is not in a position to cope with the work, Special Recovery Officers are deputed from the Revenue department to the Co-operative Department to expedite the work. In February, 1951, there was only one Special Recovery Officer with headquarters at Hubli.

The Honorary Organisers are non-officials who give assistance in the matter of organisation of different types of societies. An Honorary Organiser's jurisdiction extends to one or more talukas or even the whole district. There were in June 1953, ten District Honorary Organisers and twelve Taluka Honorary Organisers in the Dharwar district.

Under the Bombay Co-operative Societies Act, co-operative societies or members thereof may refer their disputes to the Assistant Registrar for decision either by himself or by appointment of an Arbitrator. Every year a list of persons who may act as Arbitrators is published and the Assistant Registrar sends cases of disputes to such arbitrators. In the Dharwar district there were 52 Arbitrators in February 1951.

Educational Institutions.

Educational Institutions.—The Bombay Provincial Co-operative Institute, which is recognised as the sole agency for imparting co-operative training to officials and non-officials throughout the State, has established a Regional Co-operative School at Dharwar. This school is intended to impart training to the lower staff of the Co-operative Department and co-operative institutions, and in particular, to supervisors, bank inspectors and secretaries of multi-purpose societies and taluka purchase and sale unions.

Marketing.

Marketing.—The Registrar of Co-operative Societies is also Director of Agricultural Marketing, and in this capacity he shares with the Collector of the district the responsibilities for the effective enforcement of the Bombay Agricultural Produce Markets Act (XXII of 1939). The Director performs the functions of survey; organisation and constitution of regulated markets; assessment of adequate scale of licence fees, rates of commission, and charges of other market functionaries; approval of bye-laws and annual budgets of market committees; and technical guidance as regards the manner in which the accounts of the market committees shall be maintained. The administrative control of the market committees and the enforcement of statutory provisions and the rules governing the regulation of markets are, however, vested in the Collector, who exercises these powers in consultation with the Director.

The Director is assisted by a separate marketing staff, consisting of the Chief Marketing Officer and one Assistant Marketing Officer with their headquarters at Poona and four Assistant Marketing Officers for regional divisions with headquarters at Nasik, Dharwar, Ahmedabad and Baroda. The Chief Marketing Officer is an officer

of Class I State Service and the Assistant Marketing Officers are in Class II. The latter are provided with a staff of Marketing Inspectors whose jurisdiction extends to over one or more districts. The Assistant Marketing Officer at Dharwar besides being in charge of the Dharwar district has four other districts under him, viz., Belgaum, Bijapur, Kanara and Sholapur. The Marketing Inspector, Dharwar, is in direct charge of the district. He works under the guidance of the Assistant Marketing Officer at Dharwar and the Assistant Registrar of Co-operative Societies, Dharwar.

The Agricultural Produce Markets Act (XXII of 1939) aims at regulating the selling and buying of agricultural produce and provides for the establishment of regulated markets for agricultural commodities. These markets are to be placed under the supervision of statutory market committees fully representative of growers, traders, local authorities and Government. The market committee is empowered to levy fees on the agricultural produce under regulation bought and sold by licensees in the market area. The committee may also levy fees on traders, commission agents, measurers, surveyors and other persons operating in the market. They also issue licences to different marketing functionaries. With the previous sanction of the Director they can prescribe rates of maximum charges for the services of the various persons operating in the market.

In the Dharwar district, there are six regulated markets, one at each of the business centres of Hubli, Gadag, Dharwar, Annigeri, Byadgi and Nargund. These centres serve the major portion of the district. The agricultural products regulated at these markets are :—

Hubli, Gadag and Dharwar	..	cotton, groundnut and safflower.
Nargund	..	cotton, groundnut, and some pulses.
Annigeri	..	cotton and safflower.
Byadgi	..	chillies.

The Gadag Market Committee has got sub-yards at Hole-Alur, Gajendragad, Mundargi, Mulgund and Naregal.

Money-lending.

Money-lending.—The Bombay Money-lenders Act (XXXI of 1946) was brought into operation from the 17th November 1947. The salient features embodied in the Act are : (1) licensing of money-lenders ; (2) maintenance of accounts by money-lenders in prescribed forms ; and (3) restrictions on rates of interest.

The Registrar of Co-operative Societies, Bombay State, is also Registrar General of Money-lenders under the Act. Under section 3 of the Money-lenders Act, the Personal Assistant to the Collector of Dharwar has been appointed Registrar of Money-lenders for the Dharwar district and the Mamlatdars and Mahalkaris have been appointed Assistant Registrars. So far as Hubli City is concerned, a full time Assistant Registrar of Money-lenders has been appointed recently.

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Every Assistant Registrar maintains a register of money-lenders for the area in his jurisdiction. Money-lenders are licensed to carry on the business of money-lending only in accordance with the terms and conditions of the licence issued to them. The authority to grant a licence is the Registrar, although the application for a licence has to be made to the Assistant Registrar of the area concerned. The Registrar has also powers to cancel a licence. Appeals against the Registrar's order may be made to the Registrar General, whose decision is final.

Sarvodaya Centres.

Sarvodaya Centres.—In the year 1949, the State Government adopted a scheme known as the "Sarvodaya" scheme, the aim of which is to bring about all-round intensive development—social, educational and economic—of selected compact blocks of 30 to 45 villages in each district through the constructive programme which was foremost in the objectives of Mahatma Gandhi. The executive authority in the formulation and implementation of such a scheme in each district is a non-official worker known as the "Sanchalak" of the Sarvodaya centre, who is assisted and advised by a non-official committee of members known as the "Sarvodaya Area Committee." Every year a plan of development of the area is formulated by the "Sanchalak" which is considered by the State Sarvodaya Committee before it is finally sanctioned by Government.

The Dharwar District Sarvodaya Centre was started in the year 1949, and has its headquarters at the village Arwatgi in the Dharwar taluka. There are 42 villages round about Arwatgi. In addition to the main centre at Arwatgi, 5 sub-centres at 5 villages have been opened and workers imbued with the spirit of the *sarvodaya* ideology have been stationed at these villages. Roughly Rs. 60,000 to Rs. 70,000 is sanctioned every year for the implementation of the scheme.

At the main centre at Arwatgi co-operative societies have been formed for every branch of rural development. There are tenant-farming societies, store societies, multi-purpose societies and housing societies.

During the financial year 1953-54, grants totalling Rs. 74,440 were sanctioned for the development of the area. This grant was for various schemes for development of agriculture, education, cottage industries and co-operation, and for improvement of communications, health measures, construction of wells for drinking water as well as for irrigation, and social and cultural development, including prohibition.

The following statement displays, in tabular form, the organization of the Co-operative Department in the district:—

I. *Assistant Registrar, Co-operative Societies (Class II).*

	Working directly under —
(1) District Co-operative Officer ...	Assistant Registrar, Co-operative Societies.
(2) District Supervision Committee (District Co-operative Office, Secretary).	Provincial Board of Supervision.
Supervisors (who are also Secretaries of Taluka Supervising Unions) (26).	Divisional Deputy Registrar.
(3) District Co-operative Board ...	Bombay Provincial Co-operative Institute, Bombay.

	Working directly under—
(4) Audit Staff—	Assistant Registrar, Co-operative Societies.
(1) Special Auditor (class II), with one Auditor and one Sub-Auditor.	
(2) 6 Auditors at Dharwar, Gadag, Haveri, Hubli, Navalgund and Savanur.	
(3) 11 Sub-Auditors, and	
(4) Certified (professional) Auditors.	
(5) District Officer for Industrial Co-operatives and Village Industries and Industrial Supervisors.	Assistant Registrar, Co-operative Societies.
(6) Land Valuation Officers (3) ...	Attached to Civil Courts.
(7) Special Recovery Officer	Assistant Registrar, Co-operative Societies.
(8) Honorary Organisers	......
(9) Arbitrators (52 in number) ...	Cases are sent to Arbitrators by Assistant Registrar.

II. *Assistant Marketing Officer (Class II).*

(1) Marketing Inspector, Dharwar (in charge of the District).	Assistant Marketing Officer, Dharwar in charge of Belgaum, Bijapur, Kanara, Sholapur and Dharwar.
(2) Marketing Committees for the regulated markets at Hubli, Gadag, Dharwar, Nargund, Annigeri and Byadgi (6).	Marketing Inspector, Dharwar.

III. *Registrar of Money-Lenders, Dharwar (Personal Assistant to the Collector, Dharwar).*

Assistant Registrars in talukas (Mamlatdars and Mahalkaris).	Registrar of Money-lenders, Dharwar.
Assistant Registrar for Hubli City ...	

IV. *Sarvodaya.*

Sanchalak (assisted by the Sarvodaya Area Committee for the area concerned).	State Sarvodaya Committee and Government.

DEPARTMENT OF INDUSTRIAL CO-OPERATIVES AND VILLAGE INDUSTRIES.

Industrial Co-operatives and Village Industries. Organisation.

THE POST OF THE JOINT REGISTRAR FOR INDUSTRIAL CO-OPERATIVES AND VILLAGE INDUSTRIES with headquarters at Poona was created in July 1946. Under the Joint Registrar, at district level, are the Assistant Registrars, Co-operative Societies, who in addition to other types of co-operative societies, look after the organisation and development of industrial co-operatives. Further, at the divisional level, there are Deputy Registrars who look after the promotion

CHAPTER 16. — Developmental Departments. INDUSTRIAL CO-OPERATIVES AND VILLAGE INDUSTRIES. Organisation.

and development of cottage and village industries in the districts within their charge. Under the control of the Assistant Registrars are District Officers for Industrial Co-operatives and Village Industries, usually one in each district. Under the District Officers, there are Industrial Supervisors. On the marketing side, the Joint Registrar is assisted by the Deputy Joint Registrar, who deals with all problems connected with the marketing of the products of cottage industries. On the technical side, there is an Engineer, in charge of Research, Experimentation, Technical Advice, Instruction and Production. There are also experts in charge of various industries who are responsible for giving technical guidance to individual artisans.

The Assistant Registrar, Co-operative Societies, Dharwar, has general powers of supervision over :

(1) demonstration parties and peripatetic schools,

(2) industrial co-operative societies, and

(3) survey work in connection with industrial co-operatives and village industries.

He has general control over the Government staff in the district pertaining to the Industrial Co-operatives and Village Industries Section. He entertains and scrutinizes applications for loans from individual artisans, educated unemployed, backward class persons and co-operative societies, and forwards them to the Deputy Registrar concerned or the Joint Registrar for Industrial Co-operatives and Village Industries as the case may be. He also sees that agreements in connection with the loans sanctioned are properly executed, after which the loans are disbursed by him. He endeavours to introduce improved implements and improved methods of production in village and cottage industries and communicates to the Village Industries Research Laboratory at Poona the problems requiring research in regard to such implements and methods. He has to maintain contact with associations of artisans or with individual artisans in the district who have distinguished themselves in their respective industries, make a continuous study of the needs of the different cottage and village industries, and try to revive decaying and extinct industries, particularly through utilisation of locally available raw materials. It is partly his duty to prepare schemes for the development of industrial co-operatives and village industries.

Under the Assistant Registrar is the District Officer for Industrial Co-operatives and Village Industries, Dharwar. Under the latter are three Industrial Supervisors. The District Officer attends to the organisation of industrial co-operatives and development and promotion of small-scale industries. He is expected to supervise the working of demonstration parties, production centres, training schools, etc. He is responsible for recommending loans and subsidies to industrial societies and for recovery of the stipulated instalments.

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INDUSTRIAL CO-OPERATIVES AND VILLAGE INDUSTRIES.

District Industrial Co-operative Association.

There is a District Industrial Co-operative Association for the district with its office at Hubli. This association has a membership of 40 societies and 18 individuals. The constitution of its Board of Management is as follows :—

(1) 9 representatives of the societies;

(2) 2 representatives of individual members;

(3) the District Officer for Industrial Co-operatives and Village Industries;

(4) the District Co-operative Officer;

(5) 1 representative of the Central Financing Agency (i.e. the Karnatak Central Co-operative Bank Ltd.) ; and

(6) 1 representative of the Bombay Provincial Industrial Association.

The main functions of the association are to supervise and guide the affiliated societies and arrange for supply of raw materials and marketing of the finished goods. The association conducts a sales depot at Hubli for affording marketing facilities to the artisans working on cottage and village industries and their co-operative societies. According to a provision made in the bye-laws of the association a District Staff Committee has been formed to control the supervisory staff, approve their programmes and scrutinize their diaries. The constitution of the committee is as under :—

(1) two representatives of the District Industrial Co-operative Association;

(2) the Assistant Registrar, Co-operative Societies, Dharwar;

(3) the District Officer for Industrial Co-operatives and Village Industries, Dharwar;

(4) one representative of the Central Financing Agency (i.e. the Karnatak Central Co-operative Bank) ; and

(5) one representative of the Provincial Industrial Co-operative Association.

The District Officer for Industrial Co-operatives and Village Industries acts as secretary of the committee. This committee not only scrutinizes the programmes and diaries of the supervisors, but also considers the loan applications from societies and individual artisans and makes recommendations to the Joint Registrar for Industrial Co-operatives and Village Industries.

Technical Experts.

The technical experts employed by this department, who have their headquarters outside the Dharwar district, are available for consultation and advice to the artisans of the Dharwar district during their periodical tours in the Dharwar district.

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Industrial Education.—The following training schools are run by the Industrial Co-operatives and Village Industries Section of the Co-operative Department to train the artisans in the respective industries :—

(1) The Wool Weaving Institute, Gadag.

(2) Fibre Work School, Havanur.

(3) Dyeing and Printing School, Gadag-Betgeri.

(4) Cotton Weaving School, Gopankop.

(5) Carpentry and Smithy School, Ron.

(6) Model Silk Farm, Hirekerur.

(7) Model Silk Farm, Kallapur.

(8) Model Silk Farm, Agricultural College, Dharwar.

The Wool Weaving Institute and the Model Silk Farms are stationary while the remaining institutions are peripatetic. The model silk farms, over and above undertaking training activities, carry on propaganda amongst the agriculturists to take to the sericulture industry, render them technical assistance and demonstrate the methods of silk-worm rearing etc.

Wool Industry Development Association, Ranebennur.

There is a Kurbar Wool Industry Development Association at Ranebennur, which works for the development of the woollen industry in Dharwar District. The association works a scheme sanctioned by Government, under which arrangements for introducing new designs and improved implements are made; marketing facilities, technical advice in the preparatory processes and in finishing and dyeing of wool are provided; and purchase and sale of finished products from different centres is undertaken. The association has a branch office at Bijapur, a production centre at Medleri, near Ranebennur, and sale shops at Ranebennur and Byadgi. The association has been given grant-in-aid by Government for the development of cottage and small-scale woollen industry.

The State Government sanctioned the organisation of a scheme for the development of *khadi* on self-sufficiency basis under the auspices of the Village Industries Committee, under which the self-spinners are granted a subsidy of As. 5 per sq. yard of *khadi* to enable them to meet the weaving charges. The scope of the scheme has been extended to different centres in the district. The Karnatak Compact Area Khadi Scheme was started in the Ron taluka. It provides for (i) supply of implements on instalment system; (ii) training of villagers in carding and spinning; (iii) training of workers; and (iv) arrangements for getting yarn woven into cloth.

Besides the above schemes, work has been undertaken by the Village Industries Committee in the district for (i) training of villagers in mat-making and (ii) experiments for devising improved equipments for village industries.

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A scheme for the organisation of a production centre in manufacture of agricultural and other household implements in the Dharwar district has been sanctioned by Government for being implemented during the year 1953-54. This centre is expected to provide employment to skilled and unskilled workers on a wage basis.

Co-ordination with Small-Scale Industries.

Co-ordination with small-scale industries.—A Co-ordination Committee consisting of the Registrar of Co-operative Societies, the Director of Industries and the Joint Registrar for Industrial Co-operatives and Village Industries, one representative of the Village Industries Committee and one representative of the Provincial Industrial Co-operative Association has been set up to co-ordinate the interests of cottage and village industries on the one hand and small-scale industries on the other.

THE DEPARTMENT OF INDUSTRIES.

INDUSTRIES. Organisation.

THE WORK OF THE DEPARTMENT OF INDUSTRIES is mainly confined to the development and progress of small-scale and large-scale industries in the State, as its control over the development of cottage industries was transferred in December 1946 to the Joint Registrar for Industrial Co-operatives and Village Industries, Poona, and its control over technical education and the various schemes related to it was transferred in June 1948 to the Director of Technical Education, Bombay.

The officer directly in charge of small-scale and large-scale industries in the Dharwar District is the Assistant Director of Industries (Class I State Service) who has his headquarters at Belgaum, and whose jurisdiction also extends to the districts of Belgaum, Bijapur and Kanara. He works directly under the Director of Industries, Bombay State. He is also in charge of work connected with the administration of the Bombay Weights and Measures Act (XV of 1932) and the Industrial Statistics Act (XIX of 1942). Under the former Act, his functions relate to enforcement of the Weights and Measures Act, collection of revenue in the form of fees for verification and/or re-verification and stamping of weights and measures, etc. and sanctioning prosecutions for breaches of the Act in his region. Under the latter Act, he is responsible for collection of industrial statistics in the prescribed form from the registered factories covered by the Census of Manufacturers in the district. He is required to render all possible assistance to the occupiers of factories with a view to obtaining statistical returns, complete in all respects, in good time. He also collects industrial and commercial information on a voluntary basis as and when required either by the State or the Union Government. He also undertakes investigations in connection with cases of trade disputes with parties in the district referred to by Indian embassies abroad or foreign embassies in India. Cases of breaches of the provisions of the Trade Marks Act (V of 1940), Indian Merchandise Marks Act (IV of 1889) or Emblems and Names (Prevention of Improper Use) Act (XII of 1950), are also investigated by him. In addition, he is empowered to sanction loans under the State-Aid to Industries Rules to the limit of Rs. 1,000 in each case, to applicants in his jurisdiction, subject to the condition that the total amount sanctioned by him does not exceed Rs. 5,000 in any one year. His miscellaneous duties extend to investigation of applications (made for

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industrial purposes) from parties in his area for land acquisition, erection of buildings and for essentiality certificates in connection with the import, export and purchase of controlled materials such as iron and steel, cement, etc.

The Assistant Director of Industries is assisted in the work by an Industries Officer and a small number of ministerial staff all stationed at Belgaum. He is besides assisted by one Senior Industries Inspector, four Junior Industries Inspectors and five Manual Assistants with their headquarters as shown below :—

(1) Dharwar; (2) Hubli; (3) Haveri; (4) Gadag and (5) Savanur.

The duties assigned to the former Inspectors of Weights and Measures under the Bombay Weights and Measures Rules are now carried out by the Industries Inspectors. The main purpose of the Bombay Weights and Measures Act is to provide for the adoption and compulsory use of standard weights and measures in the State. No weight or measure or weighing or measuring instrument may be sold, delivered or used for trade, unless it has been verified or re-verified in the manner prescribed by Rules made under the Act and stamped by an Inspector with a stamp of verification. Fees are fixed for verification, stamping, etc. It is the duty of the Inspectors to carry out the verification and stamping and collect the fees.

The Industries Inspectors have also to carry out duties in connection with the implementation of the Industrial Statistics Act, 1942, and Census of Manufacturing Industries Rules, 1945. The Act and the Rules are applicable to all factories registered under section 2(*m*) of the Factories Act, 1948. At present, however, the census covers only those registered factories which use power and employ 20 or more workers. Occupiers of these factories are required to submit statistics returns every year in the prescribed forms. The Inspectors have to ensure that the factories concerned maintain proper accounts and registers and have to render assistance in completing the returns in good time. They have also to attend to the work connected with prosecutions under section 8 of the Industrial Statistics Act.

THE PUBLIC WORKS DEPARTMENT.

PUBLIC WORKS.

THE PUBLIC WORKS DEPARTMENT deals with—(1) Roads and Buildings; (2) Irrigation; (3) Electricity; and (4) the Public Health Circle. While the Public Health Circle and Electricity are dealt with separately by distinct branches of the department, the branches dealing with 'Roads and Buildings' and 'Irrigation' are not kept so distinct.

Organisation.

(1) *Roads and Buildings.*—For administrative purposes, the Roads and Buildings Branch in the district is placed in charge of the Superintending Engineer, Southern Circle. Under him is the Dharwar Division, which comprises not only the Dharwar revenue district but also a small strip of the Sirsi and Mundgod talukas of

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the Kanara district. The Dharwar Division is divided into four permanent sub-divisions, viz., (1) Dharwar (Roads and Buildings) Sub-Division, Dharwar; (2) Hubli (Roads and Buildings) Sub-Division, Hubli; (3) Haveri (Roads and Buildings) Sub-Division, Haveri; and (4) Gadag Sub-Division, Gadag.

(2) *Irrigation.*—Major Irrigation in the district is placed in charge of the Superintending Engineer, Karnatak Irrigation Circle. Under him in the Dharwar district, there are two temporary Divisions, viz., Dharwar Irrigation Division, Dharwar, and Irrigation Project Division (South), Dharwar. The Dharwar Irrigation Division was opened on the 1st April 1950. Its activities are confined mainly to repairs to minor irrigation works to promote the Grow More Food Scheme and also to the Village Water Supply Scheme. It is divided into six sub-divisions, viz., (1) Dharwar Irrigation Project Sub-Division, Dharwar; (2) Hangal Sub-Division, Hangal; (3) Haliyal Irrigation Sub-Division, Haliyal; (4) Havasbhavi Sub-Division, Havasbhavi; (5) Kalghatgi Village Water Supply Sub-Division, Kalghatgi and (6) Sirsi Irrigation Sub-Division, Sirsi. The Irrigation Project Division (South) has three sub-divisions, viz., (1) Karnatak Major Irrigation Project Sub-Division, No. 1, Belgaum; (2) Karnatak Major Irrigation Project Sub-Division, No. 2, Dharwar; and (3) Soil Research Sub-Division, Dharwar.

Duties of Officers.—While each circle is in charge of a Superintending Engineer, the divisions are in charge of Executive Engineers and the sub-divisions in charge of Assistant Engineers or Deputy Engineers. The Assistant Engineers belong to the Bombay Service of Engineers (B.S.E), Class I, and Deputy Engineers to B. S. E., Class II. These Officers are each in charge of a sub-division and are, therefore, called Sub-Divisional Officers. The sub-divisions are divided further into sections, each in charge of an Overseer. There are about 20 Overseers in each division.

Superintending Engineer.

Superintending Engineer.—The Superintending Engineer is responsible for the administration and general professional control of public works in charge of officers of the department within his circle. It is his duty to inspect the state of the various works within his circle and to satisfy himself that the system of management prevailing is efficient and economical. He is required to ascertain the efficiency of the subordinate office and petty establishments and to see and report whether the staff employed in each division is actually necessary or adequate for the management. He also examines the condition of the surveying and mathematical instruments at the headquarters of divisions. In the case of office and petty establishments borne on divisional scales, he sees that these scales are not exceeded without proper authority. The Superintending Engineer is empowered to transfer and post Deputy Engineers and Overseers within his circle. In the interests of administration, however, Executive Engineers of Divisions are consulted before posting these officers to particular sub-divisional charges under their control. It is also the duty of the Superintending Engineer to recommend removals and transfer of Executive Engineers from their own circles. The supervision and control of the assessment of revenue from irrigation works within his circle

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Superintending Engineer.

rests with the Superintending Engineer. The . Superintending Engineer is authorised to correspond direct with any of the local authorities, civil or military, within his circle.

Under the Superintending Engineer, Southern Circle, is the Executive Engineer, Dharwar Division, and under the Superintending Engineer, Karnatak Irrigation Circle, are the Executive Engineers, Dharwar Irrigation Projects Division (South), Dharwar, and the Dharwar Irrigation Division, Dharwar.

Executive Engineers.

Executive Engineers.—The Executive Engineer is responsible to the Superintending Engineer of his circle for the execution and management of all works within his division. He has to see that proper measures are taken to preserve all buildings and works in his division and to prevent encroachment on Government lands in his charge. He is responsible to see that the surveying and mathematical instruments in his division are properly cared for and to report on their condition to the Superintending Engineer at the end of each working season. In addition to his other duties, he is *ex-officio* professional adviser of all departments of the State within the limits of his charge.

Sub-Divisional Officers.

Sub-Divisional Officers.—The Sub-Divisional Officers are responsible to the Executive Engineer in charge of the division for the management and execution of works within their sub-divisions.

Overseers.

Overseers.—The Overseers are in charge of sections under the Sub-Divisional Officers.

Roads.

Roads.—The activities of the Public Works Department in regard to roads and buildings relate to their construction, repairs and maintenance. In the Dharwar district, as on 31st March 1953, the department maintained 485·86 miles of metalled roads and 18·64 miles of unmetalled roads. Within municipal limits in the district, the total length of metalled roads maintained by the Public Works Department was 28·16 miles. Along Public Works Department roads there were about 90,656 trees maintained by the department, as on 31st March 1953.

In addition to funds from the general revenues of the State allocated for expenditure on roads, there are three other funds maintained for the construction, repairs and maintenance of roads, viz., (1) the Central Road Fund, (2) the State Road Fund, and (3) the Bombay State Development Fund. The Central Road Fund is in charge of the Government of India which allocates the funds. Expenditure is incurred in the district for roads from these funds. The Post-War Reconstruction Development Fund, which is now called the Bombay State Development Fund, was constituted with effect from 1942-1943 by setting apart a portion of the revenue surplus of the year. Further contributions were made year after year depending upon the revenue surpluses. The object of the fund is to provide money to the extent of its availability for expenditure on schemes of construction and development intended to raise the economic level of the countryside and to improve the conditions in various aspects of social, economic and cultural life of the State. The balance in the fund at the end of 1951-52 was Rs. 11·29 crores and is estimated at Rs. 6·29 crores at the end of 1953-54.

Irrigation.

Irrigation Works.—The activities of the Public Works Department in regard to roads, relate to construction, maintenance and repairs of the irrigation works financed by Government and placed in charge of the department. The following irrigation works in the Dharwar district, for which capital and revenue accounts are kept, are in charge of the Executive Engineer, Dharwar Irrigation Division, viz., Dharma Canal (Hangal Taluka), Asundi Tank (Ranebennur taluka), Madag Tank (Karajgi taluka), Medleri Tank (Ranebennur taluka). There were, in 1951-52, nearly 3,000 second class tanks and *bandharas* in charge of the Dharwar Irrigation Division.

The Executive Engineer, Dharwar Division, has under him the Dambal Tank, which is the only irrigation work in that division for which capital and revenue accounts are kept. There were, in that division, in 1951-52, 24 other irrigation works for which neither capital nor revenue accounts were kept.

Electrical Circle.

Electrical Circle.—For carrying out advisory, administrative and executive duties pertaining to the generation and use of electricity, there is the Electrical Circle under the Electrical Engineer to Government. The jurisdiction of this officer extends to the whole of the State. Under him are three Electrical Divisions, each in charge of an Executive Engineer, having their headquarters at Bombay, Poona and Baroda. The Poona Electrical Division contains the Dharwar district.

The Executive Engineer has to do duties relating to electrical installations in Government buildings, such as execution of original works, carrying out special repairs, and maintenance. He is also Electrical Inspector under the Indian Electricity Act (IX of 1910) and carries out inspections of M.P. and H.T. electrical installations, power houses, mills, cinemas, etc.

There are seven power supply licences given in the Dharwar district and they operate at Byadgi, Dharwar, Gadag, Haveri, Kundgol, Ranebennur and Shirhatti. In addition, there is a Government power house at Hubli.

Public Health Circle.

Public Health Circle.—The Public Health Circle is a specialist branch of the Public Works Department, dealing with all problems of public health, viz., piped water supply, drainage, sewerage and environmental sanitation throughout the State. The Public Health Engineer to Government, with headquarters at Poona, directs the activities of this branch throughout the State. The main functions of the Circle are planning and execution of Government and municipal public health schemes and scrutiny and supervision of public health schemes prepared and executed by local bodies through their own agencies. The Circle also gives advice, so far as public health problems are concerned, to other departments of Government in connection with schemes sponsored by them. It maintains a large number of water works in the State, either owned by Government or owned by local bodies but entrusted to Government for running at the cost of the local bodies. It also maintains Boring Works Sub-Divisions at Poona and Ahmedabad to take trial bores for foundations of dams and bridges and also for tube well water supply. It has under its control also a workshop at Dapuri.

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Public Health Circle.

For convenience of administration, the State has been divided into six Public Health Works Divisions, and one of these divisions, viz., the Karnatak Public Health Works Division, established in 1948 chiefly for the execution of the Neersagar Water Supply Scheme for Hubli and Dharwar, has its headquarters at Dharwar with jurisdiction over the revenue disricts of Belgaum, Dharwar and Kanara. This division is divided into five sub-divisions each in charge of a Deputy Engineer (called Sub-Divisional Officer). The five sub-divisions are: (1) Dharwar Sanitary Sub-Division, Kanvihannapur; (2) Hubli Sanitary Sub-Division, Hubli; (3) Neersagar Head Works Sub-Division, Dhumwad; (4) Karnatak Sanitary Project Sub-Division, Dharwar; and (5) Mechanical and Stores Sub-Division, Dhumwad. The Deputy Engineer has generally about four overseers under him and a standard Sub-Divisional staff.

The providing of an ample and safe water supply to the district headquarter town of Dharwar and the nearby industrial town of Hubli was a long felt need for their proper development. The Neersagar water supply scheme catering for both the towns was, therefore, included in the Post-War Reconstruction Programme and subsequently the Five Year Plan of the Bombay State. The scheme as prepared by the Public Health Engineer to Government and sanctioned by the Government in 1948 was estimated to cost about Rs. 142 lakhs gross, and is now (1952) expected to cost about Rs. 213 lakhs gross due to enhanced prices of materials and labour costs etc. The scheme is under execution at present. The source of supply shall be the storage reservoir formed by a 70 ft. high earthen dam 4,400 ft. long and a masonry waste weir 800 ft. long across the Bedti Nalla, 11 miles south of Dharwar, impounding 1,040 million cubic feet of water from a catchment area of 69 Sq. miles. Raw water from the lake will be pumped with 860 B.H.P diesel engines and pumps set to the rapid gravity type filtration plant located about 4 miles towards Dharwar. The filtration plant will be of a capacity of 8 million gallons per day. Filtered and sterilized water will flow by a 24″ gravity main to Hubli, 10 miles away, and will be pumped to Dharwar for 7 miles, by means of 204 B.H.P. diesel pumping sets. The works are designed to supply water to the prospective population of Hubli and Dharwar at 5·35 million gallons and 2·4 million gallons per day respectively at the per capita rate of 30 gallons per day.

A start on the execution of the scheme was made in 1948 and some minor and a few major works have been completed or are under execution. The main work of the earthen dam is being carried out departmentally with the help of mechanical equipment such as tractors, shovels and tipping motor trucks for movement of the embankment materials. The cost of the mechanical equipment is about twenty lakhs of rupees. The dam and all the rest of the works as per the scheme are expected to be completed by 1955.

The department has also prepared water supply schemes for various towns in Karnatak and work on any of these will be started as soon as the municipality concerned is able to find its share of cost.

Bombay State Road Transport Corporation.

ROAD TRANSPORT CORPORATION. Extent of Operation.

The Hubli Division of the Bombay State Road Transport Corporation covers the entire Dharwar District as also the entire Kanara District except the Haliyal Taluka and Supa Mahal.

The Corporation was established on 8th December 1949 under the provision of the Road Transport Act. Prior to December 1949 the administration was conducted departmentally by the Government.

The nationalised transport services commenced operation in Dharwar district on three routes, viz., Dharwar-Belgaum, Dharwar-Saundatti and Dharwar-Hubli, on 16th July 1950 under the administrative and operational control of the Belgaum division with a depot at Dharwar.

A sub-division was established for the Dharwar district in April 1951 and nationalised services were extended to Gadag, the eastern part of Hubli Taluka, Ron, Mundargi Peta, Nargund, Navalgund, Shirhatti, Laxmeshwar and Savanur Talukas of the Dharwar district in May 1951. The State Transport services were further extended to Haveri, the entire Hubli Taluka, Kalghatgi, Hangal and Shiggaon Talukas of the district on 1st April 1952. Further extensions to Kod and Ranebennur Talukas were effected on 1st May 1952. The nationalised services, therefore, to-day cover the entire Dharwar district except for a few stray routes still under the operation of private operators.

With the development of the nationalized services in the district a full fledged division of State Transport has been formed with Divisional Headquarters at Hubli with effect from 26th August 1952.

Organisation.

The Officer in charge of the Division is the Divisional Controller, Hubli. He is immediately under the control of the Central Office of which the General Manager is the administrative head assisted by his ten departmental heads, namely (1) Deputy General Manager (Establishment), (2) Deputy General Manager (Traffic), (3) Chief Mechanical Engineer, (4) Chief Accounts Officer, (5) Chief Statistician, (6) Public Relations Officer, (7) Chief Security Officer, (8) Controller of Stores, Santa Cruz, (9) Superintending Engineer and (10) Secretary, Bombay State Road Transport Corporation.

In the Division, the Divisional Controller (Class I officer) is assisted by 7 officers (Class I officers) who are charged with functional responsibilities as mentioned below:

Administration and Traffic.—There are two officers under this head of activity. The Divisional Traffic Officer is in charge of all matters related to traffic and operations.

The Labour Officer looks after all matters relating to labour relations with the administration and also publicity in the Division.

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Developmental Departments.
ROAD TRANSPORT CORPORATION.
Organisation.

Accounts and Statistics.—This branch is manned by two officers, one Divisional Audit Officer and one Divisional Statistician.

Technical.—The technical side of the divisional organisation is manned by one Divisional Mechanical Engineer, one Works Superintendent and one Depot Superintendent.

Statistics.

The Division has a fleet strength of 155 buses and 10 trucks and 5 trailer type buses. The average seating capacity for the buses utilised in the division is 35·6 as on December 1953. The average daily mileage in December 1953 was 11,901 and the average number of passengers carried daily was 25,233. The number of routes under operation during December 1953 was 110.

Workshops, Depots and Garages.

There is the Headquarters Workshop at Hubli which looks after the quarterly maintenance of the fleet attached to the division and heavy repairs thereof. In addition small workshops are maintained at the following depots and garages :—

Depots.	Garages.
(1) Hubli.*	(1) Ron.§
(2) Gadag.*	(2) Hirekerur.§
(3) Haveri.*	(3) Karwar.
(4) Kumta.	(4) Sirsi.
	(5) Bhatkal.

The Corporation has in view the erecting of bus stands at all the important traffic centres.

* The depots and garages are in Dharwar District.

§ The depots and garages are in Kanara District, but under the control of the Hubli Division.

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CHAPTER 17.

Welfare Departments.
EDUCATION.
Organization.

DEPARTMENT OF EDUCATION.

PRIMARY AND SECONDARY EDUCATION IN THE DHARWAR DISTRICT are under the control of the District Educational Inspector. This officer belongs to Class I of the Bombay Educational Service and is directly under the control of the Director of Education. He is responsible in his district for--

(i) the supervision of primary education ;

(ii) the administrative control of all Government primary schools, secondary schools and training institutions under the control of the Education Department ; and

(iii) the control and inspection of all secondary schools including English teaching schools, vocational high schools (i.e. agricultural, commercial and technical high schools), training institutions of primary teachers, and such special schools as are under the control of the Education Department.

As regards girls' schools and institutions for women, the Inspectress of Girls' schools, Poona (B. E. S., Class I), performs the functions and duties of the District Educational Inspector in respect of—

(*a*) the inspection of girls' secondary and special schools in the district,

(*b*) visiting girls' primary schools in the district,

and making suggestions for improvement.

In carrying out his duties of inspection and control, the Educational Inspector is assisted by an inspecting staff consisting of one Deputy Educational Inspector (B. E. S., Class II) and 35 Assistant. Deputy Educational Inspectors (B. E. S., Class III) who are directly responsible to him for the supervision and inspection of primary schools in the district under section 48 of the Bombay Primary Education Act (LXI of 1947).

There are separate Inspectors, having jurisdiction over the whole State, for Physical Education, Visual Education, Drawing and Craft work and Commercial Schools, who are responsible for organization and inspection in their respective spheres. These Inspectors have jurisdiction in the Dharwar district in regard to their respective subjects, directly under the Director of Education.

The Deputy Educational Inspector, Dharwar, is the chief Government inspecting officer of the district so far as primary schools are concerned. Under the rules framed under the Bombay Primary

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Education Act, he decides the question of recognition of private primary schools. He has to keep close touch with the working of primary schools maintained or approved by school boards, adult education classes and village libraries. He has to report regarding the housing arrangement, equipment, staff, efficiency of instruction etc., of the primary schools, so that the department may be in a position to determine whether the school board is conducting its schools satisfactorily. All aided schools are inspected by him or by the inspecting staff under him. He also assists the Educational Inspector in the inspection of secondary schools and reports on any specific points about them whenever he is required to do so by the Educational Inspector.

Primary Education.

PRIMARY EDUCATION : It is the declared policy of Government that universal free and compulsory primary education should be reached by a definite programme of progressive expansion, and, under the Bombay Primary Education Act (LXI of 1947), the State Government has taken upon itself the duty of securing the development and expansion of primary education in the State. The object aimed at is to have a minimum course of seven years' education for every child. The agencies employed for discharging this duty are the District School Boards and "authorised municipalities". The municipal boroughs of Dharwar, Hubli and Gadag-Betigiri have been declared authorised municipalities in this district.

District School Board.

"Approved schools"* within the area of all non-authorized municipalities and of the District Local Board are under the control of the Dharwar District School Board. This school board is composed of 16 members. Of these, three are appointed by Government, one being a Government official; two are elected by the non-authorized municipalities falling within the District School Board's area of jurisdiction; and the rest are elected by the Dharwar District Local Board. The rules prescribe that of those elected one shall be from the Scheduled Castes and Scheduled Tribes and three shall have passed the Matriculation or the Second Year Training Certificate Examination.

School Boards of Authorized Municipalities.

The school boards of the municipal boroughs of Dharwar, Hubli and Gadag-Betigiri are each composed of 12 members of whom two are appointed by Government (one being a Government official) and the rest are elected by the municipal borough concerned. Under the Rules, of the elected members one shall be a woman, one from the Scheduled Castes and Scheduled Tribes and three shall have passed the Matriculation or Second Year Training Certificate Examination.

Working of Primary Education Act.

Under the Primary Education Act and the rules thereunder all the district school boards and authorized municipalities have to maintain an adequate number of primary schools in which instruction is given through the medium of the local regional language.

* "Approved school" means a primary school maintained by the State Government or by the school board or by an authorized municipality or which is for the time being recognised as such by a school board or by the State Government or by an officer authorized by it in this behalf (section 2 of the Bombay Primary Education Act, LXI of 1947).

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Primary Education.
Working of Primary Education Act.

For children whose mother-tongue is other than the regional language of the area, school boards have been instructed to open schools in their language if the number of such children is not less than 40 in the first four standards and 20 in the upper standards. The teaching of the regional language of the area is also compulsory in such schools from standard III onwards. An authorized municipality has to make such provision in its budget as will enable approved schools in its area to receive grants at the rates authorized by Government. Responsibility is laid on the District School Board and the school boards of the authorized municipalities to maintain a schedule of staff of Assistant Administrative Officers or Supervisors, primary teachers, clerks, inferior servants and other staff, sanctioned by Government, setting forth the designation, grades, pay and nature of appointment of different members. The members of this staff are servants of the school boards concerned and receive their pay, allowances, etc., from the Primary Education Fund maintained by the school boards. No change or alteration can be made in the schedule of staff without the previous sanction of Government.

The annual budgets of the school boards have to be submitted to the Director of Education for sanction. The District School Board derives its income mainly from Government grants, which form nearly 96 per cent. of its total expenditure. It also receives from the District Local Board a contribution equal to such portion of its income from the cess on land revenue and water rates as may be fixed by Government from time to time, and from non-authorized municipalities whose schools are under its control such proportion of the rateable value of properties in the area of the respective municipalities as may be fixed by Government from time to time. The District Local Board, Dharwar, has, under the present rules, to contribute 15 pies of the three anna cess on land revenue and water rates that it is allowed to levy. The amount to be paid by non-authorized municipalities has been fixed by Government as 5 per cent. of the rateable value of properties in their respective areas. The Primary Education Funds of the municipal boroughs of Dharwar, Hubli and Gadag-Betigiri are composed partly of the grant payable to them by the State Government on account of primary education. This grant is regulated by rules framed by the Government under the Primary Education Act. In actual effect, the Government grant amounts to a little less than 50 per cent. of the expenditure on primary education incurred by the municipal boroughs.

The chief executive officer of the Dharwar District School Board is its Administrative Officer. This officer is appointed and paid by the State Government. The Administrative Officers of the authorised municipalities are generally officers appointed by the municipalities. Under these Administrative Officers are Assistant Administrative Officers or Supervisors, primary school teachers, clerks, and inferior servants and other staff under the employ of the District School Board or the school boards of authorized municipalities, as the case may be. The Administrative Officer is responsible for the general administration of all primary schools maintained by the school board. He is responsible for carrying out

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the suggestions made from time to time by Government officers. It is his duty to advise the school board on all matters connected with primary education. He is also a member and secretary of the Staff Selection Committee. This is a committee composed, besides himself, of the chairman of the school board and the Educational Inspector of the district. Its duty is to select candidates for appointment as Assistant Administrative Officers or Supervisors and teachers. The committee selects also the teachers to be deputed for training. The District School Board, or the school boards of authorized municipalities, or their Administrative Officers have to make appointments of candidates in accordance with the directions given by the committee. The selection of candidates and teachers are made in accordance with the instructions issued by the Government. The Administrative Officer has power, subject to the general instructions issued by the Director of Education, to promote, transfer and take all disciplinary action, including removal or dismissal, against the staff. His orders, however, are subject to appeal to a tribunal consisting of the chairman of the school board and the Educational Inspector of the district. A primary school teacher who was a guaranteed teacher on the date the Primary Education Act came into force has, however, a right of further appeal to the State Government against any order of his removal or dismissal.

Statistics (1952-53).

*Statistics**.—There were 1,554 primary schools (both lower primary, *i.e.* teaching standards I—IV and upper primary, *i.e.* teaching standards V—VII) of which 151 were exclusively for girls. The distribution of the schools by management was as follows :—

Government and Government-aided	..	4
District School Board	..	697
Municipal School Boards	..	149
Schools aided by—		
District School Board	..	676
Municipal School Boards	..	27
Schools unaided	..	1
Total	..	1,554

There were 82,533 boys and 50,615 girls in the lower primary stage (*i.e.* standards I—IV) and 19,697 boys and 3,536 girls in the upper primary stage (*i.e.* standards V—VII) or a total of 1,56,381 pupils in all primary schools. The percentage of school-going children to the population was 9·9.

The number of teachers in primary schools was 4,227 of whom 3,634 were men and 593 women. This works out roughly at 37 pupils per teacher. Only 1,979 of the men-teachers and 396 of the women-teachers were trained.

There were 10 training institutions, 7 for men (1 Government and 6 non-Government) and 3 for women (1 Government and 2 non-Government) training 371 men and 247 women or a total of 618 teachers during the year.

* The statistics that follow relate to the Dharwar District as a whole for the year 1952-53.

There were two practising schools one for Kannada boys and one for Kannada girls directly under the control of Government. They were attached to the Government Teacher's College for Men and Women respectively. One practising Kannada boys' school attached to the Basel Mission Teachers' College for Men was aided directly by the Government.

CHAPTER 17. — Welfare Departments. EDUCATION. Primary Education. Statistics (1952-53).

Expenditure.—The total expenditure on primary schools was Rs. 43,04,645, and it was met from the following sources :—

	Rs.	*Percentage of total.*
(1) Government ..	32,79,129	76·2
(2) District Local Board and Municipal Funds.	8,36,607	19·4
(3) Fees ..	50,669	1·2
(4) Other sources ..	1,38,240	3·2

The average cost of educating a pupil was Rs. 27 per annum, of which Government's contribution was Rs. 21.

In Dharwar District in 1952-53 there were 107 municipal primary schools in the three municipalities of Dharwar, Gadag and Hubli, and 28 private schools within these municipal limits. The total number of pupils was 30,828 (25,475 in municipal schools and 5,353 in private schools). The expenditure of the school boards of the three municipalities was Rs. 9,76,344, out of which Rs. 4,85,117 was contributed by the municipalities. Grants to private schools amounted to Rs. 91,174.

The District School Board, Dharwar, introduced compulsion for the first time from 1st June 1943. This was, however, applicable only to children between 6 and 11 years of age in the areas of the non-authorized municipalities of Byadgi, Haveri and Ranebennur. Under the post-war Plan, the Board introduced compulsion both for boys and girls from 1947, beginning with the age-groups 7-8 in the first year throughout the District Local Board area. Under this change children of the age-range 7-11 were under compulsion during the year 1952-53. The population of the area (in September 1951) was composed of 3,08,779 males and 2,97,944 females. The total number of children of the age-groups under compulsion was 90,486 and the total number actually attending schools was 56,018 or 61·9 per cent.

Compulsion was introduced in the three municipal boroughs of the Dharwar district, viz., Hubli, Dharwar and Gadag-Betgiri, during 1941-42 and 1952 respectively for the age-groups 6-11. The population according to 1951 census was composed of 1,36,093 males and 1,26,057 females (2,62,150 total). The number of children of school-going age in these three municipal boroughs was 23,738 (13,143 boys and 10,595 girls). The total number of school-going children was 18,653 or 78·5 per cent.

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EDUCATION.
Primary Education.
Medium of Instruction.

Medium of Instruction.—According to the medium of instruction, in 1952-53 the schools were distributed as follows:—

Medium of Instruction.	*Public.*	*Private.*	*Total.*
Kannada	711	648	1,359
Urdu	127	46	173
Marathi	9	3	12
English	..	3	3
Telugu	..	2	2
Tamil	1	2	3
Gujarati	..	2	2
Total	848	706	1,554

In 1952-53, out of 739 buildings in which the District Local Board schools were housed, 328 were owned by the Board, 283 were rented and the remaining were housed in temples, *dharmshalas* and other places. In 1952-53, the municipal schools were housed in 123 buildings, out of which 23 were owned by the municipalities, 98 were rented and the remaining were housed in temples, *dharmshalas* and other places.

Basic and Craft Schools.

Basic and Craft Schools.—A new ideology has been influencing the educational activities of the State since 1937-38. It has come to be recognised that education must centre round some form of manual productive work. In 1952-53, there were two compact areas for basic education in this district, viz., Dharwar and Hosaritti, consisting of 28 and 19 schools respectively. There were in all 129 craft schools of which 103 had spinning, 15 agriculture and 11 carpentry as crafts.

Secondary Education.

SECONDARY EDUCATION: Secondary education is now under the general regulations of Government, and Government control is exercised by means of conditions for receipt of grant-in-aid. At the end of the high school course an examination is conducted by the Secondary School Certificate Examination Board, and the students who pass are awarded the Secondary School Certificate. The office of the Secondary School Certificate Examination Board is located in Poona. The first examination was held in 1949. The examination provides optional courses for pupils with varied interests and aptitudes. Each university, however, lays down the subjects which candidates must take for entrance to its courses.

Statistics (1952-53).

*There were 43 (including 2 administered by the Union Government) secondary schools in the district, with a total of 12,385 pupils (10,539 boys and 1,846 girls). Five schools were exclusively for

* The statistics that follow relate to the year 1952-53 for the Dharwar district.

CHAPTER 17. — Welfare Departments. EDUCATION. Secondary Education. *Statistics* (1952-53).

girls. The number of girls in the schools exclusively meant for girls was 1,073, while 773 girls were in mixed schools. There were two ordinary Government high schools, one for boys at Savanur and one for girls at Dharwar. In addition, there was a technical high school under the control of the Director of Technical Education. The grants paid to non-Government secondary schools in 1952-53 amounted to Rs. 4,18,936 for boys' schools and Rs. 30,603 for girls' schools.

The following statement shows the number of schools under different managements and the number of pupils in them :—

	Number of schools.	*Number of pupils.*
Government ..	5	879
Local Authorities ..	7	3,555
Aided private ..	31	7,951
Unaided ..	..	..
Total ..	43	12,385

Secondary education was imparted mainly by private agencies aided by Government grants.

There were 604 teachers in secondary schools, of whom 538 were men (352 trained and 186 untrained) and 66 women (49 trained and 17 untrained).

The total expenditure on secondary education (including centrally administered schools) was Rs. 13,37,702. Of this Rs. 15,073 (or 1·2 per cent.) was met by the Union Government; Rs. 5,12,588 (or 38·3 per cent.) by the State Government; Rs. 37,590 (or 2·8 per cent.) by municipal funds; Rs. 6,96,087 (or 52·0 per cent.) by fees, Rs. 19,640 (or 1·5 per cent.) by endowments, and Rs. 56,724 (or 4·2 per cent.) by subscriptions and other sources.

The total annual average cost per pupil in secondary schools was as follows :—

	Total cost.	*Cost to Government.*
	Rs.	Rs.
Board Schools ..	103·0	36·3
Aided Private Schools ..	107·2	52·8
Government Schools ..	134·8	60·3

Drawing Examinations.

DRAWING EXAMINATIONS : Government hold drawing examinations—Elementary and Intermediate. In 1952-53, in Dharwar District, 720 candidates appeared for the Elementary, of whom 434 passed; for the Intermediate 361 candidates appeared, and 257 passed.

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Welfare Departments.
EDUCATION.
Special Schools.

SPECIAL SCHOOLS: There were 40 special schools having 1,973 pupils as per details given below:—

Kind of Institutions.	*Nnmber of Institutions.*	*Pupils.*
Nursery	3	134
Technical and Industrial Schools ..	1	59
Medicine	1	13
Commerce	6	244
Agriculture	1	76
Gymnasia	12	563
Arts and Crafts	2	91
Music and Dancing	5	167
Oriental Studies	5	270
Other (Certified Schools, Reformatory, etc.) ..	4	356
Total ..	40	1,973

Research Institutions.

Research Institutions.—There is one research institution in Dharwar, *viz.*, the Karnatak Historical Research Society, which attends to the work of research in the History of Karnatak. There is also a Government Kannada Research Institute.

Physical Education.

PHYSICAL EDUCATION: One trained Assistant Deputy Educational Inspector looks after the physical activities in the district. He visits secondary, full primary and training institutions and gives suggestions and guidance to further the cause of physical education. He also inspects the *vyayam shalas* run by private bodies and recommends grants. He often conducts short-term courses for primary teachers for training in physical education. An Assistant Deputy Educational Inspectress for Physical Education attends to similar work in institutions for women.

Boy Scouts, Girl Guides and Junior National Cadet Corps.

BOY SCOUTS, GIRL GUIDES AND JUNIOR NATIONAL CADET CORPS: In 1952-53 there were 58 troops for boys and 32 for girls in which 1,322 boy scouts and 753 girl guides participated. The high schools had 15 National Cadet Corps (Junior Division troops).

Inspection.

MEDICAL INSPECTION: There is arrangement for medical inspection of high schools and training college students.

School Board Broadcast and Visual Education.

SCHOOL BOARD BROADCAST AND VISUAL EDUCATION: Most of the well established schools in this district have radio sets. Some schools own 16 m.m. and 35 m.m. projectors in order to cater to the needs of visual education.

Social Education.

SOCIAL EDUCATION: The work of Social Education in this district is looked after by the Social Education Committee for Karnatak. During 1952-53, 862 social education classes were conducted in the district. The number of literates turned out was 6,177, and that of post-literates was 1,817. The expenditure on account of Social Education during 1952-53 amounted to Rs. 35,284.

Village Libraries.

VILLAGE LIBRARIES: The number of village reading rooms started under the Social Education Scheme was 428 at the end of the year, and a grant amounting to Rs. 7,521 was paid to them.

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Welfare Departments.
EDUCATION.
Karnatak University.
History.

THE KARNATAK UNIVERSITY : From the date of its establishment in 1857 the University of Bombay had control of all university education in the Dharwar district. The movement for the establishment of regional universities in the State started with the holding of the Bombay Presidency Educational Conference in 1917, under the Presidentship of Shri Narayan Chandavarkar, when a resolution was adopted at the Conference in favour of the establishment of a university for each of the linguistic divisions of the Presidency (including Sind). In 1924, a University Reforms Committee, appointed by Government under the chairmanship of Shri Chimanlal Setalvad, recommended the establishment of regional universities and, as the first step in that behalf, a University for Maharashtra. In 1937, Dr. G. S. Mahajani moved a resolution in the Bombay Legislative Council recommending to Government that early steps be taken to establish additional universities in the province to meet the increased demand for higher education and for facilities for research, but withdrew it on Government expressing agreement with it in principle. In the year 1942, Government appointed a committee under the chairmanship of Dr. M. R. Jayakar to investigate the question of the establishment of a Maharashtra University in all its aspects, and this committee made its report in 1943. On the basis of this report, in 1947, a Bill for the establishment of a University at Poona was introduced in the Bombay Legislative Assembly by Shri B. G. Kher, Education Minister, which became the Poona University Act (XX of 1948). The Government of Bombay also appointed a Karnatak University Committee on 17th April 1947 under the chairmanship of Justice N. S. Lokur. The Karnatak University Bill based on the recommendations of this committee was passed by the Bombay Legislature in April 1949. In July 1949, Shri R. A. Jahagirdar was appointed by Government as the first Vice-Chancellor, and, on 1st March 1950, the Karnatak University was brought into existence as a corporate body.

The University is both a teaching and an affiliating body. Its jurisdiction extends to the districts of Dharwar, Belgaum, Bijapur and North Kanara, which cover a total area of 21,401 sq. miles and have a population of 52,16,259. The administrative building of the university is situated on a site 283 acres in extent, surrounding the peak of a picturesque hill known as Chhota Mahabaleshwar. This site is a free gift to the university from the Government of Bombay.

Constitution.

Constitution.—The Chancellor, the Vice-Chancellor and the members of the Senate, the Syndicate and the Academic Council form the University.

The Governor of Bombay is the Chancellor of the University. The Chancellor is the head of the University and President of the Senate. He, as well as the State Government, has powers of inspection and inquiry regarding the institutions under the university, and the Syndicate is bound to comply with any directions he gives as a result of such inspection or inquiry. No statute passed by the Senate has validity until assented to by the Chancellor.

The principal executive and academic officer of the university is the Vice-Chancellor. In the absence of the Chancellor, he presides at meetings of the Senate and at convocations of the University.

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He has powers to convene meetings of the Senate, the Syndicate and the Academic Council. The first Vice-Chancellor was appointed by Government in July 1949 (18th July 1949), and continued in office till 17th July 1951. The Act provides that the succeeding Vice-Chancellors shall be elected for a term of three years by the Senate from a panel of three persons recommended by the Syndicate. In accordance with the powers given to it by the Act, the Senate has made the office of the Vice-Chancellor a whole-time salaried office.

Senate.

The Senate consists of more than one hundred members composed of two classes: (1) ex-officio and (2) ordinary. The ex-officio members are: the Chancellor; the Vice-Chancellor; ex-Vice-Chancellors; the Deans of Faculties; the Registrar of the University; the Chief Justice of Bombay or any other Judge of the High Court nominated by him; the Minister of Education or an officer of Government nominated in this behalf by the Minister; the Director of Education, or the Joint or Deputy Director of Education designated by the State Government; six members designated by the State Government to represent the Departments of Technical Education, Medical or Public Health, Agriculture, Industries, Public Works and Forests; Vice-Chancellors of other universities in the State of Bombay; heads of University Departments; and principals of affiliated colleges. The ordinary members are either elected or nominated, or are life members, being donors to, or for the purposes of, the university of money or property of the value of Rs. 50,000 and above. Representation by election is given to (i) secondary teachers; (ii) headmasters of high schools; (iii) Teachers of the University (i.e., professors, readers, lecturers, etc.); (iv) public associations or bodies, such as school boards of borough municipalities within the university area; the two chambers of the State Legislature; representative associations of (*a*) journalists, (*b*) industrialists and manufacturers, (*c*) farmers and agriculturists and (*d*) labourers; co-operative banks; co-operative societies; literary associations, representatives of writers and authors; chambers of commerce and registered graduates. Ten members are nominated on the recommendation of the Vice-Chancellor by the Chancellor, including distinguished educationists, women and representatives of linguistic minorities and backward communities, and other special interests. Donors of money or property of the value of not less than Rs. 50,000 are life members. Individual institutions donating more than Rs. 50,000 are entitled to send a representative to the Senate for a period of 20 years from the date of acceptance of the donation. Donors above Rs. 10,000 but below Rs. 25,000 and donors between Rs. 25,000 and Rs. 50,000 may be allowed by statutes to send representatives to the Senate subject to a maximum of three seats for each group.

The term of office of the elected members and of the ten members nominated by the Chancellor is five years.

The Senate is the authority to make, amend or repeal Statutes. The Statutes are intended to provide for such matters as:

(i) conferment of honorary degrees;

(ii) holding of convocations to confer degrees;

(iii) powers and duties of the officers of the University.

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(iv) constitution, powers and duties of the authorities of the University save as provided in the Act;

(v) institution and maintenance by the university of departments, institutes of research or specialized studies and hostels;

(vi) acceptance and management of bequests, donations and endowments;

(vii) registration of graduates and maintenance of a register of registered graduates;

(viii) procedure at meetings of the authorities of the University and for the transaction of their business;

(ix) qualifications of professors, readers, lecturers and teachers in affiliated colleges and recognized institutions.

Statutes passed by the Senate have no validity until assented to by the Chancellor.

On the recommendation of the Syndicate and the Academic Council, the Senate is empowered :—

(i) to make provision for instruction, teaching and training in such branches of learning and courses of study as it may think fit for research and for the advancement and dissemination of knowledge;

(ii) to make such provision as will enable affiliated colleges and recognized institutions to undertake specialization of studies;

(iii) to establish and maintain departments and institutes of research and specialized studies;

(iv) to institute professorships, readerships, lecturerships and any other post of teachers required by the university;

(v) to institute fellowships, travelling fellowships, studentships, exhibitions, medals and prizes;

(vi) to institute and confer degrees, titles, diplomas and other academic distinctions;

(vii) to confer honorary degrees, titles or other academic distinctions.

The Senate has also the following other powers and duties :—

(i) to consider, cancel, refer back but not amend Ordinances:

(ii) to consider and pass resolutions on the annual reports, annual accounts and financial estimates submitted by the Syndicate.

Syndicate.

The Syndicate is the executive authority of the university. Besides the Vice-Chancellor, who is the ex-officio chairman, it consists of the Director of Education or the Joint or a Deputy Director of Education, who is a member of the Senate, eight persons elected by the Senate from amongst its members, and five persons elected by the Academic Council from amongst its members to represent different Faculties. The term of office of the elected members of

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the Syndicate is five years. The Syndicate makes, amends or cancels Ordinances. The Ordinances may provide for such matters as the following, namely :—

(i) conditions under which students shall be admitted to courses of studies for degrees, titles, diplomas and other academic distinctions ;

(ii) conditions of residence, conduct and discipline of students of the university ;

(iii) conditions governing the appointment and duties of examiners ;

(iv) conduct of examinations ;

(v) recognition of hostels ;

(vi) recognition of teachers of the university ;

(vii) inspection of affiliated colleges, recognised institutions and hostels ; and

(viii) rules to be observed and enforced by colleges and recognized institutions in respect of transfer of students.

In regard to (i), (iii), (iv) and (vi) or any other matter connected with the standards of teaching and examinations within the university, no ordinance shall be made by the Syndicate unless a draft of the same has been proposed by the Academic Council. The Syndicate has no power to amend any draft proposed by the Academic Council, but may reject it or return it to the Academic Council for reconsideration together with any amendments that the Syndicate may suggest.

The Syndicate holds, controls and administers the property and funds of the university, but it cannot transfer any immoveable property without the previous sanction of the Senate. The annual accounts of the university are prepared under the direction of the Syndicate. The Syndicate also frames the annual financial estimates. The annual accounts duly audited and the financial estimates are considered by the Senate at its annual meeting and the Senate may pass resolutions with reference thereto and communicate the same to the Syndicate which shall take them into consideration and take such action thereon as it thinks fit and finally adopt the accounts and the financial estimates. The Syndicate has to inform the Senate at its next meeting of the action by it on the Senate's resolutions or of its reasons for taking no action.

The Syndicate has also the following powers and duties :—

(i) to institute and manage—

(a) Publication Department,

(b) University Extension Boards.

(c) Information Bureaux, and

(d) Employment Bureaux ;

(ii) to make grants from the funds of the university–

(a) for extra-mural teaching, and

(b) for physical and military training;

(iii) to manage departments, institutes of research or specialised studies, laboratories, libraries, museums and hostels maintained by the University;

(iv) to recognize hostels and to provide housing accommodation for University Teachers;

(v) to register high schools situate outside the province of Bombay, as may be provided by the Statutes;

(vi) to arrange for and direct the inspection of affiliated colleges, recognized institutions and hostels, to issue instructions for maintaining their efficiency and for ensuring proper conditions of employment for members of their staff, and in case of disregard of such instructions to recommend modification of the conditions of their affiliation or recognition or take such other steps as it deems proper;

(vii) to call for reports, returns and other information from colleges, recognized institutions or hostels;

(viii) to supervise and control the residence, conduct and discipline of the students of the university and to make arrangements for promoting their health and general welfare;

(ix) to award fellowships, travelling fellowships, scholarships, studentships, exhibitions, medals and prizes;

(x) to appoint teachers and servants of the university, fix their emoluments, if any, and define their duties and the conditions of their service and discipline;

(xi) to recognize a member of the staff of an affiliated college or recognized institution as a Professor, Reader, Lecturer or Teacher of the University and withdraw such recognition;

(xii) to appoint examiners, to fix their remuneration and to arrange for the conduct of, and for publishing the results of, the university examinations and other tests; and

(xiii) to accept, reject or refer back Regulations framed by the Academic Council.

The Syndicate may, by Ordinances, appoint committees to carry out its administrative work and define their constitution, functions and tenure.

Academic Council.

The Academic Council generally advises the University on all academic matters. It consists of two classes of members: (i) *ex-officio*, composed of the Vice-Chancellor (*ex-officio* Chairman); the Deans of Faculties; Heads of University Departments; Chairmen of the Boards of Studies; Heads of recognized institutions; Principals of Degree Colleges; and (ii) other members; viz., four persons

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elected by the Senate from amongst themselves. The term of office of the members of the Academic Council other than the *ex-officio* members is three years. The Academic Council is responsible for the maintenance of the standard of teaching and examinations within the university. Among its powers and duties are the following :—

(i) to make Regulations in consultation with the Boards of Studies concerned laying down courses of study;

(ii) to make Regulations regarding the special courses of study;

(iii) to arrange for co-ordination of studies and teaching in affiliated colleges and in recognized institutions;

(iv) to promote research within the university;

(v) to make proposals for allocating subjects to the Faculties and to assign its own members to the Faculties;

(vi) to make proposals for the establishment of departments, institutes of research and specialized studies, libraries, laboratories, and museums;

(vii) to make proposals for the institution of professorships, readerships, lecturerships and other posts of teachers required by the university and for prescribing the duties and fixing the emoluments of such posts;

(viii) to make proposals for the institution of fellowships, travelling fellowships, scholarships, exhibitions, medals and prizes and to make Regulations for their award;

(ix) to make Regulations regarding the examinations of the university and the conditions on which students shall be admitted to such examinations;

(x) to make Regulations fixing equivalence of examinations; and

(xi) to make Regulations fixing the manner for granting exemptions from approved courses of studies in the university or in affiliated colleges for qualifying for degrees, titles, diplomas and other academic distinctions.

The other bodies and authorities of the University are the following:

Library Committee.

Library Committee.—The University has a Library which is managed by the Library Committee appointed by the Syndicate. The powers, duties and tenure of office of members of the Library Committee are governed by Ordinances. At present there are about 18,000 volumes in the library. A number of learned and standard journals are being subscribed to. The library mainly caters to the needs of post-gratudate teachers and students. Books are issued to the members of the various authorities and bodies besides the post-graduate teachers of the university. Books are also issued to the members of the staff of the university. The library serves as

a reading room to the post-graduate students and to others on all days of the week. At present the library is housed in the building of the Training College for Men, Dharwar, where the University Office was formerly housed.

Board of University Teaching.

Board of University Teaching.—The Board of University Teaching consists of the Vice-Chancellor (*ex-officio* Chairman), the Deans of Faculties, Principals of affiliated colleges and Heads of recognized institutions where post-graduate instruction is being imparted (all *ex-officio*), and six members appointed by the Syndicate, of whom at least three shall be University Teachers. The tenure of office of members other than *ex-officio* members is three years.

One of the main duties of the Board of University Teaching is to organise and to co-ordinate the post-graduate instruction, teaching and training within the University area.

University Publication Board.

University Publication Board.—The University has a Board of Publication consisting of the Vice-Chancellor (*ex-officio* Chairman), six members nominated by the Syndicate to represent the different Faculties, and three members appointed by the Syndicate for their expert knowledge and experience. Two of the duties of the Board are to recommend to the Syndicate the publication grants of the University and to undertake printing of text-books and books of popular interest.

Board of Extra-mural Studies.

Board of Extra-mural Studies.—The University Board of Extra-mural Studies is appointed by the Syndicate. It consists of the Vice-Chancellor (*ex-officio* Chairman); the Director of Education or his nominee; one representative of the Karnatak Regional Library, Dharwar; two members nominated by the Syndicate, (one from among the representatives of the Municipal School Boards and one from among the representatives of the District School Boards on the Senate); and five other members nominated by the Syndicate provided that not less than two of these are from the Academic Council and one at least from the University Publication Board. The tenure of office of nominated members is two years. Arranging popular lecturers on scientific, technical and literary subjects within the territorial limits of university is one of the main functions of the Board.

Board of Sports.

Board of Sports.—The University Board of Sports consists of the Head of the University Department in charge of the University Students' Hostel, principals of affiliated colleges nominated by the Syndicate to represent each of the centres of the University area where colleges are situated, provided that no such centre shall have more than one representative; and four members appointed by the Syndicate for their expert knowledge. The tenure of office of the members nominated and/or appointed by the Syndicate is one year. The objects of the Board are to organize, control, manage or supervise inter-collegiate sports and tournaments within the University area and to foster, undertake and conduct inter-university competitions.

Board of Students' Welfare.

Board of Students' Welfare.—The Board of Students' Welfare consists of the Vice-Chancellor (*ex-officio* Chairman); the Chairman of the Board of Sports (*ex-officio*); two doctors appointed by the

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Syndicate; and four members nominated by the Syndicate, two of whom shall be principals of affiliated colleges. The duties and functions of the Board are to advise the Syndicate on the medical examination of students, the physical training of students, and hygiene and dietetics in college canteens and students' hostels. The term of office of members nominated by the Syndicate is three years.

Information Bureau.

Information Bureau.—The University Information Bureau consists of the Vice-Chancellor as the *ex-officio* Chairman and seven members appointed by the Syndicate to represent the different Faculties. Some of the functions of the Bureau are to collect and furnish information in regard to the universities and educational institutions in India and abroad, to advise students regarding facilities for advanced work or courses of study in the various universities and to correspond with universities and other educational institutions in India and abroad with a view to placing students in suitable conditions of study in those universities and institutions.

Faculties and Board of Studies.

The *Faculties* and the *Boards of Studies* are the remaining authorities of the University.

Committees.

It is obligatory on the university to appoint certain committees of which the Vice-Chancellor is the *ex-officio* chairman, and these are: (i) a committee of selection for the appointment of Teachers of the University; (ii) a committee for the recognition of Teachers of the university; (iii) a committee for each Faculty to be formed every year for the purpose of drawing up lists for appointment to the university examinerships and (iv) a Financial Advisory Committee to advise the Syndicate and other authorities of the University on financial matters. A Legal Advisory Committee to advise the Syndicate and other authorities of the University on matters concerning legal issues has also to be appointed, the constitution, powers and duties of which are to be prescribed by Ordinances.

Registrar.

Registrar.—The Registrar of the University is a whole-time salaried officer. He is appointed by the Syndicate and his emoluments and conditions of service are determined by Statutes. His powers and duties are as under :—

(i) To act as the Secretary of the Senate, the Syndicate, the Academic Council, the Faculties, Boards of Studies, the Board of University Teaching, the Committees of selection for the appointment of Teachers of the University, the Committees for recognition of Teachers of the University, the Committees for appointment of examiners and to such other Boards or Committees as may be appointed from time to time, and to keep the minutes thereof.

(ii) To be the custodian of the University Seal, buildings, records, library and such other property of the University as the Syndicate shall commit to his charge.

(iii) To conduct the official correspondence of the university authorities.

(iv) To issue notices convening meetings of the university authorities, boards and/or committees and to make all arrangements thereof.

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(v) To render such assistance as may be desired by the Vice-Chancellor in the performance of his official duties.

Within the University area all post-graduate instruction, teaching and training is conducted either by the university or by colleges and institutions affiliated to and/or recognized by the university. The university has opened departments of its own to give post-graduate instruction in Kannada Language and Literature, Mathematics and Statistics, Chemistry, Physics and Geology.

Miscellaneous.

Miscellaneous.—Every election to the Senate, Syndicate and the Academic Council under the Act shall be made according to the system of proportional representation by means of a single transferable vote.

If any question arises regarding the interpretation of any provision of the Act, or any Statute, Ordinance, Regulation or Rule or as to whether a person has been duly elected or appointed as, or is entitled to be, a member of any authority or other body of the university, the matter may be referred to the Chancellor, if not less than twenty-five members of the Senate so require. The Chancellor shall, after taking such advice as he deems necessary, decide the question, and his decision in the matter shall be final.

Any dispute arising out of a contract between the university and any officer or Teacher of the University shall, on the request of the officer or Teacher concerned, be referred to a Tribunal of Arbitration consisting of one member appointed by the Syndicate, one member nominated by the officer or Teacher concerned, and an umpire appointed by the Chancellor. The decision of the Tribunal shall be final and no suit shall lie in any civil court in respect of the matter decided by the Tribunal.

Affiliated Colleges.

Affiliated Colleges.—The following colleges are affiliated to the University for the degree courses shown against them (the date of establishment is given in brackets against each college) :—

(1) *Karnatak College, Dharwar* . (*1917*).—M. A. in English; Sanskrit; History Groups "A", "C" and "D"; Philosophy; Mathematics "A" Group; Persian and Urdu; M.Sc. in Physics (Spectroscopy); Chemistry (Inorganic); Botany; Zoology; and Geography.

B.A. (General and Special) in Sanskrit, Marathi, Kannada, Persian, Mathematics, History, Economics, Philosophy, and Geography.

B.A. (General) in Pali, French, and Urdu.

B.Sc. (Principal and Subsidiary) in Chemistry, Physics, Zoology, and Botany.

B.Sc. (Subsidiary) in Geography.

(2) *Lingaraj College, Belgaum* (*1933*).—M.A. in English; Ardhamagadhi; Marathi; Mathematics "B" Group; History Groups "A", "B" and "C"; and Philosophy.

M.Sc. in Physics (Radio Physics), Chemistry (Inorganic and Organic), Mathematics, Botany.

B.A. (General and Special) in English, Sanskrit, Marathi, Kannada, Ardhamagadhi, History, Mathematics, Philosophy, and Economics; and Diploma in Teaching.

B.Sc. (Principal and Subsidiary) in Physics, Chemistry, Mathematics, and Botany.

B.Sc. (Subsidiary only) in Zoology.

(3) *Secondary Teachers' College, Belgaum* (*1939*).—B.Ed. and M.Ed.

(4) *Raja Lakhamgouda Law College, Belgaum* (*1939*).—LL.B., and LL.M.

(5) *Janata Shikshana Samiti's Science and Banashankari Arts College, Dharwar* (*1944*).—M.A. in Philosophy.

B.A. (General and Special) in English, Kannada, Sanskrit and Economics.

B.A. (General) in Philosophy, History and Ardhamagadhi.

(6) *Basaveshwar College, Bagalkot* (*1944*).—B.A. (General and Special) in English, Sanskrit, Kannada, and Economics.

B.A. (General) in Ardhamagadhi, History and Philosophy.

B.Sc. (Principal) in Chemistry.

B.Sc. (Subsidiary) in Physics and Botany.

(7) *Vijay College, Bijapur* (*1945*).—B.A. (General and Special) in Kannada, Economics and English.

B.A. (General) in English, Politics, Philosophy, Sanskrit, Ardhamagadhi, Persian, Marathi, Mathematics, Statistics, and History.

B.Sc. (Principal) in Chemistry.

B.Sc. (Subsidiary) in Physics and Zoology.

(8) *Jagadguru Gangadhar College of Commerce, Hubli* (*1947*).—B.Com. in Advanced Accounting and Auditing, and Advanced Banking.

(9) *College of Agriculture, Dharwar* (*1947*).—Ph.D. in Agricultural Botany.

M.Sc. (Agri.) in Agronomy, Animal Husbandry and Dairying, Agricultural Chemistry, Soils, Plant Pathology, Agricultural Economics, Agricultural Entomology, Horticulture, and Agricultural Botany.

B.Sc. (Agri.).

(10) *Rani Parvatidevi College, Belgaum* (*1948*).—The College was first started in 1944 at Savantwadi and was affiliated to the University of Bombay.

Ph.D. in Kannada.

M.A. in History and Economics.

B.A. (General and Special) in English, Marathi, and Economics.

B.A. (General) in French, Portuguese, Kannada, Sanskrit, Ardhamagadhi, Philosophy, History, and Politics.

B.Sc. (Principal) in Chemistry.

B.Sc. (Subsidiary) in Physics and Botany.

(11) *B. V. Bhoomaraddi College of Engineering and Technology, Hubli, (1948)*.—B.E. in Civil Engineering.

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(12) *Kanara College, Kumta (1949)*: B.A. (General and Special) in Sanskrit, History, Economics, and Kannada.

B.A. (General) in English, Mathematics, and Philosophy.

B.Sc. (Principal) in Chemistry.

B.Sc. (Subsidiary) in Physics.

(13) *Kadasiddheshwar College, Hubli (1952)*.—Intermediate Arts and B.A., Examinations.

(14) *Kasturba Medical College, Udipi (1953)*.—M.B.B.S. course.

Recognized Institution.

Recognized Institution: (15) *Kannada Research Institute, Dharwar (1939)*: Ph.D. in Kannada Language and Literature, and Ancient Indian History and Culture.

M.A. in Sociology.

TECHNICAL AND INDUSTRIAL TRAINING.

TECHNICAL AND INDUSTRIAL TRAINING.

ALL TECHNICAL AND INDUSTRIAL INSTITUTIONS AND COURSES leading up to the diploma standard (non-university grade), excluding courses falling under the control of the University, are controlled by the Department of Technical Education, Bombay. Government have set up the State Council of Technical Education to advise them and make recommendations regarding :

(1) the courses and standards of instruction in technical institutions ;

(2) arrangements for the periodical inspection and examination of those institutions as regards their staff, accommodation, equipment, courses of study, methods of work and actual work done ;

(3) the requirements of the State in technical and industrial education ;

(4) opening of new technical institutions ;

(5) conditions of recognition of new institutions ;

(6) payment of grants-in-aid to institutions ;

(7) appointment of boards of studies for the various branches of engineering and technology ;

(8) arrangements for examinations ;

(9) award of certificates and diplomas ;

(10) preparation of text-books on technical subjects in Hindi and the regional languages.

The Chairman of the Council is elected by the Council and the Inspector of Technical Education (Chemical Engineering) is the Secretary of the Council.

The following institutions in Dharwar district are recognised by the Department of Technical Education :—

Name of the institution	Management	Recognised for	Courses of instruction (with duration of courses shown in bracket).
(1) Vanita Seva Samaj, Dharwar ...	The Secretary, Vanita Seva Samaj, Dharwar.	Inspection and Examination.	(1 Handloom Weaving, (2) Ladies Tailoring } (two years). (3) Embroidery (one year).
(2) Certified School, Hubli ...	Chief Inspector of Certified Schools...	Inspection and Examination.	(1) Practical Tailoring (two years).
(3) Karnatak Tailoring College, Gandhi Chowk, Dharwar.	Private ...	Inspection, Examination and grant-in-aid.	(1) Tailoring and Cutting (1½ years). (2) Ladies Tailoring (two years). (3) Embroidery and Fancy Work (one year).
(4) School of Industry, Hubli ...	Government (Department of Technical Education).	Inspection and Examination.	(1) Mechanical Apprentice (two years). (2) Carpentry "A" (three years). (3) Agricultural Carpentry and Smithy (two years).
(5) Modern Ladies Tailoring Class, Limaye's Chawl, Goods Shed Road, Hubli.	Private ...	Inspection and Examination.	(1) Ladies Tailoring (two years).
(6) B. V. Bhoomraddi College of Engineering and Technology, Hubli (Diploma side only).	Karnatak Lingayat Education Society, Belgaum.	Examination ...	(1) D.C.E., (2) D.M.E., (3) D.E.E. } (three years).

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The Director of Technical Education conducts the annual examination of the above institutions in the courses approved by the State Council of Technical Education, Bombay, and awards certificates or diplomas to the successful candidates.

(1) The Technical High School and (2) the School of Industry, both at Timasnagar, Hubli, were established in 1950 as post-war schemes. Both are managed by Government. In the Technical High School, English, Kannada, physics and chemistry, mathematics, geography, geometrical and machine drawing, workshop technology, mechanical engineering and electrical engineering form the courses of instruction. The school prepares students for the Secondary School Certificate Examination. In the School of Industry, mechanical apprentice, carpentry and agricultural carpentry and smithy are the subjects taught. The Director of Technical Education, Bombay, conducts the annual examination and awards certificates to the successful candidates.

The B. V. Bhoomraddi College of Engineering and Technology, Hubli, which is now affiliated to the Karnatak University, is run by the Karnatak Liberal Education Society, Belgaum. The College, besides providing instruction for the degree courses in civil engineering, gives instruction for diploma courses in civil engineering, mechanical engineering and electrical engineering.

THE MEDICAL DEPARTMENT.

MEDICAL. Organization.

THE MEDICAL ORGANISATION IN THE DISTRICT is essentially a hospital organisation designed to render medical relief to the general population.

The Civil Hospital, Dharwar, is the main Government hospital at the headquarters. It is owned, staffed, financed and controlled by Government. There are also a number of Government aided dispensaries which are scattered throughout the district. The aided dispensaries are mostly owned and managed by municipalities and the Dharwar District Local Board. Under the respective Acts, the responsibility for the provision of medical relief is laid on the local bodies of the various areas. Government have prescribed that municipalities and local boards must devote at least 4 per cent. and 10 per cent. respectively of their annual income to medical relief. Reports are submitted each year to Government showing how far this obligation is carried out.

The medical officers in charge of the municipal and the District Local Board dispensaries are for the most part Government servants, who draw their pay and pensions directly from Government. The local bodies pay contribution to Government at the rate of Rs. 200 a month for a Bombay Medical Service, Class II Officer, and Rs. 1,566 per year for a Bombay Medical Service, Class III Officer, and Rs. 100 per month for a B.M.S., Class III (Ayurvedic) Officer, and Government pays them an equivalent grant-in-aid. These hospitals and dispensaries are governed according to the Rules for the Regulation of Government-aided Charitable Dispensaries, 1928, whereby, among other things, the medical officers

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are required to perform the medico-legal work. The institutions are under the management of the local bodies concerned and the affairs of the institutions are supervised by a Dispensary Committee appointed by the District Local Board or the Municipality as the case may be. In the case of hospitals and dispensaries maintained by private bodies, grants equal to one-fourth of their approved expenditure or equal to the actual deficit, whichever is less, are given.

The Civil Surgeon, Dharwar, is the administrative head of the medical organisation in the district. He is directly subordinate to the Surgeon-General with the Government of Bombay. He is in charge of the medical arrangements of the Civil Hospital at Dharwar and exercises complete control over the medical officers in the district. He is also the head of the Government medical officers in the district and is responsible for their efficiency and discipline and for the proper performance by them of their duties. He is, in addition, the inspecting officer of all Government and aided hospitals, dispensaries and Subsidised Medical Practitioner Centres in the district. He is also required to supervise the administration of the grant-in-aid dispensaries and hospitals in the district, and also to take an active part in the sanitary administration of Dharwar town as well in public health matters affecting the district, in collaboration with the Health Officers of the Dharwar Municipality and the District Health Officer of the district, respectively. He has under him (in 1952), inclusive of the institutions in the district, a medical staff of 4 salaried graduates, 22 salaried licentiates, 4 honorary graduates and 2 honorary licentiates.

Civil Hospital, Dharwar.

The Civil Hospital is situated in the heart of the town of Dharwar. It is an old type of building with accommodation for 77 beds. It is tolerably well equipped. There is an X-ray plant with screening arrangement. There is an Out-Patient Department, with separate blocks for male and female patients, with the dispensary housed in the middle. There is a maternity ward of 17 beds and an infectious diseases ward of 6 beds. T. B. patients are admitted in the infectious diseases ward. In the year 1952, the total number of indoor patients treated in this hospital was 3,189 and out-door patients 15,211, and the daily average was 99·3 and 163·7 respectively. The expenditure in 1952 was Rs. 1,16,153.

There is an Advisory Committee attached to this hospital, composed of the Civil Surgeon as the Chairman and six other members. The functions of this committee are to help the management of the hospital by keeping the authorities informed as to the needs of the hospital as viewed by the public and advising the medical offcer in charge of all measures of reform to be carried out in connection with the welfare of the patients. The departmental rules provide for the election, to the committee, of representatives from the District Local Board and the Dharwar Municipality and also for the nomination of two ladies.

The present paid staff of the hospital consists of the Civil Surgeon (B.M.S. Class I), an Assistant Surgeon (B.M.S. Class II) and three B.M.S. Class III Officers. The honorary staff consists of six medical

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officers. The Civil Surgeon allots the duties of these officers, but has no power of punishment over the honorary staff, and must report to the Surgeon-General cases requiring disciplinary action. There are 8 nurses, 4 midwives and 13 student nurses.

In addition to the Civil Hospital, Dharwar, there are five Government hospitals and dispensaries, located in the district, taken over from the former States, *viz.*, Savanur, Kundgol, Shirhatti, Laxmeshwar and Gudgeri. District Local Board dispensaries are located at (1) Hangal, (2) Hirekerur, (3) Kalghatgi, (4) Mundargi, (5) Ron, and (6) Shiggaon. Municipal dispensaries are located at Gadag, Haveri, Hubli, Navalgund, Naragund and Ranebennur. There is also a municipal Ayurvedic dispensary at Gadag. There are five private aided hospitals (*i.e.*, run by private institutions and open to the public), *viz.*, Byadgi Dispensary, Byadgi; D. M. Maternity Hospital, Gadag; Gandhi Chikitsa Mandir Free Dispensary, Hosaritti; Co-operative Hospital, Hubli; and Indian Women's Aid Society Hospital, Hubli. The Southern Railway maintains a railway hospital at Hubli and two railway dispensaries at Gadag and Alnawar.

Subsidised Medical Practitioners.

There are 36 Subsidised Medical Practitioner centres in the district, located at the following places :—

(1) Adur.	(13) Hombal.	(25) Mugad.
(2) Andalgi.	(14) Hulgur.	(26) Mulgund.
(3) Annigeri.	(15) Hulkop.	(27) Sudi.
(4) Bammanhalli.	(16) Konnur.	(28) Sudambi.
(5) Bammigatti.	(17) Kummur.	(29) Surengi.
(6) Chebbi.	(18) Kuppelur.	(30) Tabakadhonnihalli.
(7) Dambal.	(19) Kusnur.	(31) Tadakanhalli.
(8) Dhundsi.	(20) Lakkundi.	(32) Tadas.
(9) Erebudihal.	(21) Masur.	(33) Tilwalli.
(10) Guttal.	(22) Medleri.	(34) Tumminkatti.
(11) Havasbhavi.	(23) Menasgi.	(35) Yeliwal.
(12) Hebsur.	(24) Mishrikoti.	(36) Yerguppi.

This scheme was introduced in 1936 to encourage qualified medical practitioners to settle in rural areas. Under this scheme, the practitioner receives a monthly subsidy and travelling allowance and a limited supply of medicines. An allopathic S. M. P. gets Rs. 150 p. m. subsidy and an Ayurvedic qualified hand gets Rs. 120 p. m. A non-qualified Ayurvedic S. M. P. gets Rs. 80 p. m. T. A. is paid at Rs. 37-8-0 p. m. to all the S. M. Ps. Allopathic S. M. Ps. are supplied with medicines worth Rs. 500 per year and Ayurvedic S. M. Ps. are supplied with medicines worth Rs. 300 per year. Four-fifths of the expenditure is borne by Government and one-fifth by the District Local Board. During the year 1951-52, the expenditure incurred by Government for maintaining these centres amounted to about Rs. 56,000.

Village Aid Workers.

There are three village aid workers in the district and they work at Amminbhavi, Gadag and Narendra. Under this scheme Government give an honorarium of Rs. 10 p. m. to the school teacher of a primary school who is trained in first aid. A grant of Rs. 100 is given for the supply of medicines. The village aid worker is required to give first-aid and treat common ailments like malaria, scabies, worms, cough, etc., at the centre only. He is not required to tour in the villages as a Subsidised Medical Practitioner.

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MEDICAL.
Mental Hospital, Dharwar.

There is also a mental hospital at Dharwar in charge of a Superintendent (B.M.S. Class I), an additional charge held by the Civil Surgeon, Dharwar, with two Assistants (B.M.S. Class III) under him. This hospital has 4 nurses, 2 nursing assistants, one overseer, 36 permanent and 13 temporary attendants and 7 attendants paid from contingency and 11 sweepers. The occupations provided for patients include carpentry, tailoring, mat-making, poultry-farming, gardening, needle work, bidi-making, etc. Amusement is provided to the patients by playing gramophone and radio in the morning and evening, and out-door games, such as volley ball, etc. Patients are occasionally taken to cinema shows. In 1952, the daily average number in residence was 307·1 and the death rate per annum on the basis of this number worked out at 4·5 per cent. The percentage of sickness to daily average strength was 6·4. The average cost per patient per annum was Rs. 511-6-0, *i.e.*, Rs. 1-6-5 per patient per diem.

Training School for Nurses.

There is a training school for 13 nurses at the Civil Hospital, Dharwar. During the year 1952-53 six candidates passed out from this school.

THE PUBLIC HEALTH DEPARTMENT.

PUBLIC HEALTH. Organisation.

THE PUBLIC HEALTH OF THE DISTRICT is looked after by three agencies, *viz.*, the Public Health Department of the State, local bodies and village panchayats.

At the head of the Public Health Department is the Director of Public Health who has his head-quarters at Poona. While in all other districts of Bombay State, the District Health Officer represents the Public Health Department and is the head of the district in all public health matters, Dharwar, like the neighbouring Kanara District, is divided into two divisions, Dharwar and Haveri, in each of which there is a Medical Officer of Health of the grade of a District Health Officer. They are directly under the Assistant Director of Public Health, Southern Registration District, who has his headquarters at Belgaum. The Southern Registration District comprises nine revenue districts, *viz.*, Satara North, Satara South, Sholapur, Bijapur, Dharwar, Belgaum, Kanara, Ratnagiri and Kolhapur. The Medical Officer of Health organises measures of public sanitation and hygiene in fairs and festivals; investigates the causes, origin and spread of diseases, both epidemic and endemic, and adopts preventive measures to control diseases such as malaria, small-pox, cholera, plague, guineaworm, poliomyelitis, etc.; inspect and advise municipalities, village panchayats and village authorities about health, sanitation, drainage and water supply; inspects child welfare, maternity and subsidised medical practitioners' centres; looks to industrial and school hygiene; recommends to the licensing office the issue of licences for cinema theatres and other places of public amusement; inspects sites for school buildings, burial grounds, village extensions, etc., and gives opinion regarding their suitability from the public health point of view, and inspects factories and mines in the capacity of an *ex-officio* Factory or Mine Inspector. He also carries out health propaganda with the help of the subordinate staff.

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PUBLIC HEALTH.
Organisation.

The following health staff work in each division under the Medical Officer of Health :—

Dharwar Division.	*Haveri Division.*
1 Assistant Medical Officer.*	1 Assistant Medical Officer.*
2 Malaria Supervisors.	2 Malaria Supervisors.
5 Sanitary Inspectors.	3 Sanitary Inspectors.
1 Sanitary Inspector (Mobile Hospital Unit).	
4 Sanitary Sub-Inspectors.	3 Sanitary Sub-Inspectors.
16 Vaccinators.	8 Vaccinators.
3 Drivers.	2 Drivers.
2 Cleaners.	2 Cleaners.
1 Insect Collector.	1 Insect Collector.
§10 Havildars.	§10 Havildars.
§50 Sepoys.	§50 Sepoys.
13 Sanitary Squads.	13 Sanitary Squads.

Functions of Public Health Officers.
Epidemic Medical Officers.

The main duty of the Epidemic Medical Officer (i.e., the Assistant Medical Officer in the Dharwar district) is to control epidemics, and in non-epidemic times to adopt *inter-epidemic measures* (*i.e.*, measures for prevention of epidemics when there is no actual outbreak), and also to render medical relief in rural areas. A Mobile Hygiene Unit in charge of a Sanitary Inspector is also provided for this district. This unit is equipped with a truck and the necessary materials and two mazdoors. On the first report of an outbreak of an epidemic, they run to the place to carry out mass inoculation or vaccination, disinfection and disinfestation, protection of water supply and domiciliary treatment.

The district is divided into eight circles and one Sanitary Inspector is placed in charge of each circle.

Sanitary Inspectors.

The Sanitary Inspector is responsible for all public health matters in his charge, including control of epidemics. He conducts regular vaccination inspection. With the intention of improving the standard of vaccination and sanitation in rural areas Government have a scheme to replace the existing vaccinators by persons holding Sanitary Inspectors' qualification. The latter are styled Sanitary Sub-Inspectors.

Vaccinators.

The main duty of Vaccinators is to carry on vaccination in their respective charges. They also assist in carrying out anti-epidemic measures and sanitary works in villages with the help of the sanitary squads under them. The main duty of these squads is to improve the sanitation of villages which have no panchayats. They construct soakage pits, manure pits, trench laterines, and drain and fill pits, and also clean the surroundings of schools, wells, etc.

* The Assistant Medical Officer is Epidemic Medical Officer.

§ *Note.*—Appointments to these posts are made only for 5 months in a year, *i.e.* during the malaria season.

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The mukadam supervises and guides the squads in their work. In times of epidemics, the services of the squads are utilised for adopting anti-epidemic measures under the supervision and guidance of Sanitary Inspectors and Epidemic Medical Officers.

Obligatory Duties of Local Bodies.

Public vaccination and execution of measures necessary for public health are obligatory duties of the municipalities in urban areas and of the District Local Board in rural areas. The Medical Officer of Health advises these bodies in respect of public health and sanitary problems.

Municipalities.

There are 16 municipalities in the district, of which three are borough municipalities and the rest district municipalities. The Dharwar borough municipality has a Health Officer of its own, who has been lent to it by the Public Health Department. The Hubli municipality has appointed a part-time Medical Officer of Health who is only a medical graduate. The post of Medical Officer of Health, Gadag Municipality, is vacant for want of a qualified candidate. There are two Sanitary Inspectors in Dharwar Municipality, 7 in Hubli, 3 in Gadag, and one in each of the municipalities of Haveri, Ranebennur, Savanur and Laxmeshwar. The municipalities receive Government subsidy towards the pay of a qualified Health Officer equal to half of his pay and for qualified Sanitary Inspector equal to one-third of his pay. The Sanitary Inspectors bring to the notice of the Medical Officer of Health (where there is one) or the Chief Officer of the municipality the defects noticed by them during their rounds and the Medical Officer of Health or the Chief Officer takes action according to the powers vested in him by the bye-laws. There is one Vaccinator for Dharwar, one for Gadag and two for Hubli. These are Government Vaccinators and a contribution towards their pay and allowances is recovered by Government from the municipalities concerned.

District Local Board.

There is no Health Officer or Sanitary Inspector in the employ of the District Local Board. There are 21 vaccinators (including 2 candidate vaccinators) under its employ. The District Local Board receives a grant-in-aid from Government of Rs. 2,966-9-0 per annum. Besides these, there are 4 more Vaccinators absorbed in this district due to merger of States. A fixed contribution is recovered from the District Local Board on their behalf, the remaining expenditure being borne by Government. In villages having panchayats, sanitation is looked after by the panchayats who appoint their conservancy staff under the supervision of the District Local Board. The sanitary arrangements made by the village panchayats are inspected by the officers of the Public Health Department, and the defects noticed by them are brought to the notice of the President, District Local Board. The village panchayats are empowered to levy taxes to enable them to meet the expenses towards improvements of the village, purchase of medicines, drugs and disinfectants, lighting, water supply, etc. In villages which have no

panchayats, the District Local Board deals directly with complaints relating to sanitary conditions, water supply, etc.

Chief Diseases.

The following table gives the number of deaths due to chief diseases in Dharwar District from 1947 to 1952 :—

Year.	Cholera.	Small-pox.	Plague.	Fevers.	Respiratory diseases.	Dysentery and Diarrhoea.
1947 ...	172	183	11	10,280	3,564	420
1948 ...	34	109	1	9,190	3,593	594
1949 ...	12	120	15	10,397	4,147	708
1950 ...	843	192	...	9,716	4,573	638
1951 ...	243	182	...	9,447	4,256	758
1952 ...	384	92	...	10,351	4,971	767

The chief diseases noted to exist in the district are leprosy, malaria, tuberculosis, guineaworm and epidemic diseases like cholera, smallpox and plague.

Leprosy.

Leprosy.—From a rough enquiry made by the sanitary staff during 1949, it was found that as many as 221 persons were suffering from this disease.

Malaria.

Malaria.—A malaria survey of the district was carried out by a squad of the Malaria Organisation of the State in 1945-46, and the survey revealed that epidemiologically the district could be divided broadly into two zones, a western zone of undulating country with moderate rainfall and eastern zone of vast plains with scantier rainfall, the dividing line between the two roughly following the Poona-Bangalore highway. The former zone comprising, in whole or in part, the talukas of Dharwar, Hubli, Kalghatgi, Bankapur (now Shiggaon), Hangal, Haveri, Ranebennur and Kod (Hirekerur), was more or less uniformly hyperendemic for malaria. The latter zone comprising the rest of the district was generally free from malaria but had patchy areas having moderate to high endemicity, except the Nargund and Navalgund talukas which were entirely free from malarial endemicity. Based on the results of the survey, a comprehensive scheme for the control of malaria, embracing both Dharwar and Kanara districts by the use of D. D. T. has been in operation since July 1946. The general technical and administrative direction of the scheme is directly in the hands of the Assistant Director of Public Health (Malaria), with his headquarters at Poona. The organisation of the scheme consists of 2 divisions each of which is in charge of a gazetted Medical Officer of Health. Each division is sub-divided into two sub-units. Under the State-wide Malaria Control Scheme started in the State in 1953 all the malarious villages, and towns with less than 40,000 of population, of Dharwar District have been included in the D. D. T. spraying programme. The municipalities of Hubli, Dharwar and Gadag have been supplied with D. D. T. free of cost and the local bodies are required to meet the operational cost of malaria control measures. As a result of the malaria control measures, there has been all round reduction in malaria prevalence. The spleen rates which used to be very high before the commencement of the scheme, often well above 50 per cent., have shown a gradual and steady decline. The cumulative spleen rate for the whole district which was 39 per cent. in 1945 came down to 19·7 per cent. in 1946,

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10·5 per cent. in 1947, 7·8 per cent. in 1948, 7·3 per cent. in 1949 6·0 per cent. in 1950, 2·9 per cent. in 1951 and 1·1 per cent. in 1952. The cumulative parasite rates dropped from 8 per cent in 1945 to practically *nil* in 1952. The total number of malaria patients treated in the public dispensaries at Dharwar, Haveri, Hangal, Ranebennur, Hirekerur, Shiggaon, Kalghatgi and Mundargi, fell gradually from 31,753 in 1945 to 5,522 in 1952.

Tuberculosis.

Tuberculosis.—During the year 1952, 1,335 deaths were recorded as due to the disease.

Guineaworm.

Guineaworm.—This disease is highly prevalent in the district. This is due to the fact that the water supply in the district is mainly from step wells, tanks and *gunds* (open wells without parapet walls), and infected persons, due to ignorance, freely contaminate the water supply and help the spread of the disease. Steps are being taken to convert step wells into draw wells. Arrangements also exist to disinfect water supplies repeatedly from February to June.

Epidemics.

EPIDEMICS : In urban areas it is the statutory duty of the municipalities to provide special medical aid and accommodation for the sick in the time of epidemic diseases and take such measures as may be required to prevent the outbreak, or to suppress and prevent the recurrence, of the disease. In rural areas the primary responsibility for dealing with outbreaks of epidemics rests with the District Local Board. According to Government Resolution, General Department, No. 1773/33, dated 23rd April 1945, the Board is required to set apart annually a lump sum equal to the average of the amounts spent during the preceding three years for expenditure in connection with epidemics. A grant is placed at the disposal of the Director of Public Health for emergency measures. The Collector is empowered to take action in consultation with the Assistant Director of Public Health if he finds the measures taken by the Board inadequate. Similar powers have been conferred on the Collector in respect of urban areas also. The District Local Board will be helped in its task by the Government Medical Officers of Health, or District Health Officers, as the case may be, and the nucleus staff under them. The services of dispensary medical officers and subsidised medical practitioners are also utilised.

The incidence of cholera, plague and small-pox during the ten years 1943-1952 is given below :—

INCIDENCE OF CHOLERA, PLAGUE AND SMALL-POX IN DHARWAR DISTRICT (1943-52).

Year.	Cholera.		Plague.		Small-pox.	
	Attacks.	Deaths.	Attacks.	Deaths.	Attacks.	Deaths.
1943 ...	3,413	2,383	64	42	966	247
1944 ...	15	10	7	7	94	45
1945 ...	218	128	115	57	6	6
1946 ...	84	63	25	14	300	85
1947 ...	230	172	25	11	475	183
1948 ...	35	34	1	1	462	109
1949 ...	15	12	22	15	467	120
1950 ...	1,045	843	...	...	690	192
1951 ...	501	243	...	...	384	182
1952 ...	703	384	...	...	469	92

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Cholera.—The main season for the outbreak of cholera is the rainy season, but occasionally in summer also, when there is scarcity of water, the spread of infection takes place through rivers and water courses. Fairs and festivals in the area as also in the neighbouring States of Madras and Mysore may sometimes facilitate the spread of the disease. The infection may also spread to the district from the adjoining Belgaum and Bijapur districts.

Well in advance of the summer season the sanitary staff is directed to take up disinfection of water supplies, and in times of epidemics the sanitary staff, the Epidemic Medical Officer, the Mobile Hygiene Unit, etc., are directed to take preventive measures. Segregation and treatment of cases is also undertaken by the Epidemic Medical Officer with the help of the local dispensary doctor or subsidised medical practitioner, as the case may be, by isolating cases in the dispensary or other suitable building.

Small-pox.

Small-pox.—Small-pox prevails sometimes in a mild epidemic form. The disease is fought mainly by means of vaccination.

Plague.

Plague.—The disease has been completely absent from the district since 1950. The D.D.T. spraying operations conducted for malaria control have also controlled the prevalence of plague in the district. It has a tendency to infiltrate from the bordering States of Mysore and Hyderabad and the adjoining districts of Bijapur and Belgaum.

Fairs.

FAIRS : Every year the following fairs are held in the Dharwar district :—

(i) Fairs managed by Government.

Name of Fair.	Time.	Number of pilgrims.
Krishnapur (Hubli taluka) ...	Magh Vad. 13 and 14 (February-March).	50,000
Kalkaleshwar (Rajur, Ron taluka).	Chaitra Sud. 15 (March-April).	25,000
Shirhatti (Shirhatti taluka) ...	Vaishakh Sud. 15 to Jyeshtha Sud 15 (April-May).	10,000
Saunshi (Kundgol taluka) ...	Chaitra Vad. 5 to 12 (April)	10 000

(ii) Fairs managed by Local Bodies.

Name of Fair.	Time.	Number of Pilgrims.	Number of Cattle.
Ranebennur (Ranebennur taluka).	Khuda Fasli 14–16 ...	16,000	......
Rattihalli (Hirekerur taluka).	Chaitra Sud. 9 (March) ...	15,000	3,000
Hosritti (Haveri taluka) ...	Poush Sud. 11 to 15 (January).	15,000	8,000
Havnur (Haveri taluka) ...	Generally falls between Magh Sud. 7 and 10 (February-March).	30,000	......
Yamnur (Navalgund taluka).	Falgun Vad. 5 (March-April).	40,000	......
Kodikop (Naregal) (Ron taluka).	Magh Sud. 10 (February) ...	15,000	......

In respect of fairs managed by Government the Medical Officer of Health of the division concerned undertakes all sanitary arrangements with the help of the revenue authorities and the District Local Board. With regard to fairs managed by local bodies, the

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Fairs.

sanitary arrangements are organised by the respective village panchayats or municipalities, as the case may be, under the supervision of the Public Health Department. A pilgrim tax is levied on pilgrims to meet the expenditure on sanitary measures. The tax is levied at cattle fairs also. In respect of fairs managed by Government, the income realised is credited to XXVIII-Public Health and the expenditure is debited to the departments concerned. Minor fairs (*i.e.* those attracting less then 10,000 persons) are generally managed by the revenue authorities with the assistance of the Public Health Department.

Whenever there is an epidemic in the surrounding area, in addition to other preventive measures, compulsory inoculation or vaccination is enforced.

Famine Relief.

FAMINE RELIEF : When famine and scarcity conditions are declared to exist in the district, the Divisional Medical Officers of Health are under the general orders of the Collector in so far as medical and sanitary arrangements on scarcity and famine relief works are concerned.

Health Propaganda.

HEALTH PROPAGANDA : Health propaganda is done by Sanitary Inspectors. Magic lantern lectures are delivered on subjects, such as nutritious food, prevention of blindness, school hygiene, guinea-worm, malaria, small-pox, plague, cholera, typhoid, etc. At fairs and exhibitions stalls are arranged, where posters and models on health subjects are exhibited.

School Hygiene and Medical Inspection of School Children.

SCHOOL HYGIENE AND MEDICAL INSPECTION OF SCHOOL CHILDREN : The Epidemic Medical Officers and the Medical Officers of Health carry on occasional medical examination of school children during the course of their tours and distribute drugs for minor ailments and vitamin tablets to children suffering from deficiency diseases. Propaganda, with the help of magic lanterns or films, is carried on to educate school children in personal hygiene.

Vital Statistics.

VITAL STATISTICS : The compilation of statistics of births and deaths for the Dharwar district is done in the office of the Assistant Director of Public Health, Southern Registration District. In the municipal areas, the municipalities concerned maintain registers of births and deaths and forward monthly extracts to the Assistant Director of Public Health. In rural areas the register is maintained by village officers and monthly extracts are sent by them to the taluka officers for transmission to the Assistant Director of Public Health.

Water Supply.

WATER SUPPLY : There are only four towns in the Dharwar district which have piped water supply, namely, Dharwar, Hubli, Savanur and Kundgol. In the dry area *i.e.*, the northern part of the district, tanks and *gunds* (open wells without parapet walls) form the main source of water supply. During summer there is scarcity of water in this part. In the remaining parts of the district, wells form the source of drinking water. Where there are rivers or *nallas*, they are also used as a source of drinking water. As a post-war measure, a scheme for sinking wells for potable water supply in villages is being executed.

COMMISSIONER OF LABOUR.

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Organization.

ALL THE OFFICES DEALING WITH LABOUR MATTERS fall within the administrative control of the Development Department of the Government of Bombay. The Commissioner of Labour is the head of all such offices and under him are the Deputy Commissioner of Labour (Administration), the Chief Inspector of Factories, the Chief Inspector of Steam Boilers and Smoke Nuisances and the Government Labour officer. The Commissioner of Labour performs the statutory functions entrusted to him under the Industrial Employment (Standing Orders) Act and supervises and co-ordinates the working of the above-mentioned other offices under his control.

Deputy Commissioner, Labour (Administration).

The Deputy Commissioner of Labour (Administration) is responsible for the administration of the Bombay Industrial Relations Act (XI of 1946), the Industrial Disputes Act (XIV of 1947) and the Indian Trade Unions Act (XVI of 1926). Under him are seven Assistant Commissioners of Labour (Administration) working in Bombay and one in Ahmedabad. The Dharwar district is under the administration of one of the Assistant Commissioners stationed at Bombay.

Under the Industrial Disputes Act, 1947, the Union Government is the appropriate authority to deal with industrial disputes concerning industries carried on by them or under their authority or by the Railway Board. Conciliation work in other labour disputes arising in the Dharwar district is done directly by one of the Assistant Commissioners, stationed at Bombay, who have been notified as Conciliators and Conciliation Officers under the Bombay Industrial Relations Act and the Industrial Disputes Act respectively. Disputes arising in the railway workshop at Hubli and in railways are dealt with by the Union Government.

One of the Assistant Commissioners of Labour (Administration), Bombay, has been appointed as Registrar under the Bombay Industrial Relations Act, 1946, and has jurisdiction over the whole of Bombay State. An Assistant Registrar has also been appointed and has been invested with all the powers of the Registrar under the Act. The Registrar's work falls under the following heads, viz., (a) recognition of undertakings and occupations; (b) registration of unions; (c) maintenance of approved lists of unions; (d) registration of agreements, settlements, submissions and awards; and (e) maintenance of a list of joint committees constituted under section 48 of the Bombay Industrial Relations Act.

Labour Unions.

In the Dharwar district there were, in 1952, two unions registered under the Bombay Industrial Relations Act, 1946, viz., (i) the Rashtriya Girni Mazdoor Sangh, Hubli, with a membership of about 1,150 and (ii) the Girni Kamgar Sangh, Gadag, with a membership of about 425. Both of them belong to the cotton textile industry and are also entered in the approved list. A joint committee constituted in the Narayandas Chunilal Spinning and Weaving Mills, Gadag, was registered under the Bombay Industrial Relations Act, 1946.

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The Deputy Commissioner of Labour (Administration) has been notified as Registrar of Trade Unions for the State of Bombay under the Indian Trade Unions Act, and he is assisted in his work by three Assistant Commissioners stationed at Bombay. The work in connection with the administration of this Act includes registration of trade unions under the Act, the registration of amendments in the constitution of the unions, and preparation of the annual report on the working of the Act in the State.

In the Dharwar district there were, in 1952, ten unions registered under the Indian Trade Unions Act, 1926. Of these, three were from the cotton textile industry, two from the engineering industry, four from municipalities and the remaining one from cinema theatres.

Labour Information.

The post of Deputy Commissioner of Labour (Information), Bombay, was abolished in September 1952 and his office which performs the following functions was brought under the direct control of the Deputy Commissioner of Labour (Administration), namely :—

(1) Compilation and publication of the Working Class Cost of Living Index numbers for Bombay, Ahmedabad, Sholapur and Jalgaon.

(2) Conducting socio-economic enquiries into conditions of labour.

(3) Compiling and disseminating information on labour matters generally and statistics regarding industrial disputes, mofussil wages, employment, cotton mill production, trade unions, etc. in particular.

(4) Collection of statistics under the Bombay Industrial Statistics (Labour) Rules, 1951.

(5) Publication of two monthlies, viz., the *Labour Gazette* and the *Industrial Court Reporter*.

Cost of Living Index.

WORKING CLASS COST OF LIVING INDEX : There is no working class cost of living index prepared for Dharwar or any other centre in the Dharwar district, nor is there any specific award of the Industrial Court laying down as to which cost of living index number series should be applied to the various centres in the Dharwar district.

Wages and Earnings.

WAGES AND EARNINGS : The Industrial Court has fixed the rate of minimum wage for an unskilled worker at Rs. 23 for 26 working days in a month in the case of the Bharat Spinning and Weaving Co. Ltd., Hubli, while in the case of the Narayandas Chunilal Spinning and Weaving Mills, Gadag, the rate is Rs. 21 for 26 working days in a month. The rate of dearness allowance fixed for both these centres is annas 14 per day of attendance which amounts to Rs. 22-12-0 for 26 working days.

The Government of Bombay has fixed the rate of minimum wages for different categories of workers (skilled, semi-skilled and unskilled) in respect of certain employments specified in Schedule I to the Minimum Wages Act, 1948, and the rates fixed were notified in the *Bombay Government Gazette*, Part IV-A, dated 3rd January 1952, pages 4—20.

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The Bombay Shops and Establishments Act (LXXX of 1948) has been applied in the district to the municipal areas of Dharwar, Gadag, and Hubli.

Employees' State Insurance Act.

The Employees' State Insurance Act, 1948, and the Employees' Provident Fund Act, 1952, have been made applicable to the Dharwar district.

Private Labour Officers.

The Bharat Spinning and Weaving Mills, Hubli, and the Narayandas Chunilal Mills, Gadag, the only two big mills in the district, have private Labour Officers.

Labour Officers.

On the 1st March 1953, the office of the Government Labour Officer, which had been a separate office till then, was merged with the Office of the Commissioner of Labour, Bombay. Under the Commissioner of Labour, there are District Labour Officers at Sholapur, Kolhapur, Jalgaon, Baroda, Ahmedabad and Surat. The District Labour Officer performs the statutory functions of a Labour Officer as stipulated in the Bombay Industrial Relations Act, 1946, so far as the industries covered by that Act are concerned. He also looks after the complaints, etc., emanating from the industries not covered by the Bombay Industrial Relations Act, in an informal manner. The District Labour Officer is also invested with powers as additional Inspector of Factories under the Factories Act, 1948. and as Inspector under the Minimum Wages Act, 1948. In the Dharwar district, there is no separate establishment of District Labour Officer. Labour matters in the district are looked after by the District Labour Officer stationed at Sholapur.

Minimum Wages Act.

So far as the enforcement of the provisions of the Minimum Wages Act, 1948, in the Dharwar district is concerned, the factories in the scheduled employments [viz. (i) rice-mills, flour mills or dal mills; (ii) tobacco curing, bidi-making, etc.; (iii) oil-mills; (iv) road construction and building operations; (v) stone crushing or stone breaking; (vi) public motor transport and (vii) tanners and leather manufactory] are looked after by the Senior Inspector of Factories stationed at Sholapur. Non-factory establishments in these industries are looked after by the District Labour Officer, Sholapur.

Industrial Arbitration.

INDUSTRIAL ARBITRATION: The Court of Industrial Arbitration (or the Industrial Court as it is commonly referred to), Bombay, as constituted under section 10 of the Bombay Industrial Relations Act, has jurisdiction over the Dharwar district. The duties and powers of the Industrial Court are detailed in Chapter XIII of the Bombay Industrial Relations Act. The Industrial Court acts as a court of arbitration in industrial disputes referred to it by the Government, the representative unions, and jointly by the parties to a dispute. In its appellate jurisdiction it decides appeals, preferred to it from the decisions of the Labour Courts, the Wage Boards, the Registrar appointed under Bombay Industrial Relations Act, 1946, and the Commissioner of Labour. References on points of law can be made to it by the Conciliator, Commissioner of Labour, Labour Courts, Wage Boards and by Government. The Government may also make a reference to it for a declaration whether a proposed strike, lock-out, closure or stoppage would be illegal. It also hears

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appeals in criminal cases, pertaining to offences under the Act, from the decisions of the Labour Courts.

There are five Labour Courts in the State—two at Ahmedabad and one each at Bombay, Sholapur and Jalgaon. The Labour Court at Sholapur exercises jurisdiction over the Dharwar district. This Court is presided over by a Labour Court Judge. The Labour Court decides disputes regarding orders passed by an employer under the Standing orders governing the relations between employee and employer, changes made in Industrial matters, and special disputes referred to it under the Act. It has also powers to decide upon the legality or otherwise of a strike, lock-out, closure, stoppage or change. The Labour Court has also jurisdiction to try persons for offences punishable under the Bombay Industrial Relations Act.

Wage Boards.

WAGE BOARDS : There are two Wage Boards appointed for the whole State, one for the cotton textile industry and another for the silk textile industry. The Wage Boards are to decide such disputes as are referred to them by the State Government under Section 86-C, and 86-KK of the Bombay Industrial Relations Act.

Factory Department.

FACTORY DEPARTMENT : The Factory Department is under the administrative control of the Commissioner of Labour, but the Chief Inspector of Factories has complete control of the technical side of the work of the department over the whole State. The department is responsible mainly for the administration of the Factories Act (LXIII of 1948), but the administration of the following Acts has also been assigned to it :—

(1) The Payment of Wages Act (IV of 1936).

(2) The Cotton Ginning and Pressing Factories Act (XII of 1925)—Section 9, regarding approval of plans of new ginning factories.

(3) The Employment of Children Act (XXXVI of 1938).

(4) The Bombay Maternity Benefit Act (VII of 1929).

(5) The Minimum Wages Act (XI of 1948).

(6) The Bombay Labour Welfare Fund Act (XL of 1953).

The department has a sub-office at Sholapur in charge of a Senior Inspector of Factories, an office belonging to the State Service, Class II. The jurisdiction of this office extends over the districts of Sholapur, Dharwar and Bijapur. The main function of the Inspector is to ensure that provisions of the Factories Act are observed by the management of the factories to which the Act is applicable. He is also responsible for the enforcement of the other enactments with the administration of which the Factories Department has been entrusted. His activities also extend to securing labour welfare amenities such as education, recreation and sports, co-operative societies and housing. Under section 8(4) of the Factories Act, the District Magistrate of Dharwar is also an Inspector of the district of Dharwar. In addition, all sub-Divisional Magistrates, Mamlatdars, Mahalkaris and the officers of the Public Health Department have been appointed as additional Inspectors for certain provisions of the Act. Under rules made in accordance with Section 9, the full-time Inspector (but not an Additional Inspector) has power to prosecute, conduct or defend before a court any complaint or other proceeding arising under the Act or in discharge of his duties as Inspector.

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Workmen's Compensation Act.

WORKMEN'S COMPENSATION ACT : Under the provisions of the Workmen's Compensation Act (VIII of 1923), the Commissioner for Workmen's Compensation, Bombay, has been given exclusive jurisdiction over Bombay, Bombay Suburban District and Ahmedabad District The Comissioner has also exclusive jurisdiction to try all cases relating to the Western, Central and Southern Railways and the hydro-electric companies under the management of Messrs. Tata Hydro-Electric Agencies Ltd., arising in the State irrespective of the district in which they occur. The Commissioner has also general jurisdiction over the whole State.

The Civil Judge, Senior Division, Hubli, and Civil Judge, Junior Division, Gadag, are *ex-officio* Commissioners within their respective jurisdictions. The Civil Judge, Senior Division, Dharwar, is the *ex-officio* Commissioner for the rest of the Dharwar district.

The principal reason for giving the Commissioner for Workmen's Compensation, Bombay, jurisdiction over the whole State is to enable him to settle the cases with insurance companies and other firms which have their head offices in Bombay City. But as this arrangement necessarily entails a certain amount of overlapping Government have issued instructions under Section 20(2) of the Act for distribution of work between the Commissioner and the *ex-officio* Commissioners. Under these instructions, the Commissioner at Bombay is authorised—

(*a*) to receive deposits for distribution of compensation under sub-sections (*1*) and (*2*) of section 8;

(*b*) to issue notices to, and to receive applications from, dependants in cases of deposits under these sub-sections; and

(*c*) to receive agreements for registration under section 28, wherever the accident may have taken place.

Where a deposit is received or an agreement is tendered for registration, the Commissioner notifies the *ex-officio* Commissioner concerned. Applications for orders to deposit compensation when no deposit under section 8(*1*) has been received, and other applications provided for in section 22 of the Act should be made to the *ex-officio* Commissioner within whose jurisdiction the accident occurs. Notices to employers under Section 10-A requiring statements regarding fatal accidents in the district are issued by the *ex-officio* Commissioners and reports of fatal accidents made under Section 10-B are also received by them. After notice has been issued by the *ex-officio* Commissioner under Section 10-A, the employer deposits the money with the Commissioner at Bombay and the latter notifies the receipt of the deposit to the *ex-officio* Commissioner concerned. Applications for review or commutation of half-monthly payments have to be made to the Commissioner who passed the original orders.

As regards the cases arising out of accidents on the Southern Railway, they are dealt with by the *ex-officio* Commissioners concerned.

Payment of Wages Act, 1936.

PAYMENT OF WAGES ACT, 1936 : In the Dharwar district, the Civil Judges have been appointed authorities for the areas within their respective jurisdictions.

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LABOUR.
Minimum Wages Act.

MINIMUM WAGES ACT, 1948: The Civil Judges who have been appointed authorities under the Payment of Wages Act have been appointed authorities under the Minimum Wages Act to hear and decide claims arising out of payment of less than the minimum rates of wages to employees employed or paid in their respective jurisdictions.

Steam Boiler and Smoke Nuisances Department.

STEAM BOILER AND SMOKE NUISANCES DEPARTMENT: The Steam Boiler and Smoke Nuisances Department is under the administrative control of the Commissioner of Labour, Bombay, but the Chief Inspector of Steam Boilers and Smoke Nuisances, who is the head of the office, has full control over the technical side of the work of the department as he is responsible for the smooth working of the Indian Boilers Act, 1923, the Indian Boiler Regulations, 1950, and the Bombay Smoke Nuisances Act, 1912, and the rules thereunder. It is concerned with the registration and inspection of boilers together with the examination of steam pipes and their supervision, and it also conducts examinations for certificates of competency as boiler attendants and of proficiency as engineers. It is also concerned with the abatement of industrial smoke in Greater Bombay and in the cities of Ahmedabad and Sholapur only.

The department has a staff of nine Inspectors at present, 7 stationed at Bombay and 2 at Ahmedabad. One of the inspectors having headquarters in Bombay, carries out inspection of boilers in the Dharwar district.

THE DEPARTMENT OF PROHIBITION AND EXCISE.

PROHIBITION AND EXCISE.
Organisation.

SINCE THE INTRODUCTION OF COMPLETE PROHIBITION IN THE STATE from 1st April 1950, the former Department of Excise has come to be designated as the Department of Prohibition and Excise. The officer charged with the administration of this department in the Dharwar district is the Collector of Dharwar. In relation to this department he is responsible to the Director of Excise and Prohibition, Bombay State. He is invested with powers under the Bombay Prohibition Act (XXV of 1949), and also exercises powers under the Dangerous Drugs Act (II of 1930) and the Bombay Opium Smoking Act (XX of 1936). Under the Bombay Prohibition Act, prohibition or restrictions have been placed on the manufacture, import, export, transport, sale, possession, use and consumption of liquor, intoxicating drugs or hemp, *mhowra* flowers and molasses and of articles containing liquor, intoxicating drugs or hemp. The Collector has powers to grant, cancel or suspend licenses, permits, and passes under the Act. He is also responsible for the administration of the Drugs Control Order, 1949.

The District Inspector of Prohibition and Excise, Dharwar, assists the Collector and is in actual charge of the work of the Department in the district. He is also Secretary of the District Prohibition Sub-Committee. Under him there are two Sub-Inspectors of Prohibition and Excise, one with headquarters at Dharwar having charge of the talukas of Byadgi, Dharwar, Hangal, Hirekerur,

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Hubli, Kalghatgi, Ranebennur and Bankapur, and the other with headquarters at Gadag having charge of the talukas of Gadag, Mundargi, Kundgol, Haveri, Navalgund, Nargund, Ron and Shirhatti. The District Inspector and the Sub-Inspectors have also been invested with certain powers under the Prohibition Act, the Dangerous Drugs Act and the Bombay Opium Smoking Act.

Medical Boards.

In each taluka a medical board has been constituted, consisting of the medical officer in charge of the Government, local board or municipal dispensary and one private independent medical practitioner nominated by Government. The functions of the Board are to examine any person who applies for an addict's permit for the use of opium, ganja or bhang for personal consumption on grounds of health or for an increase in the existing quota and, on examination, to issue a medical certificate. Medical examination of applicants for permits for foreign liquor on grounds of health is done by the Government medical officers at the various Government dispensaries in the district. The certificates issued by them have, however, to be countersigned by the Civil Surgeon, Dharwar. For the town of Dharwar, the certificates are issued by the Civil Surgeon himself.

Enforcement Work.

The Police Department is the chief agency to deal with detection, investigation and prosecution of offences under the Prohibition Act. Though officers of the Prohibition and Excise Department of and above the rank of Sub-Inspector have been invested with powers to investigate offences, these officers generally pass on information of the commission of offences and hand over the cases detected by them to the Police for investigation. The Home Guards organisation also assists the Police in this work. Under section 134 of the Prohibition Act, village officers, village servants useful to Government, officers of other departments of the State Government, and officers and servants of local authorities are bound to give information to the police of breaches of the provision of the Act which may come to their knowledge, and also to prevent the commission of breaches of the provisions of the Act about which they may have knowledge. Under section 133, officers and servants of local authorities are also bound to assist any police officer or person authorised to carry out the provisions of the Act. Under section 135, occupiers of lands and buildings, landlords of estates, owners of vehicles, etc. are bound to give notice of any illicit tapping of trees or manufacture of liquor or intoxicating drug to a magistrate, prohibition officer or police officer as soon as it comes to their knowledge.

All revenue officers of and above the rank of Mamlatdar or Mahalkari, all magistrates, and all officers of the Department of Prohibition and Excise of and above the rank of Sub-Inspector have been authorised, under section 123 of the Prohibition Act, within the limits of their respective jurisdictions, to arrest without a warrant any person whom they have reason to believe to be guilty of an offence under the Act, and to seize and detain any articles of contraband. The officer so authorised, when he arrests any person or seizes and detains any article, has to forward such person or articles, without unnecessary delay, to the officer in charge of the nearest police station.

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EFFECT OF PROHIBITION: As prohibition was introduced in the district in gradual stages from 1947-48, a comparison is given of the consumption of liquor and intoxicating drugs in the years 1945-46, 1950-51 (the year in which complete prohibition was in force) and 1952-53 :—

	1945-46.	*1950-51.*	*1952-53.*
Country liquor (in proof gallons).	43,564	nil.	nil.
Toddy (in gallons) ...	9,56,543	nil.	nil.
Beer (in dozen bottles) ...	320	......	......
Wines (in dozen bottles) ...	331	......	......
Ganja (in seers) ...	4,923	4	5
Bhang (in seers) ...	7	2	2
Opium (in seers) ...	351	23	16
Spirits (superior) (imported units).	5,045	441	231
Spirits (cheap) (Indian units).	15,960	......	......

The total revenue, which was Rs. 35,20,066 in 1945-46 was only Rs. 1,06,884 in 1950-51 and Rs. 32,308 in 1952-53.

Kinds of Permits.

PERMITS: Various permits are granted for the possession, use, etc., of foreign liquor. They are :—

Emergency.

(1) *Emergency Permits.*—Emergency permit is granted for the use or consumption of brandy, rum or champagne to any person for his own use or consumption or to any head of a household for the use of his household for medicinal use on emergent occasions. The permit is granted for a period not beyond 31st March next following the date of the commencement of the permit and for a quantity not exceeding 6 2/3 fluid ounces of brandy or rum or 13 1/3 fluid ounces of champagne per six months. A permit is not granted to more than one member of a household at any one time. The term "household" is defined as a group of persons residing and messing jointly as the members of one domestic unit.

Health.

(2) *Health Permits.*—The health permit is granted for the use or consumption of foreign liquor for a quantity up to the maximum of two units* a month to any person who requires such liquor for the preservation or maintenance of his health. This permit may be granted to an applicant for a quantity exceeding two units* but

* One unit is equal to 1 quart bottle (of 26-2/3 ozs.) of spirits or 3 quart bottles of wine or 9 quart bottles of fermented liquors of a strength exceeding 2 per cent. of alcohol by volume, or 27 quart bottles of fermented liquors of a strength not exceeding 2 per cent. of alcohol by volume.

not more than three units* of foreign liquor a month if the applicant at the time of making an application is more than 55 years of age, provided—

Health.

(*a*) the applicant has made such application within three months of the expiry of the health permit held by him authorising him to consume more than two units; and

(*b*) the Area Medical Board or the State Medical Board, as the case may be, recommends to such applicant a quantity in excess of two units*.

This permit is usually granted for a period not exceeding that recommended by the Area Medical Board or the State Medical Board as the case may be, but such period shall not exceed six months in any case:

Provided that the permit may be granted for a period not exceeding 12 months in the case of persons over 70 years of age.

Temporary Residents.

(3) *Temporary Resident's Permits.*—A Temporary Resident's permit is issued to persons born and brought up or domiciled in a country outside India, where liquor is usually consumed. No permit shall be granted for a period beyond 31st March next following the date of its commencement. The permit shall be granted for such monthly quantity not exceeding four units* as the Collector may fix in each case.

Visitors.

(4) *Visitor's Permits.*—Any person visiting the State of Bombay for a period not more than a week and desiring to possess, use and consume foreign liquor shall apply to the Collector. The permit shall be granted for a period not exceeding one week, provided that the Collector may extend the period of such permit, but in no case shall such period be extended to a total period exceeding one month. No permit shall be granted for a quantity exceeding one unit* per week.

Interim.

(5) *Interim Permits.*—Any person who is eligible for a permit under Rule 63, 64 or 68 of the Bombay Foreign Liquor Rules, 1953, and desires to possess, use or consume foreign liquor may apply to the Collector or any other officer authorised in this behalf for an interim permit while applying for a regular permit under any of the said rules. No such permit shall be granted for a period exceeding two months. The permit shall be granted for such monthly quantity of foreign liquor as the Collector may fix; provided that such quantity shall not in any case exceed two units* of foreign liquor per month if the permit holder is not eligible for permit under rule 63 or 68, or four units* of foreign liquor per month in other cases, except with the sanction of the Director of Prohibition and Excise.

Tourists.

(6) *Tourist Permits.*—This is issued free to a foreign tourist holding a tourist introduction card or tourist visa. The quantity of foreign liquor granted under this permit is four units* per month and the period for which it is granted is one month.

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* One unit is equal to 1 quart bottle (of 26-2/3 ozs.) of spirits or 3 quart bottles of wine or 9 quart bottles of fermented liquors of a strength exceeding 2 per cent. of alcohol by volume, or 27 quart bottles of fermented liquors of a strength not exceeding 2 per cent. of alcohol by volume.

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(7) *Special Permit for privileged personages.*—This permit is granted to consular officers and the members of the staff appointed by or serving under them, provided that such members are the nationals of a foreign State. It is also granted to the consorts and relatives of the above persons.

Kinds of Permits. *Special for Privileged Persons.*

This permit is granted for any quantity of foreign liquor if the permit holder is a Sovereign or Head of Foreign State or his consort. If the permit-holder is any other person, the permit is granted for a quantity of foreign liquor not exceeding that which may be fixed by the State Government.

Toddy.

TODDY : The possession, use, etc., of toddy is completely prohibited.

Denatured Spirit.

DENATURED SPIRIT : The possession and use of denatured spirit is prohibited, except under permit. A permit for possession and use of denatured spirit up to a maximum quantity of two bottles per month is granted for domestic purposes. The possession and use of denatured spirit for medical and industrial, scientific or such purposes is also regulated by the system of permits.

Country Liquor and Wine.

COUNTRY LIQUOR AND WINE : Permits for the use of country liquor and wine for sacramental purposes only are granted to priests of certain communities, viz., Parsees, Jews and Christians.

Ganja, Bhang and opium.

Ganja, bhang and opium are allowed to addicts only for their personal consumption, on production of a medical certificate from the Medical Board, the maximum quantity per month allowed for an addict being 15 tolas in the case of ganja and bhang and 7½ tolas in the case of opium. The addict is allowed only any one drug.

Use for industrial etc. purposes.

There are also rules governing the possession, use, transport, sale, etc., of dangerous drugs, *mhowra* flowers, molasses, rectified spirit and absolute alcohol for industrial, medical and similar purposes.

Neera and Palm Products.

NEERA AND PALM PRODUCTS SCHEME : There is an organisation for the State for working a scheme known as the "Neera and Palm Products Scheme". This is now worked by the Village Industries Committee. Under it, a Van Supervisor is stationed in each area of *neera* extraction, who supervises the tapping and collection of *neera* from trees. The *neera* collected is transported in motor vans to various centres. There is a Manager at each centre who supervises the sales with the help of a salesman. Each centre has also a honorary supervisor, who is usually a social worker. Licences are issued for the manufacture of *gur* from *neera*. Groups of displaced tappers have been encouraged to take up this industry.

Prohibition Sub-Committee of District Development Board.

DISTRICT PROHIBITION COMMITTEE : With a view to amalgamating the activities of Government at district level, Government have set up a District Development Board in each district for advising and helping Government in respect of prohibition, rural development, labour welfare, irrigation, publicity, etc. With the setting up of the District Development Board at Dharwar, the former District Prohibition Committee has been replaced by a Prohibition Sub-Committee which now consists of ten members. The Chairman of the Sub-Committee is a non-official, while the District Inspector of Prohibition and Excise, Dharwar, is the Secretary. The Sub-Committee consists of eight non-officials and two officials.

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SANSKAR KENDRAS: With a view to providing as much recreation and counter-attraction as possible, Sanskar Kendras have been started. These are centres where old forms of recreation are revived and new methods of recreation in consonance with the changed times are introduced. The recreation activities include: (1) outdoor games like *kho-kho, hu-tu-tu, atyapatya,* volley-ball, foot-ball, cricket, ring tennis, etc.; (2) indoor games like carrom, ludo, snakes and ladders, cards, etc.; (3) *akhadas,* physical culture, physical exercises; and (4) adult education, library, reading room, etc.

In the Dharwar district, there is only one Sanskar Kendra run by the Prohibition Department, and it is located at Garden Peth, Hubli. Seven subsidized Sanskar Kendras are run by co-operative societies at Agadi (Haveri taluka), Havasabhavi (Hirekerur taluka), Hulkoti (Gadag taluka), Shirol (Nargund Peta), Nargund, Annigeri (Navalgund taluka), Kalghatgi; and twelve subsidized Sanskar Kendras are run by village panchayat committees at Motebennur (Byadgi Peta), Hosaritti (Haveri taluka), Hombal (Gadag taluka), Ron, Byahatti (Hubli taluka), Nidagundi (Ron taluka), Sudi (Ron taluka), Guttal (Haveri taluka), Kotumachgi (Gadag taluka), Shiggaon, Alur (Mundargi Peta), Rattihalli (Hirekerur taluka).

THE BACKWARD CLASS DEPARTMENT.

BACKWARD CLASS. Origin.

THE BACKWARD CLASS DEPARTMENT was created in 1931 as a result of the recommendations made in 1930 by the Depressed Classes and Aboriginal Tribes Committee. The classification recommended by the committee and adopted by Government includes within the Backward Classes persons of three different categories, viz., (1) untouchables now classed as "Scheduled Castes"; (2) Scheduled Tribes formerly known as Aboriginal and Hill Tribes; and (3) such other classes of persons as Government may class as "Other Backward Classes". As soon as any caste or section of the population ceases to require protection or aid it may be removed from the list of Backward Classes and it will then cease to have any special connection with the Backward Class Department.

It is the policy of Government to push on vigorously with the work of amelioration of the Backward Classes so that the communities at present classified as "Backward" will be assimilated into society on a common footing with others and they may make rapid progress in economic, social, cultural and other spheres, and conditions may be created by which they will cease to be backward.

Organization.

At the head of the Department is the Director of Backward Class Welfare, with his headquarters at Poona. Under him are five Assistant Directors of Backward Class Welfare for the different regions of the State. The Karnatak districts (including the Dharwar district) are placed under the charge of an Assistant Director of Backward Class Welfare (gazetted Officer of Deputy Collector's grade) with his headquarters at Dharwar. Subordinate to him and under his direct control is the Backward Class Welfare Officer for the Dharwar and Kanara districts, with headquarters at Karwar; the Backward Class Welfare Officer, Bijapur, for the districts of Bijapur and Belgaum; and the Backward Class Welfare Officer, Kolhapur, for the districts of Kolhapur and South Satara. The Backward Class Welfare Officers are of the status of a Second Grade Mamlatdar. The Backward Class Welfare

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BACKWARD CLASS.
Organization.

Officer is expected to work as a kind of liaison officer between the Backward Classes and the various departments of Government. It is part of his duties to see that the fullest benefit of all legislation enacted by Government is received by the Backward Classes. He is also expected to see that the Backward Classes derive the maximum of the concessions sanctioned by Government in any field for the amelioration of the Backward Classes. He has no executive powers and is not intended to form a sort of parallel administration for the Backward Classes. There will be many occasions on which he will have to seek the help of the revenue and police authorities of the district as of the other departments.

Various Measures of Uplift.
Educational.

The uplift of the Backward Classes is sought to be achieved in many ways. First of all, special facilities are given to them for receiving education. For example, they get free studentships in Government as well as non-Government schools, and scholarships and freeships in arts, science and professional colleges and technical institutions. In higher primary schools and secondary schools a good number of sets of scholarships are reserved for Backward Class students. These scholarships are granted to them on the results of competitive examinations. In addition, the Backward Class Department gives monetary help to poor and deserving students from the Backward Classes, studying in higher primary, secondary, collegiate and technical institutions, by way of lump-sum scholarships for the purchase of slates, books, tools, etc. and for payment of examination fees for the Secondary School Certificate and post-Secondary School Certificate Examinations.

Hostels.

There is a Government hostel at Hubli specially meant for Backward Class students and run entirely at Government cost. This hostel has accommodation for 40 students. Twenty seats are reserved for college students and the rest for secondary school students from standard VIII and onwards. Free boarding and lodging is provided for the inmates and books and articles of stationery etc. are supplied to them at Government cost.

There are seven other hostels opened by voluntary agencies as shown below and they are given grants-in-aid by Government. The hostel-inmates are provided with lodging and boarding and other essential amenities free of any charges :—

LIST OF BACKWARD CLASS HOSTELS MAINTAINED BY VOLUNTARY AGENCIES, DHARWAR DISTRICT.

Place.	Name of the Hostel, and location.	Name of the Voluntary Agencies managing the Hostel
Dharwar ...	(1) Sarvodaya Backward Class Hostel.	Sarvodaya Backward Class Hostel Committee.
	(2) District Backward Class Hostel.	District Backward Class Hostel Committee.
	(3) Backward Class Hostel for Girls.	Backward Class Hostel for Girls Committee.
Hubli ...	Karnatak Harijan Balikashram, Hubli.	Karnatak Harijan Balikashram Committee.
Gadag ...	Sarvodaya Ashram ...	Sarvodaya Ashram Committee.
Ron ...	(1) Backward Class Students Free Hostel.	Harijan Sevak Sangh, Karnatak Board.
..	(2) S. K. High School Free Boarding, Hole Alur.	S. K. High School Free Boarding Committee, Hole Alur.

Welfare Departments.
BACKWARD CLASS.
Various Measures of Uplift.
Reservation of posts in State Service.

With effect from 1st November 1950, in regard to Class I and Class II posts in the State service, 12 per cent. of vacancies are reserved for Backward Classes as a whole. Vacancies in Class III and Class IV services are reserved for various sections as follows :—

	Class III services.	*Class IV services.*
(i) Scheduled Castes ..	6 per cent.	7 per cent.
(ii) Scheduled Tribes ..	7 per cent.	9 per cent.
(iii) Other Backward Classes ..	9 per cent.	11 per cent.

The maximum age-limits prescribed for appointment to Class III and IV services and posts under the relevant recruitment rules are relaxable by five years in favour of Backward Class candidates.

Housing.

Special attention is devoted to provision of housing accommodation for the Backward Classes. The Backward Class Department helps in providing housing sites for members of the Backward Classes by acquiring lands and disposing of the plots to individual members at a nominal occupancy price fixed in consultation with the Collector of the district. Under a Post-War Reconstruction Scheme, Backward Class housing societies are eligible to receive an interest-free loan up to 75 per cent. of the cost of construction limited to Rs. 1,500 in Backward Areas and Rs. 2,000 in other areas. Government have ordered in the same scheme that free provision should be made of three gunthas of land for a Backward Class family engaged in agricultural pursuits and one-and-a-half gunthas of land for a Backward Class family engaged in non-agricultural pursuits. With a view to breaking down the isolation of Scheduled Caste quarters, Government have also ordered that the houses of Scheduled Castes should be shifted closer to the main village sites, waste lands, where available, being granted to the Scheduled Castes for housing purposes on payment of reasonable occupancy price. Similar concessions are granted to individual members of Backward Classes where organization of a Backward Class co-operative housing society is not possible. There are 12 Backward Class housing co-operative societies registered in the district.

Economic Regeneration.

The economic regeneration of the Backward Classes is promoted by various means. With a view to improving the technique of the hereditary occupations of these classes, Government have sanctioned a number of peripatetic parties (15 in 1951) for imparting training to them in various industrial subjects. Stipends are granted to students admitted to these classes. Backward Class students are also awarded scholarships for taking industrial training at the various technical and industrial institutions. After training, the Backward Class artisans are encouraged to organize industrial co-operatives and help in the form of loans and subsidies are granted to such societies. Individual Backward Class artisans can also take advantage of similar financial assistance. Co-operative farming societies of Backward Classes also get State help in the form of loans, subsidies, revenue free land for cultivation, etc.

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On 31st March 1953, there were three Backward Class co-operative farming societies with a total membership of 97 persons. These three societies were in possession of 1,264 acres, and had received from Government Rs. 32,250 as loans and Rs. 7,450 as subsidies.

In forest areas, help regarding cutting of fuel and other facilities can be obtained from the Forest Department. The Revenue Department is extending its active help in the matter of disposal of waste lands for cultivation to Backward Class cultivators and grant of tagai loans, housing sites, etc.

Social Uplift.

Measures have been taken to ensure the social uplift of the Backward Classes, especially Harijans. The Bombay Harijan (Removal of Social Disabilities) Act (X of 1946) and the Bombay Harijan Temple Entry Act (XXXV of 1947) as amended in 1948 have been enacted with a view to bringing about the complete removal of untouchability as far as public and civic rights are concerned. The Bombay Devadasis Protection Act (X of 1934) has declared unlawful the performance of any ceremony having the effect of dedicating girls as *devadasis.* These unfortunate girls were usually members of the Backward Classes.

The Backward Class Department has to see that the policy of Government is fully implemented in day-to-day administration.

Backward Class Sub-Committee of District Development Board.

To advise the Backward Class Department in regard to its activities at the district level, formerly there was a District Backward Class Committee for Dharwar District. The Chairman of this Committee was the Collector of Dharwar. The functions of this Committee were as under :—

(*a*) to advise on questions referred to it by the Backward Class Welfare Officer or the Backward Class Board;

(*b*) to provide information regarding the grievances and needs of the Backward Classes;

(*c*) to take suitable measures for the removal of untouchability and other social disabilities and also for the removal of harmful social customs among the various Backward Classes; in particular to explain the provisions of the laws regarding the removal of social disabilities of Harijans and authorization of temple entry and to maintain a watch over the working of these laws and to bring to the notice of the authorities concerned activities and incidents contrary to the principles or provisions of these laws occurring within the district; and

(*d*) to carry on propaganda work for the amelioration of the conditions of Backward Classes.

Since the formation of the District Development Board, the District Backward Class Committee is amalgamated with the District Development Board as a sub-committee for the amelioration of the Backward Classes. This Sub-Committee consists of official as well as non-official members. The Vice-Chairman of the District Development Board is the Chairman of the Sub-Committee. The Assistant Director of Backward Class Welfare, Dharwar, is the *ex-officio* Secretary of the Sub-Committee. This Sub-Committee is of a consultative and advisory nature.

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The Karnatak Provincial Harijan Sevak Sangh, Bijapur, does the work of amelioration of the Backward Classes (including Harijans) in the Dharwar district also, and is paid an annual grant by the Backward Class Department.

Ex-Criminal Tribes Settlement.

Formerly there were two Criminal Tribes Settlements in Dharwar district, one at Hubli and another at Gadag. After the repeal of the Criminal Tribes Act, on the 13th August 1949, the settlers have become free citizens of India along with the rest of the people. These ex-Criminal Tribes people form part of the Backward Classes and hence they are eligible for all the concessions available for the uplift of Backward Classes in Bombay State. The ex-Criminal Tribes residing in the ex-settlement premises at Hubli are allowed the dispensary facilities. A Labour Welfare Centre has been opened by the Labour Department in the ex-Criminal Tribe Settlement premises at Gadag.

The following co-operative societies have been organised for the ex-Criminal Tribes in the Dharwar district: (1) the Shantiniketan Co-operative Housing Society Ltd., Hubli; (2) the Co-operative Credit Society, Hubli; (3) the Industrial Co-operative Society, Hubli; (4) the Co-operative Carpentry and Blacksmithy Society Ltd., Gadag; and (5) the Belligatti Tenant Farming Society Ltd., Belligatti (Taluka Kundgol).

Various forms of help, such as land grants, etc., have been extended to these societies.

THE CHARITY COMMISSIONER.

CHARITY COMMISSIONER. Bombay Public Trusts Act.

PRIOR TO 1950, THE RELIGIOUS AND CHARITABLE TRUSTS in the State were governed by various enactments, Central as well as Provincial, based on religion. In 1950, a composite legislation called the Bombay Public Trusts Act (XXIX of 1950) was passed, which can be made applicable to all public trusts without distinction of religion. This Act defines 'public trust' as "an express or constructive trust for either a public religious or charitable purpose or both, and includes a temple, a *math*, a *wakf*, a *dharmada* or any religious or charitable endowment and a society formed either for a religious or charitable purpose or for both and registered under the Societies Registration Act (XXI of 1869)."

The State Government is empowered to apply this Act to any public trust or class of public trusts and on such application the provisions of previous Acts cease to apply to such trust or class of trusts. The Act has been made applicable to the following classes of public trusts with effect from 21st January 1952 :—

(1) temples;

(2) *maths;*

(3) *wakfs;*

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CHARITY COMMISSIONER.
Bombay Public Trusts Act.

(4) public trusts other than (1), (2) and (3) above, created or existing solely for the benefit of any community or communities or any section or sections thereof;

(5) societies formed either for religious or charitable purposes or for both registered under the Societies Registration Act, 1860;

(6) *dharmadas*, i.e. any amounts which, according to the custom or usage of any business or trade or agreement between the parties relating to any transaction, are charged to any party to the transaction or collected under whatever name as being intended to be used for a charitable or religious purpose; and

(7) all other trusts, express or constructive, for either a public religious or charitable purpose or for both.

The Act has not been made applicable to the charitable endowments vested in the Treasurer of Charitable Endowments under the provisions of the Charitable Endowments Act (VI of 1890).

A Charity Commissioner with headquarters at Bombay has been appointed to administer the Act. The first Charity Commissioner was appointed on the 14th August 1950. An Assistant Charity Commissioner has been appointed for the Belgaum region which consists of the districts of Belgaum, Dharwar, Kanara and Bijapur. The Assistant Charity Commissioner is directly responsible to the Charity Commissioner.

Duties of Trustees.

The Act imposes a duty on the trustee of a public trust to which the Act has been applied to make an application for the registration of the trust within three months of the application of the Act or its creation, giving particulars specified in the Act, which include—(*a*) the approximate value of moveable and immoveable property owned by the trust, (*b*) the gross average annual income of the trust property, and (*c*) the amount of the average annual expenditure of the trust. No registration is, however, necessary in the case of *dharmadas* which are governed by special provisions of the Act in certain respects. Trusts registered under any of the previous Acts are deemed to be registered under this Act.

The following statement furnishes statistics relating to the public trusts from Dharwar district registered in the Public Trusts Registration Office, Belgaum region, Belgaum, till 31st December 1953 :—

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Welfare Departments.
CHARITY COMMISSIONER.
Statistics relating to Public Trusts.

PUBLIC TRUSTS IN DHARWAR DISTRICT.
Property, Income and Expenditure.

Section.	Total Number of Trusts registered.	Value of Property.		Gross average annual income.	Average annual expenditure.
		Moveable.	Immoveable.		
		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
'A' (Trusts for the benefit of Hindus).	1,479	5,29,697 15 11	51,14,780 9 9	4,30,969 7 1	4,31,526 7 1
'B' (Trusts for the benefit of Muslims).	73	5,292 8 0	3,49,386 0 0	33,561 8 8	33,851 8 8
'E' (Trusts not for the benefit of any particular community).	52	9,38,569 14 10	6,91,240 12 0	10,13,145 13 4	9,63,163 9 0
'F' (Trusts registered under the Societies Registration Act, 1860).	23	4,81,504 3 2	6,27,249 14 3	5,26,767 3 11	5,47,564 4 0
Total ...	1,627	19,55,064 9 11	67,82,657 4 0	20,04,444 1 0	19,76,105 12 9

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CHARITY COMMISSIONER.
Duties of Trustees.

A registration fee ranging from Rs. 3 to Rs. 25 is levied depending on the value of the property of the public trust. An annual contribution at the rate of 2 per cent. of the gross annual income is also recovered which is credited to the Public Trusts Administration Fund created under the Act. The contribution does not form part of the general revenues of the State. Public trusts exclusively for the purpose of advancement and propagation of secular education or medical relief and public trusts having a gross annual income of Rs. 300 or less are exempted from the payment of contribution. Deductions from the gross annual income for computing contribution are allowed in respect of amounts spent on the advancement and propagation of secular education, medical relief, donations, grants received from Government or local authorities, interest on depreciation or sinking fund, taxes to be paid to Government or local authority, etc. The contribution is levied on the net annual profits in the case of public trusts conducting a business or trade.

Every trustee has to keep regular accounts of the trust which have to be audited annually by Chartered Accountants or persons authorised under the Act. A Chartered Accountant can audit accounts of any public trust but the persons authorised under the Act are permitted to audit accounts only of public trusts having a gross annual income of Rs. 1,000 or less. The auditor has to submit a report to the Deputy or Assistant Charity Commissioner of his region on a number of points such as whether accounts are maintained according to law and regularly, whether an inventory has been maintained of the moveables of the public trust, whether any property or funds of the trust have been applied on an object or purpose not authorised by the trust, whether the funds of the trust have been invested or immoveable property alienated contrary to the provisions of the Act, etc.

If on a consideration of the report of the auditor, the accounts and explanation, if any, furnished by the trust or any other person concerned, the Deputy or Assistant Charity Commissioner is satisfied that the trustee or any other person has been guilty of gross negligence, breach of trust or misapplication or misconduct resulting in a loss to the trust, he has to report to the Charity Commissioner who, after due inquiry, determines the loss, if any, caused to the trust and surcharges the amount on the person found responsible for it. No sale, mortgage, exchange or gift of any immoveable property and no lease for a period exceeding ten years in the case of agricultural land and three years in the case of non-agricultural land or building belonging to a public trust is valid without the previous sanction of the Charity Commissioner. The trustee of a public trust is bound to invest the surplus funds of the trust in public securities or first mortgage of immoveable property on certain conditions. For making an investment in any other form, the permission of the Charity Commissioner must be obtained.

Application of funds by *cy pres*.

If the original object of a public trust fails wholly or partially, if there is surplus income or balance not likely to be utilised, or if it is not in the public interest expedient, practicable, desirable, necessary or proper to carry out, wholly or partially, the original intention of the author of the public trust or the object for which the public

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CHARITY COMMISSIONER.

trust was created, an application can be made to the District Court or City Civil Court, Bombay, as the case may be, for application *cy pres* of the property, or income of the public trust or any of its portion.

Suits for Reliefs.

If there is a breach of trust or a declaration is necessary that a particular property is the property of a public trust, or a direction is required to recover the possession of such property, or a direction is required for the administration of any public trust, two or more persons, having an interest in the trust or the Charity Commissioner, can file a suit in the District Court or City Civil Court, Bombay, as the case may be, to obtain reliefs mentioned in the Act. If the Charity Commissioner refuses consent, an appeal lies to the Bombay Revenue Tribunal constituted under the Bombay Revenue Tribunal Act (XII of 1939). The Charity Commissioner can also file such a suit on his own motion.

Charity Commissioner to be Sole Trustee if appointed as Trustee.

The Charity Commissioner may, with his consent, be appointed as a trustee of a public trust by a Court or by the author of a trust *provided his appointment is made as a sole trustee*. In such cases, the Charity Commissioner may levy administration charges on these trusts as prescribed in the rules framed under the Act.

Inquiries by Assessors.

Inquiries regarding the registration of a public trust or regarding the loss caused to a public trust or public trusts registered under the previous Acts, in consequence of the act or conduct of a trustee or any other person, have to be conducted with the aid of assessors not less than three and not more than five in number. The assessors have to be selected, as far as possible, from the religious denomination of the public trust to which the inquiry relates. The presence of assessors can, however, be dispensed with in inquiries where there is no contest. A list of assessors has to be prepared and published in the *Official Gazette* every three years. Districtwise lists of assessors have already been prepared and published in the *Bombay Government Gazette*.

Charity Commissioner and Charitable Endowments.

The Charity Commissioner is deemed to be and to have always been the Treasurer of Charitable Endowments for the State of Bombay appointed under the provisions of the Charitable Endowments Act, 1890.

Punishment.

Contraventions of the Act amount to offences and are punishable with maximum fines ranging from Rs. 500 to Rs. 1,000 depending on the nature of contravention. The Charity Commissioner is the sole authority for launching prosecutions in the case of such contraventions.

COMMUNITY PROJECTS AND NATIONAL EXTENSION SERVICE.

COMMUNITY PROJECTS AND NATIONAL EXTENSION SERVICE.

Origin.

In their First Five-Year Plan (1951-56), the Planning Commission of the Government of India proposed organisation of "Community Development Projects" and "National Extension Service" to initiate a process of improvement of social and economic life in the villages. These are being co-operatively implemented by the Union and the State Governments. The principal aim is to mobilise local

CHAPTER 17. Welfare Departments. COMMUNITY PROJECTS AND NATIONAL EXTENSION SERVICE. Origin.

dormant man-power for a concerted and co-ordinated effort at raising the level of rural life as a whole. Both the "National Extension Service" and the "Community Development" programmes envisage development in the fields of agriculture, animal husbandry, public health, social education, co-operation, communications etc. in selected areas. In the areas of Community Development Projects' 'blocks', constructional programme is more intensive than in the National Extension Service areas. In the latter, the main objective is to bring about administrative re-organisation.

Plan.

Each block, whether of the Community Development or National Extension Service category, covers a population of approximately 66,000. The budget provided for a Community Development block is 15 lakhs of rupees for a period of three years, while the cost of a National Extension Service block is only half of this, viz., 7½ lakhs of rupees. National Extension Service blocks are intended to spread over the whole country by the end of the Second Five-Year Plan, and approximately half the number of these blocks will, on the basis of their performance, be converted into Community Development blocks. For the first three years the State Governments are to receive substantial financial help from the Central Government. After the first three years the financial liability for maintaining the development achieved in the selected area will devolve mainly upon the State Governments.

Administrative Machinery.

Special administrative machinery has been set up at the headquarters of the State Governments and at lower levels to avoid delay in departmental routine. In the Bombay State the Development Commissioner, who is also the Chief Secretary to Government, has been made responsible for the control and supervision of the programme. The Development Commissioner is assisted by an Additional Development Commissioner. A committee known as the State Development Committee, consisting of the Chief Minister (as Chairman) and Ministers in charge of Finance, Public Works, Revenue and Agriculture, Forests and Co-operation, has also been set up. The Chief Secretary and Secretaries, Finance, Revenue, Agriculture and Public Works Departments are also members of this committee. The functions of the State Committee are to lay down broad policies and provide general supervision in respect of the implementation of the programme.

In the case of a Community Development block, the Prant Officer (Assistant or Deputy Collector), in whose charge the block area falls, has been appointed *ex-officio* Project Officer for the development block. This arrangement not only avoids duplication of agencies but also ensures rapid development and economy in expenditure. The Project Officer, by virtue of his position as a Revenue Officer, is in a position to exert considerable healthy influence upon the villagers in their endeavour for social and economic development.

At the district and taluka levels, committees known as 'District Community Development/National Extension Service Advisory Committee' and 'Taluka Community Development/National Extension Service Advisory Committee' have been set up to look

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COMMUNITY PROJECTS AND NATIONAL EXTENSION SERVICE.

Administrative Machinery.

after and tender advice in connection with the working of the programme. The committees consist of both officials connected with the programme as also non-officials. To aid and advise the Prant-cum-Project Officers in the task of all-round development, subject-matter specialists like Agricultural Officers, Assistant District Co-operative Officers, Social Education Organisers, Deputy Engineers, Overseers, etc. have been appointed. Considerable delegation of powers has been made to Collectors, Prant-*cum*-Project Officers etc. by way of decentralisation of powers, which necessarily avoids departmental routine and delay in the execution of the programme.

Gram Sevaks.

The lowest but the most important link in the chain of the administrative machinery devised for this development programme is the *Gram Sevak* who works in close contact with the villagers. A new cadre of *Gram Sevaks* (village level workers) has been formed by pooling the existing personnel of the Revenue, Co-operative and Agricultural Departments, working at the level of group of villages in the block area. On appointment these *Gram Sevaks* perform revenue as well as extension duties. They are Circle Inspectors, Agricultural Assistants and Co-operative Supervisors, all in one. The *talathis* in charge of villages are designated as Assistant *Gram Sevaks*. The functions which the village level worker has to perform are of very great importance. He has to understand rural problems and the psychology of the farmer and offer solutions to his various difficulties. He has to try and find out the felt needs of the people and the solutions that he offers have to be demonstrated by working in close co-operation with the farmers. His success depends on the extent to which he gains the confidence of the farmers.

The various administrative departments and heads of departments have been directed to assign very high priority to matters relating to project works. In the district, the Collector, as the Chairman of the Advisory Committee, is also expected to bring about proper co-ordination in the work of the various development departments functioning in the project area.

Association of People.

The aim of the programme is community development and it can only take place when people themselves evince a keen interest in the programme. To this end people are sought to be associated as much as is possible with the planning of development schemes and their execution. While schemes involving large expenditure and requiring a high degree of technical skill are to be executed departmentally, other schemes are to be executed with as much co-operation as is possible from local agencies such as the District Local Boards, village panchayats, etc., or, in the last resort, by *ad hoc* committees formed of representatives of the villages.

Public Contributions.

To ensure people's participation in the development programme it has been laid down that various schemes or works are to be taken up on the basis of public contribution. The Collectors and Project Officers approve schemes only when minimum popular contributions are forthcoming. There is no limit to the maximum popular contribution which can even be cent per cent. The scales of minimum popular contributions vary according to the nature of the schemes.

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Welfare Departments.
COMMUNITY PROJECTS AND NATIONAL EXTENSION SERVICE.
Public Contributions.

Contributions may be in cash or labour or materials. For schemes of irrigation the minimum contribution fixed is 33 per cent.; for drinking water wells 25 per cent.; for roads 33 per cent.; for school buildings 33 per cent.; for dispensaries or hospitals 25 per cent. of capital cost, and for community recreation centres and library buildings 50 per cent. of capital cost.

For certain reasons, mainly administrative, it was not considered desirable to have in this State separate and scattered units covering a population of 66,000 persons each and to style such units as National Extension Service blocks. I was considered that National Extension blocks should be made co-extensive with the limits of talukas and that such talukas, depending on their population, be considered as comprising one or more blocks for purposes of financial allotment.

Work in Dharwar District.

In the Dharwar district, the National Extension Service Scheme was first introduced in October 1953 in the taluka of Dharwar. In October 1954 one more taluka of the Dharwar district, namely, Ron Taluka, was brought under the National Extension Service Programme.

From 1st June 1955, the National Extension Service block in Dharwar Taluka has been converted into a Community Development block. Regarding administrative arrangements, the Mamlatdar is the *ex-officio* Block Development Officer. The Prant Officer has overall charge of directing and supervising development activities included in the programme. The Collector is expected to take personal interest in the implementation of the scheme and is ultimately responsible for its success.

To train the personnel required for the Community Development Projects and the National Extension Service Schemes in the Bombay Karnatak, an Extension Centre has been opened at Dharwar. This centre is located on the Dharwar-Belgaum road opposite to the Police Headquarters, about two miles from the City Head Post Office. This centre is in charge of a Principal, who is a Class I Officer in the Bombay Agricultural Service.

CHAPTER 18—MISCELLANEOUS DEPARTMENTS.

CHAPTER 18.

Miscellaneous Departments.
TOWN PLANNING AND VALUATION.
Organisation.

TOWN PLANNING AND VALUATION DEPARTMENT.

AT THE HEAD OF THE TOWN PLANNING AND VALUATION DEPARTMENT is the Consulting Surveyor to Government. The appointment of the Consulting Surveyor was first made on 3rd May 1912. The object was to get expert advice in valuation of real property. When the Bombay Town Planning Act (I of 1915) was passed, the Consulting Surveyor was placed also in charge of work connected with town planning. His headquarter is in Poona, and as there is no separate Branch Office for the Dharwar district, the Consulting Surveyor deputes Assistants from the head office at Poona for any references from the Government, Collector or local bodies.

The provisions of the Bombay Town Planning Act enable the planner to ignore to a great extent existing plot boundaries. In designing his lay-outs existing holdings can be reconstituted and made subservient to the plan, and building plots of good shape and frontage can be allotted to owners of lands ill-shaped for building purposes and without access. The cost of a scheme can be recovered from the owner benefited, to the extent of 50 per cent. of the increase in the value of the land estimated to accrue by the carrying out of the works contemplated in the scheme. When a draft scheme prepared by a local authority in consultation with the owners is sanctioned, an Arbitrator is appointed. His duties are to hear each owner individually, consider his objections or proposals and make suitable adjustments or amendments in the draft scheme proposals, if found necessary. The department also provides the necessary Arbitrator. It is part of the activities of the department to prepare a draft town planning scheme on behalf of a local authority when requested to do so. The department issues certificates of tenure and title in respect of the plots after a scheme is finally sanctioned. Preparation and scrutiny of lay-outs of co-operative housing societies, when they apply for loans from Government, is one of the other duties of the department. The Consulting Surveyor is often called upon to give advice on, or to prepare lay-outs of, Government, municipal or private lands for purposes of town extension.

In land acquisition cases the Consulting Surveyor to Government has to render expert advice to Government in matters of valuation and in some cases where the claimants go in for court references on the awards of the Land Acquisition Officers, he gives expert

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Miscellaneous Departments.
TOWN PLANNING AND VALUATION.
Organization.

evidence in the court in such references. His department is also entrusted with the fixation and revision of standard rates of non-agricultural assessment. It is also called upon to fix the rateable value of Government properties within the limits of borough municipalities for determination of municipal assessment. When Government has to sell, lease or purchase land, the department is consulted as regards the price and rent.

The revenue officers of Government are sent to this department for training in the broad principles of village planning, valuation, fixation of non-agricultural assessment, rural development, etc. Classes in town planning are conducted by the officers of the department in the Poona Branch of the Local Self-Government Institute.

Recoveries are made from local authorities and private persons who avail themselves of the services of the Consulting Surveyor or his officers in the preparation of town planning schemes, lay-outs, etc. and also for the performance of the duties as Arbitrator in town planning schemes.

THE DIRECTORATE OF PUBLICITY.

DIRECTORATE OF PUBLICITY.
Regional Publicity Officer.

ONE OF THE FIVE REGIONAL PUBLICITY OFFICERS of the Directorate of Publicity, Bombay, is stationed at Dharwar. The jurisdiction of the Regional Publicity Officer, Dharwar, comprises the districts of Dharwar, Belgaum, Bijapur and Kanara.

The Regional Publicity Officer acts as a link between the Government officers and the Press in the districts. He keeps himself in touch with the officers of various departments in the districts and issues to the Press news items, write-ups, etc., disseminating factual information on schemes and activities of the Government in the region. He also arranges Press visits and Press conferences to provide an opportunity to the Press to get first-hand knowledge of the subject to be covered. The reports and comments in the Press are carefully examined by him and any misrepresentation against the Government is counteracted with the minimum delay. He also replies to the queries in the Press which seek information on subjects of general or public interest. He arranges to get talks on various nation-building subjects by Government officers and others broadcast from All-India Radio, Dharwar. In short, he attends to the publicity needs of all Government departments in his region.

The Regional Publicity Officer acts as a correspondent of the Directorate of Publicity, Bombay, and covers for it Government schemes and activities, ministerial tours, Press conferences, etc. He keeps the Director of Publicity, Bombay, acquainted with trends in the local Press and public opinion. He helps the Film Section of the Directorate of Publicity in producing documentaries, news-reels, etc., on subjects pertaining to the region.

District Publicity Officer.

As in every other district of the State, a Mobile Publicity Van is stationed in Dharwar and this is in charge of the District Publicity Officer. The van is equipped with a 16 mm. projector. It is taken throughout the district and free film-shows and talks are arranged

CHAPTER 18 — Miscellaneous Departments. DIRECTORATE OF PUBLICITY. District Publicity Officer.

on various nation-building subjects, including agriculture, cattle improvement, health, village industries, education, civil duties, Five-Year Plan, etc. The films for exhibition are mostly produced by the Directorate of Publicity, while a few of them are borrowed from the Films Division of the Ministry of Information and Broadcasting, Government of India or other film-producing agencies. The films are both instructive and entertaining. The District Publicity Officer also delivers talks explaining Government policies and programmes and keeps the rural folk informed of the concessions and facilities offered to them by the popular Government. The District Publicity Officer assists the Regional Publicity Officer in his work.

All-India Radio, Bombay, broadcasts daily a thirty-minute programme in Kannada specially for the rural listeners. To enable the rural folk to listen to this programme the Government of Bombay has installed community receiving sets in villages of this district as elsewhere in the State. The Dharwar district has at present 28 such sets and they are maintained in good repair by the Technical Assistant who is also stationed at Dharwar.

The Regional Publicity Officer supervises the work of the District Publicity Officer and the working of the rural radio sets.

Publicity Sub-Committee of District Development Board.

All these officers are under the administrative control of the Director of Publicity, Bombay. The Collector of the District and the Publicity Sub-Committee of the District Development Board also aid and advise these officers in their work. Some of the members of the Committee, including its Chairman (who is Vice-Chairman of the Board), accompany the van and deliver talks in villages on nation-building subjects.

ADMINISTRATION OF MANAGED ESTATES.

MANAGED ESTATES.

ON MANY OCCASIONS GOVERNMENT TAKES OVER THE ADMINISTRATION of estates of minors, lunatics and persons incapable of managing their own property. There are two pieces of legislation in operation in the Dharwar district which govern such administration. One is a Bombay Act, the Court of Wards Act (I of 1905), and the other a Central Act, the Guardians and Wards Act (VIII of 1890). The idea in Government administering the estates of minors and lunatics is to secure proper care and management of the estates concerned. In the case of persons incapable of managing their own property, assumption of superintendence of the estate is undertaken only when the estate is encumbered with debt or mismanaged or there is no one capable of taking proper care of it and Government is of opinion that it is expedient in the public interest to preserve the property of the person for the benefit of his family and the property is of such value that economical management by the Government agency is practicable.

Court of Wards Act.

Under the Bombay Court of Wards Act, the Collector of Dharwar is the court of wards for the limits of his district. The State Government has, however, powers to appoint, in lieu of the Collector, either a special officer or a board consisting of two or more officers to be the Court of Wards. Delegation of the powers of the Court of Wards to the Collector, Assistant or Deputy Collector is provided

CHAPTER 18. — Miscellaneous Departments. MANAGED ESTATES. Court of Wards Act.

for. The Court of Wards is empowered, with the previous sanction of the State Government, to assume the superintendence of the property of any landholder or of any pension-holder who is "disqualified to manage his own property." Those who are deemed to be disqualified are: (*a*) minors; (*b*) females declared by the District Court to be unfitted to manage their own property; (*c*) persons declared by the District Court to be incapable of managing or unfitted to manage their own property; and (*d*) persons adjudged by a competent civil court to be of unsound mind and incapable of managing their affairs. The Court of Wards cannot, however, assume superintendence of the property of any minor for the management of whose property a guardian has been appointed by will or other instrument or under section 7(*1*) of the Guardians and Wards Act.

In the Dharwar district, the Collector of Dharwar as the Court of Wards manages the estates taken over under the Court of Wards Act. A clerk from the permanent establishment has been appointed to work under the Collector, to whom he is directly responsible in the discharge of his duties. His work is supervised by the Head Clerk of the Collector's Office and the Personal Assistant to the Collector. His work consists only of recovering the dues of the estates during the recovery season. All payments, suspensions and remissions regarding the estates are made by the Collector. Disposal of the properties also are made by the Collector with the necessary permission of Government. When management of private estates is assumed, the cost of management is made recoverable from the parties

Guardians and Wards Act.

The Central Act, *i.e.*, the Guardians and Wards Act, 1890, applies to the estates of minors much the same provisions as those of the Bombay Court of Wards Act. Under the Central Act the District Court appoints a guardian who may be an officer of the court, a relative of the ward or the Collector.

Before the merger of the States in 1948 there were only two estates under the superintendence of the Collector. After the merger of the States two other estates which were under the superintendence of the States under the Court of Wards Act have been added. These two estates are managed by the Assistant Collector, Savanur Division, since the powers have been delegated to him as per sub-section (*3*) of section 19 of the Court of Wards Act, 1905, with effect from 1951 onwards. A separate clerk is appointed for the management of these estates, who is not from the permanent establishment and is attached to the office of the Assistant Collector, Savanur Division.

In 1951-52 the total income of all the above estates was Rs. 41,017; the total expenditure Rs. 22,804; the cost of establishment Rs. 4,000; and the net income Rs. 14,213.

CHAPTER 19—VOLUNTARY SOCIAL SERVICE ORGANIZATIONS.

CHAPTER 19.

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Voluntary Social Service Organizations.

ORIGIN, GROWTH AND DIRECTION.

THE HUMANITARIAN URGE TO ORGANISE VOLUNTARY ASSOCIATIONS to serve a social purpose is found in the people of almost all the districts and Dharwar is no exception to it. In Dharwar district there are a number of voluntary institutions serving the social needs of the people in a variety of ways. They not only complement and supplement governmental efforts in many a field, but also cover fields of ameliorative service which even today Government may not have been able to cover. These institutions have played an important part in the educational, social and cultural development of the district. Many of them were pioneers in particular spheres of social activity and on account of their constant and commendable service have won Government recognition, assistance and guidance.

Moreover, the existence of a large number of voluntary social service organizations in a city gives a richness to its institutional life which mere governmental action can never impart. Government too have increasingly recognised this aspect and have encouraged and utilised the agency of these institutions for the greater effectiveness of their own efforts. Thus State and voluntary organizations have been playing a mutually helpful part in the development of the district. Education, medical aid, uplift of women, uplift of Harijans and other backward classes, encouragement to literature, historical research etc. have been among the subjects to which attention is paid by selfless and patriotic workers.

The Karnatak Vidya Vardhak Sangha, which has been the fountain-head of cultural, educational, literary and social movements in Karnatak, was established in the year 1889 in Dharwar. To acquaint Kannadigas with the glorious past of Karnatak, and to revive and rejuvenate the Kannada language, literature and culture became the ideals of this premier institution, which in course of time, not only came to supply a vital inspiration to Kannadigas but was also responsible for the birth of various other institutions catering to the different needs of the people.

Many of these institutions have chosen to work in the field of education. As far back as in 1883, the Lingayat Education Association was established with the object of promoting education amongst Lingayats by establishing schools, colleges, hostels and libraries. It is the beneficiaries and members of this comparatively small association who were later responsible for the establishment of the

CHAPTER 19. — Voluntary Social Service Organizations. ORIGIN, GROWTH AND DIRECTION.

Karnatak Liberal Education Society, which is today a premier educational society in Karnatak conducting a number of institutions. Another premier body working in the field of education today is the Karnatak Education Board, founded in 1919. The Board struggled hard to establish a college in Dharwar and succeeded in doing so. In 1954 the college was transferred to the newly formed society—Janata Shikshana Samiti. Besides these premier institutions a number of small societies have been working in the field of secondary and primary education. In fact, the sector of voluntary associations is today certainly bigger than that covered by direct State agencies. Institutions like the Karandikar Charitable Trust and the Progressive Educaion Society further the cause of education by awarding scholarships to poor and deserving students. They thus try to bring educational facilities within the reach of the less fortunate sections of the community. Though the quantum of help offered by these comparatively small organizations is small, it is the spirit that they represent that is really significant.

It is interesting to note that with the increasing importance of English education the need for the preservation of ancient lore and philosophy also began to be more and more keenly felt. The Shankaracharya Sanskrit Pathashala established in 1887, the Shri Satyadhir Pathashala, the Chidambar Seva Samiti and the Muragarajendra Math are institutions working for this objective.

The Christian missionary societies, it is well-known, have played an important part in pioneering social service organizations in Dharwar district, as in other parts of the country. If we exclude the Government High School, the Basel Mission High School founded in 1863 in Dharwar by the Basel Missionary Society is perhaps the oldest high school in Dharwar. The activities of missionaries were, however, not confined to education alone. In 1875 they established the Basel Mission Hospital at Gadag-Betgeri with the object of providing free medical aid to the poor. Similarly, in 1880, the Society directed its activities to another sphere of social activity, namely, care of orphans.

It is thus clear that the number of educational institutions run by voluntary societies went on increasing and with it naturally facilities for education increased. But mere extension of these facilities was not enough. To give education to children whose poverty came in the way of prosecuting courses of study was another serious problem. The need to lessen that handicap as much as possible was keenly felt and a new type of institution whose objective was to provide free boarding and lodging facilities to poor and deserving students came into existence. The Maratha Vidyaprasarak Mandal started in 1919, Muragarajendra Free Boarding in 1908, and the Adarsh Vidyarthi Nilaya in 1946 are important illustrations of this kind of institutions in the city of Dharwar. The Sangameshwar Free Boarding of Hubli and Shree Annadaneshwar Vidya Vardhak Sangha of Gadag were also established with the same object, viz., to provide free food and shelter to poor students.

The education of depressed class children has always attracted the attention of both Government and the public. The Backward Class Free Boarding and the Lamani Free Boarding at

Dharwar and the Sarvodaya Ashram at Gadag are institutions rendering useful service in promoting this important objective with the aid of Government. Though these hostels have been endeavouring to provide facilities only to students belonging to particular classes or communities, the ultimate benefit accruing from this valuable work has a much wider range because by helping to promote the more rapid progress of the backward sections of society it helps to strengthen society as a whole.

There were other fields of social service to which the attention of people was also directed. Giving protection to fallen and forlorn women was one of them. The Vanita Seva Samaj, Dharwar, established in the year 1928 is the oldest and one of the very few institutions which have done concrete work in this field. The Samaj has given shelter and education to many such women and thereby has tried to help them to become self-supporting useful citizens. The Mahila Vidyapeetha, Hubli (formerly known as Harijan Balikashrama), is another important institution working for the educational development of Harijan girls. Amongst others, the Anatha Balikashrama and Karnatak Orphanage, both at Hubli, may also be mentioned.

Besides such institutions working for the uplift of a specific class of women, there are organizations whose main objective is to bring about the educational and cultural development of women in general. The Mahila Mandal started in 1937 and the Bhagini Samaj in 1942 are such institutions working in Dharwar. The Bhagini Mandal, Akkana Balaga and the Basel Mission's Women's Organization at Hubli and the Bhagini Mandal at Gadag are institutions of a similar type. These organizations in their own way attempt to provide general and vocational education for women and some like the Vanita Seva Samaj provide maternity aid.

Among the objects with which the Karnatak Vidya Vardhak Sangha came into existence in 1889, founding a library was an important one. The Shantesh Wachanalaya of Dharwar, later on merged in the Sangha, tried to implement the objectives of the Sangha by establishing libraries and organising library conferences. The scope of service that the library was rendering to Kannadigas was greatly extended in 1947, when the Government of Bombay, in pursuance of the recommendations of the Library Development Committee, entrusted the management of the Karnatak Granthalaya (Karnatak Regional Library) to the Sangha.

Even before the Sangha came into existence, we find that the Curdoz Library, established in 1894, was functioning in Gadag city. The movement later on received a momentum which was clearly noticeable in the zeal with which the Saraswati Vidyaranya Free Library was established in Hubli in 1922. The organisers of this institution, it is reported, went from door to door collecting rice, and the library and the reading room were run on the sale proceeds of the rice so collected. It is this spirit of devotion that is mainly responsible for the growth of a net-work of libraries serving the needs of the cities. Today, the Sarvajanik Wachanalaya, the Harijan Wachanalaya, the Chhatrapati Sivaji Wachanalaya, Nagarkar Library, all at Hubli, and several libraries of a similar nature in Dharwar and Gadag are seen actively functioning.

CHAPTER 19.

Voluntary Social Service Organizations. ORIGIN, GROWTH AND DIRECTION.

Of the voluntary associations working in Hubli, the Panjarpol (rescue home for cattle) attracts one's attention. Established in 1904, the Panjarpol conformed most closely to the traditional pattern of humanitarian activity. In its origin, and for the most part in its later development, it has represented the modern equivalent of the traditional practice of business communities of supporting charities for feeding animals. Hubli being the most important business centre in the district, it was natural that this institution was first established there. Four years later, another Panjarpol was established in Gadag, which also is an important trade centre.

Carrying medical aid to the poor is another field in which voluntary societies have rendered yeoman service. As already stated, the missionaries had established a hospital at Gadag-Betgeri as far back as 1875. It is needless to mention the immense benefit that the poor derived from such institutions, especially at a time when medical facilities were meagre and costly. The Indian Women's Aid Society was started in 1915 in Hubli with the main objective of providing medical relief to women and children by establishing dispensaries and training midwives and nurses. Another significant landmark in this direction was the establishment of the co-operative hospital in Hubli in 1916. The idea of running a co-operative hospital for the benefit of the poor was indeed unique and the experiment has succeeded to a commendable extent. The Hubli Maternity and Child Welfare Association opened a new avenue of service in 1932 when its Health Visitors and Midwives started moving in specific areas of the city assigned to them, thus bringing medical advice to the very doors of the patients. The medical associations at different places have been similarly furthering this cause in a variety of ways. The establishment of the Dharwar and Hubli branches of the Indian Red Cross Society was to some extent a sequel to the social effort made during the First World War to supply comforts to patients in military hospitals. However, this society soon adopted the policy of supplementing hospital amenities for patients in civil hospitals as well. These branches at Hubli and Dharwar have come to play a significant part as supporters of small and struggling hospitals.

In this connection the efforts of the Karnatak branch of the Kasturba Gandhi National Memorial Fund need a special mention in that they are directed towards extending medical aid to rural women. The "gram-seva kendras," that is village uplift centres, started by this Fund in various villages of the district, attempt, *inter alia*, to impart training in midwifery to women who after the completion of their courses of study would settle down in villages.

Altogether a new field of social activity was touched by the Sangeet Sahitya Maha Vidyalaya started in Gadag in 1914. The blind, especially among the poorer classes, tend to be neglected and constitute a problem to themselves, to their relations, and to the community at large. To alleviate the misery of the blind became the objective of this school which imparts education in the "braille" system and trains blind students in music. The school has trained about 2,000 students so far and many of them have been able to lead an independent and self-supporting life.

ORIGIN, GROWTH AND DIRECTION.

The First World War brought home to the people, especially those residing in urban areas, the importance of inculcating among the young the virtues of physical fitness as well as of civic service. The institution of Boy Scouts was started in the United Kingdom at the beginning of this century to meet this need. The establishment of the Dharwar Boy Scouts Association in 1926 can be traced to a feeling among people belonging to all sections that a special and organised effort to inculcate civic virtues among children and the young generation was a necessity.

Similarly, the role of the Vyayam Shalas in making the youth healthy, strong and virile and in instilling in them the good qualities of discipline and diligence can hardly be exaggerated. As early as 1906 the Balamaruti Sanstha strove for these very ideals but its efforts took a more concrete shape only in the year 1929 when the Karnatak Vyayama Vidya Peetha, perhaps the oldest of such organizations in Dharwar, was started. Its work is supplemented by the two newly established bodies, Mallasajjana and Balabheema Vyayama Shalas. A number of similar but smaller institutions have also sprung up in all the three cities, Dharwar, Hubli and Gadag.

To give a true and authentic picture of the historical past of a people and to attempt to preserve historical monuments are objectives of great social value and it was with this object in view that the Karnatak Historical Research Society was started in 1914. It drew Government's attention to the importance of preserving inscriptions, ancient temples and monuments in Karnatak and itself unearthed many historical records, published inscriptions and thus threw new light on the historical past of Karnatak. It is this voluntary non-official effort which later paved the way for the establishment of the Government's Kannada Research Institute in Dharwar in 1939. It may be pointed out that the Karnatak Historical Research Society drew its inspiration largely from the Karnatak Vidya Vardhak Sangha.

At the time when writing and publishing books in Kannada was not very common or profitable, the Vidya Vardhak Sangha rendered valuable service by offering prizes to Kannada authors. This encouragement met with a great success and the need for convening a conference of Kannada authors was soon felt. The first such conference was held in 1907 and the second in 1908 in Dharwar. These conferences may well be said to be the fore-runners of the Karnatak Sahitya Parishad which came into being in the year 1915.

For the normal social and cultural needs of the community, as also for the special needs of the neglected sections, a variety of voluntary associations have thus been formed in the district of Dharwar. In the pages that follow the significant features of some of the important institutions working in the three cities of Dharwar, Hubli and Gadag are briefly indicated. It must be pointed out that not all the institutions working in the said towns are or could be mentioned. Besides the institutions mentioned here, there are various others rendering useful social service, as for example, dramatic associations aiming at the development of histrionic talent, literary associations attemping to enrich Kannada literature, and

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religious and philosophical societies aiming at the interpretation of the teachings of religion and their adaptation to present-day needs. Nor are such organizations confined to the bigger towns like Dharwar, Hubli and Gadag; they are spread over the whole district.

DHARWAR. Basel Missionary Society.

The Basel Missionary Society of Basel in Switzerland commenced its activities in the field of education in Dharwar as long back as 1863, when the Basel Mission High School was established there. Since then, the Society has been extending its sphere of activity. A Secondary Teacher's Training Institute was started in 1937, a Primary School in 1942 and a Primary Teacher's Training College in 1947. After 1945 the High School was split into two high schools, one for boys and the other for girls. The two Christian Hostels attached to the High Schools are as old as the Boys' High School.

Lingayat Education Association.

The Lingayat Education Association was started in the year 1883. It is conducting its activities in its own building, the Lingayat Town Hall. Its objectives are to promote education among the Lingayata community by awarding scholarships, establishing schools, colleges, libraries and hostels, and to promote the development of Lingayat literature, culture and history. The Association has deposited a sum of Rs. 2,05,000 with the "Treasurer of Charitable Endowment" and the activities of the Association are financed from the interest that is received annually on the above sum. The Association disburses scholarships to students studying in various educational institutions. In 1949-50, an amount of Rs. 5,016 was disbursed to 86 students.

Under the auspices of the Association is maintained a hostel named Shrimati Bhagirathidevi Lingaraj Sardesai Memorial Hostel, where free lodging is provided for about 30 poor Lingayat students. It also runs the Lingaraj Library and Reading Room which was formerly known as the Hudson Library. Recently it has started a Literary Society (Sahitya Samiti) which undertakes research in literature and publication of books.

Shrimad Jagadguru Shankaracharya Sanskrit Pathashala.

Shrimad Jagadguru Shankaracharya Sanskrit Pathashala was established in the year 1887, with the main objective of preserving and promoting the ideal of Vedic *sanatan* religion and culture and of encouraging the study of Sanskrit literature, the Vedas and philosophy. After seven years of its establishment, it was thought desirable that the Pathashala should be managed by a well-constituted registered society. Accordingly, a society called "Sanskrit Literary Society" was formed and registered in 1894, under the Societies Registration Act. The Society has a general body of Patrons, Fellows, Life-members and Subscribers, from amongst whom the Chairman, the Treasurer and the Honorary Secretary are elected once in three years.

On the banks of the Halgeri tank, the Pathashala has a five-storied building of its own where it conducts its activities. It provides free boarding and lodging to students. It conducts annual examinations. The Pathashala has a good library of about 4,500 Sanskrit books, many of which are rare volumes. The Pathashala occasionally undertakes the publication of religious books also.

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Karnatak Vidya Vardhak Sangh.

The Karnatak Vidya Vardhak Sangha was established in the year 1889. Its main objects are to found a library, to encourage writers in Kannada by awarding them prizes and to establish a uniform usage of Kannada vocabulary. The Sangha is housed in its own building opposite the Municipality. It has helped the development of Kannada literature and art in a number of ways. At a time when Kannada books were rare, the Sangha offered prizes to good writers and even undertook the publication of some books. In 1896 the Sangha started its own monthly journal "Vagbhushana", which, however, had to be discontinued in 1946 on account of financial stringency. The Sangha has also sponsored a number of bodies that have been working for the advancement of Kannada. For instance, it convened the first of the conferences of Kannada writers in 1907. It was these conferences which later on paved the way for the formation of the Karnatak Sahitya Parishad. Similarly, the Kannada Historical Research Society owes its establishment in some measure to the inspiration given by the Sangha.

In keeping with its objectives the Sangha maintains a library in which was later on merged the Shantesh Library, which contains now about 6,000 books. But a new scope for service was given to the Sangha in 1947, when the Government of Bombay entrusted to the Sangha the care and management of the Karnatak Granthalaya (Karnatak Regional Library), which has a collection of 15,000 books, out of which 7,000 are Kannada and 3,000 English books. The Granthalaya co-operates with the Central and Regional Advisory Boards of Libraries and library associations in their efforts to spread the library movement in general and in providing facilities for training in librarianship in particular. The Government of Bombay gives to the Sangha an annual grant of Rs. 10,000, and an equal amount has to be collected every year by the management through public donations.

Maratha Vidya Prasarak Mandal.

The Maratha Vidya Prasarak Mandal was started in 1893 with the main object of spreading education among the Maratha community. The first step in the direction was taken in 1894 with the establishment of a primary school which, however, was closed in 1898. The Mandal continued to help students by awarding scholarships etc. In 1919, it started Shri Shahu Chhatrapati Maratha Boarding in which free boarding and lodging facilities for about a dozen students and only lodging facilities for about 22 students, are provided. Some monetary aid for payment of fees is also given to a limited number of students. For the benefit of the inmates of the hostel, the Mandal maintains a small reading room.

Shriman Madhwa Shiddhanttottejaka Sabha.

Shriman Madhwa Shiddhanttottejaka Sabha.—The Sabha was established in the year 1895. It conducts a Pathashala where education in Vedas, Sanskrit literature and Madhwa philosophy is imparted. The Sabha also maintains a library having both printed books and manuscripts. About 20 students are now taking education in the Pathashala. The expenses of the institution are met by donations from the Uttaradi Math and from the public.

Karnatak Vyayam Vidyapeeth.

Karnatak Vyayam Vidyapeeth.—It owes its origin to the efforts of young men who as early as 1906 sought to establish an institution for physical, intellectual and moral development of the youths

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of Karnatak in general and of Dharwar in particular. Their efforts resulted in the establishment of Balamaruti Samstha, which conducted a Vyayamshala and a free reading room, and arranged athletic tournaments.

Karnatak Vyayam Vidyapeeth.

But really it was in the year 1929 that Karnatak Vyayam Vidyapeeth came into existence in its present form. It is housed in its own building in the fort area. The building has ample open space all round. In addition to the main building, there are nine rooms which serve as hostels. The day-to-day administration is carried on by a Managing Body elected by the General Body. The institution gives training in physical education both of Western and of Indian type. In addition to a paid tutor, there are some honorary experts on the staff of the Vidyapeeth.

R. B. Karandikar's Charitable Trust.

R. B. Karandikar's Charitable Trust was established in the year 1914. Its main object has been to encourage educational advancement of three sects of the Brahmin community. The Trust also helps Vedic Pathashalas, religious institutions and widows and orphans. So far the Trust has helped about 300 students by advancing loan scholarships for higher education. The Trust is administered by a Board of Trustees. At present there are six Trustees.

Karnatak Liberal Education Society.

The Karnatak Liberal Education Society was established in Belgaum in the year 1916. Its main object is to spread education in Karnatak by starting schools and colleges. The first institution the Society started was the G. A. High School, Belgaum. Today the Society has grown into a premier educational society in Karnatak running one college (arts and science) at Belgaum, three colleges -- one engineering, one commerce and one arts—at Hubli, five High Schools, two Kannada Primary Teachers Training Colleges and one Kannada Primary School. In Dharwar district, the Society conducts three colleges, a training college and a high school. The Society has a General Body of Benefactors, Grand Patrons, Patrons, Fellows, Ordinary Members, Retired Life Members, Honorary Members, and Life Members. The total number of members of these various classes was 586 in 1953. The Board of Management, elected by the General Body, is the executive body.

Shri Muragharajendra Free Boarding.

Shri Muragharajendra Free Boarding.—This was founded in the year 1917 with the object of providing free boarding and lodging for Veerashaiva students. But mere provision of these facilities is not all that this institution does. The inmates of the Boarding are initiated into the practice of religion and are taught to lead a simple and pious life. Twenty-five students joined the institution in the very first year of its establishment. But as the number rose to 150 in 1925-26 the need of having independent and suitable rooms to house such a large number was keenly felt. A block of 63 rooms was therefore constructed by the end of 1926 in the premises of the Muragharajendra Math, Haveri Peth, Dharwar. Though the expenses of the Boarding went on increasing with the increase in the number of students, the management has been able to meet the expenses out of yearly contributions, funds and donations. During 1940-41 the expenses amounted to Rs. 6,715. The Managing Committee controls the day to day administration of the institution. The general powers of supervision are vested in the General Committee.

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Karnatak Education Board.

The Karnatak Education Board.—This was founded in 1919, with the main object of facilitating the spread of education by establishing educational institutions at different places in Karnatak. The encouragement of the latest methods of education was also one of the aims of the Board. In the year 1927, a number of fresh members were enrolled, the Board was reorganised and a new constitution was adopted. The first institution conducted by the Board was the Karnatak High School established in 1919 in Fort, Dharwar. With this humble beginning it has now grown into one of the premier educational institutions conducting three high schools—one in Fort area, one in Malamaddi, and the third in the town—and one Primary School, all at Dharwar. It had also started a Primary Teachers' Training College, which however has recently been closed.

Marathi Mandal.

The Marathi Mandal, Dharwar.—The Mandal was established in the year 1927 with the object of preserving and promoting Marathi language and literature. The Mandal is housed in its own building near the District Court, and runs a Marathi library. The institution also arranges other literary and cultural functions.

Vanita Seva Samaj.

Vanita Seva Samaj, Hosayallapur, Dharwar.—The activities of this institution commenced in 1928. The main objects of the Samaj are (1) to establish and maintain homes, schools and clubs and similar institutions for the all-sided education and uplift of women, (2) to give protection to fallen women, (3) to educate girls so as to enable them to become self-supporting and better equipped for marriage. The day to day work of the Samaj is conducted by the Governing Body. The General Body consists of Patrons, Donors, Ordinary Members, Honorary Members, Sympathisers, Life-Members and Retired Life Members. The Samaj is housed in its own buildings, all of which together have been valued at about Rs. 80,000. The annual expenditure of the Samaj amounted to about Rs. 24,000 in 1952. The sources of income are subscriptions, grants from the State, fees and donations.

In 1952, 38 lady students were residing in the hostel run by the Samaj. Ninety-five per cent. of the students are admitted free. There is a primary school and a Basic Training College in which the inmates are educated. In addition, the Samaj conducts adult classes for grown up women residents. Vocational training, namely weaving, sewing, embroidery, is also imparted. The Samaj has a library of about 5,000 books. It is open to inmates of the hostel and even to outsiders. The Samaj maintains a maternity home which extends free maternity aid to poor women. Similarly a free Ayurvedic hospital is also maintained to cater to the needs of poor patients.

Mallasajjana Vyayam Shala.

The Mallasajjana Vyayam Shala.—This Shala was started in the year 1928, with the object of imparting education in physical training. It is housed in its own building near the cotton market and has a spacious ground which provides excellent facilities for all kinds of physical activities. The administration of the Vyayamshala is carried on by a Governing Body of eight members elected by the General Body. It is reported that about 2,000 persons have taken training in this institute so far. It has a good library having books on physical education. It is recognised by the Government of Bombay for grant-in-aid for training Physical Education Teachers.

CHAPTER 19. — Voluntary Social Service Organizations. DHARWAR. Indian Red Cross Society.

The Indian Red Cross Society, Dharwar Branch.—The general object of all Red Cross organisations is to give succour to suffering humanity during war, famine and other calamities irrespective of religion or nationality. This branch has naturally the same objects. It has members who pay annual subscriptions or a donation in lump sum entitling them to the privileges of membership. In the year 1952, there were 5 midwives and 3 dais, appointed by this Red Cross branch, attached to the dispensaries in the district. A sum of Rs. 1,000 was sanctioned for the comforts of in-patients of the Civil Hospital, Dharwar, and Rs. 500 for patients in other hospitals and dispensaries in the district. The Society also helps other institutions working for the welfare of women and children, like the Vanita Seva Samaj, etc.

Bhagini Samaj.

The Bhagini Samaj, College Road, Dharwar, was started in 1942 with the aim of promoting social, educational and economic advancement of women. It is housed in its own building valued at Rs. 6,000 near the School of Arts. It gives training in knitting and embroidery, maintains a library and provides facilities for indoor games.

Chidambar Seva Samiti.

Chidambar Seva Samiti, Dharwar, was established in 1944, with the object of bringing about an all-round progress of Kanva Shakhiya Brahmins. It is housed in its own building at Madihal. It has tried to encourage Vedic education by running a Pathashala and by providing free food and shelter to deserving pupils studying in the Pathashala. It awards scholarships to students studying in high schools and colleges and maintains a library.

Adarsha Vidyarthi Nilaya.

The Adarsha Vidyarthi Nilaya was started in the year 1946 with the object of providing free boarding and lodging facilities to poor and intelligent students. There is a Consultative Committee of six members, including the 'Nilayadhikari'—officer in charge of the Home—who looks to the actual working of the institution. There were about 25 pupils residing in the Nilaya inn. Free medical aid is provided for the inmates. The annual expenditure comes to about Rs. 4,500. This is met entirely by contributions from the public, both in kind and cash.

Lamani Free Boarding.

Lamani Free Boarding.—This was started in the year 1946 with the main object of providing boarding and lodging facilities to poor students belonging to Lamani and backward classes. It is situated in the Fort area. The expenses of the boarding are met by public charities and government grants.

Backward Class Free Boarding.

Backward Class Free Boarding.—This Boarding was started with the main object of providing free boarding and lodging facilities to poor students belonging to the backward class. It is situated opposite the 'Koppada' tank. Its expenses are met by charities and Government aid.

Janata Shikhana Samiti.

Janata Shikhana Samiti.—It was established in 1954 with the main object of giving facilities for higher education. It conducts an Arts and Science College which was formerly run by the Karnatak Education Board.

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Voluntary Social Service Organizations.

HUBLI. Panjarpol.

Hubli Panjarpol, Home for Disabled Cattle, was established in 1904 with the object of maintaining old and disabled cattle. The number of members of the General Body at present is 90. The elected Honorary Secretary is the chief executive authority. Though the number of cattle maintained in the Panjarpol was as high as 250 some years back, today it has come down to 150. That is possibly due to the dwindling revenues of the institution. A decade ago the institution used to collect donations from every cotton seller at Hubli at the rate of 6 pies per *docra* of *kapas* (cotton). But this was stopped consequent on the passing of the Cotton Market Act in 1944. Now it collects contributions from both sellers and buyers of cotton at the rate of 3 pies per *docra*. However, these contributions are reported to be insufficient for the requirements of the institution.

Indian Women's Aid Society.

Indian Women's Aid Society, Hubli.—This Society was established in 1915 with the object of giving medical aid to women by establishing hospitals and by providing training facilities in nursing and midwifery. The hospital was in the initial stages housed in a rented building in the heart of the city. But a site of 6,400 square yards was later obtained on the northern outskirts of the city and an independent building was built on it. From only a Maternity Hospital it has developed today into a General Hospital for women and children. The hospital has at present 50 beds for indoor patients. It maintains up-to-date equipment and a Blood Bank. By way of amenities for patients, it also maintains a radio and a library. Till 1948, outdoor patients were treated practically free. But with the increasing gap between income and expenditure the need was felt to increase the income, and a fee of 2 annas per day is now being charged. About 25,000 patients take advantage of the hospital in a year. The rates of fees for indoor patients are similar to those of Government's. Very poor patients are still treated free. The institution receives Rs. 4,800 by way of annual grant-in-aid from the Government and the local municipality. Its annual expenditure amounts to Rs. 25,000. There is normally a deficit of Rs. 4,000. It runs a Midwifery Training School which is recognised by the Government of Bombay. So far 48 candidates have passed in the Midwifery examination from this institution.

Co-operative Hospital Society.

The Co-operative Hospital Society was established in 1916 with the object of rendering free medical and surgical aid to the poor. The General Body of the Society consists of 34 members and the management is looked after by the Managing Committee of 18 members. In addition there is a Hospital Committee of 8 members—all of whom are medical practitioners—which looks to the actual working of the Hospital. The hospital conducted by the Society is run on co-operative basis. Its expenses are met by grants, donations and other contributions. It has 50 beds for in-door patients. It is well equipped with surgical appliances, X-Ray plant and laboratory. It maintains a separate maternity ward. In 1953, the hospital gave treatment to 7,425 outdoor patients and 536 indoor patients. Eighty major and 262 minor operations were performed. The number of maternity cases attended was 152. The expenditure of the hospital for the year 1953 was about Rs. 27,000.

CHAPTER 19. — Voluntary Social Service Organizations. HUBLI. Bhagini Mandal.

Bhagini Mandal, Hubli.—This Mandal was established in 1922. The objects of the Mandal are to spread education amongst, and to strive for the general uplift of, women. To impart national education, the Mandal started in 1922 the Tilak Kanya Shala, which had a successful career till 1932. The Mandal now maintains a library for the benefit of women. In 1947 it started the 'Shishu Vihar' (kindergarten school) for children between the age 2 to 6. There are about 60 children in the school. The expenses of the Mandal are met by subscriptions from members and donations.

Shri Saraswati Vidyaranga Free Library.

Shri Saraswati Vidyaranga Free Library was started in the year 1922. It is housed in a rented building in the heart of the city. Its object is to maintain a well stocked library and reading room. It contains at present about 12,000 volumes. The management of the library vests in a working committee of 11 members. There are the President, a Vice-President, two Secretaries, a Treasurer, and six other members, all elected by the General Body which consists of about 325 members. The library is recognised as a Taluka Library. It receives grant from the Bombay Government and the Hubli Municipality. The library maintains a free reading room. On an average, about 500 persons take advantage of the reading room daily.

Maharashtra Mandal.

Maharashtra Mandal, Hubli, was started in 1932 with the aim of spreading Marathi literature and language and maintaining a library. It maintains a library and a reading room. It arranges some cultural programmes and provides facilities for indoor games. A quarterly journal named Sagar is published by the Mandal.

Hubli Maternity and Child Welfare Association.

The Hubli Maternity and Child Welfare Association was started in 1932. Its object has been to offer maternity aid and medical advice to prospective mothers and promote the welfare of children. The Association has two centres—one at Ganeshpet and the other at Chinpet—where free medical facilities are provided for pregnant women and children. Poor children are given milk free of charge. The Health Visitor and the Midwife go around in their respective areas and offer free medical advice to mothers and children. The expenses of the Association are met by subscriptions from members, donations from individuals and institutions, and grants.

Mahila Vidyapeetha.

Mahila Vidyapeetha (Harijan Balikashram) was started in 1934. To impart education to Harijan girls and to make them self-supporting, respectable citizens has been the main aim of the institution. The administration of the Vidyapeeth is looked after by a Board of Trustees having five members. A Council of Advisers consisting of five members advises the Board in general matters of policy. The activities conducted and sponsored by the Vidyapeeth have steadily expanded from the original tiny home for two Harijan girls to the present large network of institutions. There are at present 45 girls residing in the Kasturba Balikashram conducted by the Vidyapeeth. They are provided free boarding and lodging in the Ashram. They receive education from the primary to the college stage. The Vidyapeetha started in 1949 a Training College for Women, with a separate Hostel attached to it, in Hubli. There were in 1952 about 95 students studying in this college out of whom

HUBLI.

10 were backward class students. About 50 girl students stay in the hostel. The Government of Bombay give an annual grant of Rs. 16,000 to the Kasturba Balikashram and the Training College. The annual expenditure is estimated to be of about Rs. 32,000. The deficit is met by public donations, fees and grants.

Hubli Medical Association.

Hubli Medical Association.—It is a branch of the Indian Medical Association and was started in the year 1937. Its aim has been to promote the advancement of medical science by holding discussions on important professional matters. The total number of members is at present 44. The Association helps the Municipality in a number of ways. During times of epidemics like cholera, its members take active part in fighting the calamity.

Shri Huli Sangameshwar Free Boarding.

Shri Huli Sangameshwar Free Boarding, Hubli.—This Boarding is a branch of its parent institution in Belgaum. The Hubli Branch was started in 1942 with the object of providing free boarding and lodging to poor students taking education in different institutions. There are at present about 30 students in the institution. Funds for running it are raised by donations collected by the Swamiji who goes from village to village, during the harvest season, collecting donations both in kind and cash.

Indian Red Cross Society.

The Indian Red Cross Society, Hubli Branch, was established in 1945. Its objects are: (1) supply of comforts to patients, (2) provisions of better facilities to patients in smaller hospitals, (3) child welfare work. The Society has members who pay annual subscription or a donation in lump sum, entitling them to the privileges of membership. In 1953, the number of total members was 400. Besides the supply of comforts to patients in aided hospitals and contributions to small hospitals towards their expenses on account of salary of nurses and cost of equipment, the Society trains midwives through the Indian Women's Aid Society Hospital. The Society runs an Ambulance Car for the benefit of poor patients.

Kasturba Gandhi National Memorial Fund.

Kasturba Gandhi National Memorial Fund, Karnatak Branch.— Out of the funds allocated to the Karnatak province from the Central Fund in 1946, the Grama-Seva Kendras (Village-Service Centres) were started in different districts of Bombay Karnatak. It was the aim of these centres to educate women in rural areas in first-aid and minor medical assistance and to train some midwives who would permanently settle down in villages. In 1948 the "Kasturba Vidyalaya" — a training centre for midwives — was started in Amargol. More than 50 candidates received training at this centre. In addition to training in midwifery a sort of vocational training was also given. The Vidyalaya was closed in 1951, but a number of small training centres are now run in small villages.

GADAG.

Basel Mission Society.

Basel Mission Society.—The Society started in 1875 the Basel Mission Hospital at Gadag-Betgeri. Its main object has been to extend medical aid to the poor. The hospital has got accommodation for 50 in-door patients. Four doctors and 25 nurses are on the staff. Recently its sphere of activity has been widened by the opening of a Maternity Ward, a Creche and X-Ray Department.

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The Society started in 1880 an orphanage named Basel Mission Boys' Orphanage with the object of looking after and educating poor Christian boys. At present there are about 40 boys residing in the orphanage. During the long period of its existence, many Christian boys have been educated and enabled to lead an independent life.

Curdoz Library.

Curdoz Library, Gadag, was established in 1894 with the object of providing reading facilities to the public. It has been arranging some cultural programmes also. It meets its expenses by membership fees, donations and Government grants. At present there are about 70 members. The library has about 3,500 books, and important dailies, weeklies and monthlies are available for reading to the public. It is maintained as a Taluka Library.

Gadag Panjarpol.

Gadag Panjarpol, that is, home for disabled cattle, was started in 1908, with the object of taking care of disabled cattle, but latterly it has also adopted the more positive object of maintaining a dairy and cattle-farm. The General Body of the members elect the Managing Committee which looks after the administration of the Panjarpol. The President, the Honorary Secretary and the Joint Honorary Secretary carry on the day-to-day administration. During 1951-52, there were about 170 cattle and about 130 sheep and goats. During the same year the expenses of the institution amounted to about Rs. 18,000. Contributions are collected from sellers of cotton on the basis of the quantity of their cotton. Other sources of income are the dairy, the fields cultivated by the Panjarpol and donations. On terms and conditions specifically laid down, the Panjarpol gives bullocks and buffaloes to cultivators. It owns about 15 to 20 acres of grass land.

Veereshwar Punyashrama or Sangeet Sahitya Maha Vidyalaya.

Veereshwar Punyashrama or the Sangeet Sahitya Maha Vidyalaya.—This was started in 1914. Its main object is to train the blind in the art of music and enable them to lead an independent life. During the initial stages the Punyashrama had to move from place to place, but it has now settled down at Gadag permanently. About 40 students, of whom many are blind, reside in the institution. Free boarding and lodging is given to them. They are taught the "braille" script and given general education. But special training in music is given to the boys so that they can earn a living later in life. So far more than 2,000 students have taken advantage of the institution. It is run entirely on public donations.

Marathi Vangmaya Premi Mandal.

Marathi Vangmaya Premi Mandal was started in 1927 with the object of bringing together Marathi-speaking people and developing Marathi literature. It now maintains a free reading room and a library and arranges some cultural functions. The Karyakari Mandal (Managing Committee) is the executive body. The expenses of the institution are met by subscriptions and donations.

Bhagini Mandal.

Bhagini Mandal, formerly known as Mahilonnati Mandal, Gadag, was started in 1935 with the object of bringing about social and economic uplift of women. It conducts Hindi classes for women, arranges social functions and lectures and entertainment programmes. A small library is also maintained by the Mandal. The expenses of the Mandal are met by subscriptions from members and donations.

Sarvodaya Ashrama, formerly known as Harijan Ashram, was established in 1939, with the object of providing free boarding and lodging facilities to Harijan students. At present there are 22 inmates in the Ashram. They attend primary and secondary schools. The expenses of the Ashrama are met by public donations and Government grant.

CHAPTER 19. — **Voluntary Social Service Organizations. GADAG. Sarvodaya Ashrama.**

The Azad Hind Seva Sangh was established in Gadag-Betgeri in the year 1948. Its main objects are to educate adults, and inculcate in them the habit of reading by providing suitable books. The Sangh conducts three adult education classes in different parts of Betgeri. One of these centres is exclusively for women. A small library of about 1,000 books of the type suitable for beginners is also maintained by the Sangh. The Sangh has published so far two small books containing useful information. On behalf of the Sangh a dispensary is maintained where medicine is given free to the poor. It also conducts physical training classes for young boys. The expenses of the institution are met by donations.

Azad Hind Seva Sangh.

Shri Annadaneeshwara Vidya Vardhaka Sangh was started in 1951. Its aim is to provide free boarding and lodging to school-going boys. The number of students now residing in the hostel of the Sangh is 50. The expenses of the hostel are met by the rent of some buildings owned by Annadaneeshwara Swamiji and donations.

Shri Annadaneeshwara Vidya Vardhaka Sangh.

Shishu Vihar (Montessori School for Children), Gadag-Betgeri, was started in 1953. Its aim is to impart education to children on the lines of Montessori schools. About 35 children are at present attending the school. The expenses of the school are met by fees received from children and donations. A Governing Body consisting of five members looks to the administration of the school.

Shishu Vihar.

PART VI

CHAPTER 20—PLACES OF INTEREST. *

CHAPTER 20.

Places.
ABALURU.

Abalūru (Hīrēkerūr T., p. 875) has a number of antiquities including about twenty inscriptions which are of great historical interest. Abalūru was a stronghold of the Jains in the 12th century and Ēkāntada Rāmayya, a militant advocate of Śaivism, challenged the former in a religious dispute. He won the wager, it is said, by cutting off his head which was restored by the grace of Śiva. This miracle led to the ascendancy of the Śaivas against the Jains who became the followers of Śaivism. The temples of Brahmēśvara and Sōmēśvara are remarkable not so much for their architectural excellence as for the inscriptions describing the exploits of Rāmayya in the former and the sculptural representations pertaining to them as also to other incidents of Śaiva devotees in the latter. Rāmayya and his *guru* are consecrated in the form of Śivaliṅgas in the Sōmēśvara temple. Among the figures deposited in these shrines, the images of Umāmahēśvara, Kaṅkala Śiva, the Sun-god, Brahmā and Sarasvati deserve mention on account of their refined workmanship. The story of Rāmayya is narrated in the Kannaḍa *sthala-purāṇa* also. Abalūru is further known to have been the native place of the popular Kannaḍa poet Sarvajna of the 17th century. For details of the story of Ēkāntada Rāmayya see *Epigraphia Indica*, Vol. V, pp. 237 ff.

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*In the old Gazetteer the temple details were taken from Dr. Burgess's *List of Antiquarian Remains in the Bombay Presidency*. In revising this chapter many of these details have been retained and additions made from two other Archæological Survey of India publications under the name of Mr. Henry Cousens, *viz.*, (1) *Revised Lists of Antiquarian Remains in the Bombay Presidency* (1897), and (2) *Chalukhyan Architecture* (1926). Mention has been made of all temples and buildings which have been listed as antiquarian remains in classes I and II, *i.e.*, monuments which are to be maintained in permanent good repair and monuments which are possible or desirable to be saved from further decay, and short descriptions given of them where possible.

The construction of many of the temples in Dharwar district is attributed to Jakaṇācārya. This person, according to one account, was a Kṣatriya prince who atoned for the sin of Brahmin-killing by building temples; according to another story he was a Pāñcāl pupil of Viśvakarmā, the divine architect, who built the temple to try his skill.

The details about inscriptions given in the old Gazetteer, which in many instances were only the date and location, have been omitted in this revised edition, because it is thought that the mere mention of the date and location of an inscription would serve no useful purpose unless these details are accompanied by other information regarding it, e.g., its occasion and its purport. As a result of the extensive epigraphical survey of the Dharwar area carried out since 1884 (*i.e.* the year of publication of the old Gazetteer), hundreds of inscriptions have been found in the district, and it would take enormous space to list them all in the present volume in such manner as to make them convey any useful information either to the public or to a research student. However, in the Directory of Villages and Towns printed at the end of the volume all villages and towns where inscriptions are to be found have been indicated in the last column by a mark "ins." Those interested in inscriptions may refer to the volumes of *the Indian Antiquary, Epigraphia Indica* and *Bombay Karnatak Inscriptions*, Volume I, Part I (1940) and Part II (1953).

CHAPTER 20.

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ADARAGUNCI.

Adaraguñci (Hubballi T.; 15° 15′ N, 75° 05′ E ; p. 2090), a village five miles from Hubli railway station, has a solitary seated image of a *jina*, rather larger than life-size, which the villagers call Doḍappa. There is a legend connected with it which runs as follows :—In olden times, when Baṅkāpura was a garrisoned fort, a certain man, Doḍappa, was head doorkeeper there. He had a sweetheart at a distant village whom he was in the habit of visiting every night after closing the gates of the fort, but it was necessary for him to get back again before sunrise to open them again. On one occasion he overstayed his time, and as he was returning the sun rose. It found him at the village of Adaraguñci where he was forthwith turned into stone. And here he still sits ever looking wistfully towards Baṅkāpura*.

Adaraguñci's old name was Adirgunṭe. Three inscriptions found here belong to the period of the 10th to the 14th century. One of them refers to a Jain temple at Uccaṅgi.

ADURU.

Aḍūru (Hānagal T., 14° 45′ N, 75° 10′ E ; p. 1926) is an ancient village ten miles west of Hānagal and ten miles from Hāvēri railway station. It has seven inscriptions. The earliest is of the reign of Kīṛtivarma II of the Bādāmi Cālukya family. This epigraph refers to a Jain temple.

AIRANI.

Airaṇi (Rāṇebennūr T., 14° 35′ N, 75° 45′ E ; p. 1770) is on the banks of the Tuṅgabhadrā and twelve miles east of Rāṇebennūr and six miles from Chalagēri railway station. This village is an important centre of production of coarse woollen goods woven on hand looms. About hundred yards from the village is an old fort on the left bank of the Tuṅgabhadrā which runs close under the east front with high banks. The fort was built irregularly on a small knoll and was of considerable strength. It had an inner line of works surrounded for about 50 yards by an outer line with a ditch on the west and south-west fronts. The outer line of works is not in good condition on the north and south but the eastern part facing the river is in good condition. The entrance to the outer works was on the north by three gateways through the works leading over the ditch. All the gates as well as their flank defences are in ruins. The inner fort stretched north-east to south-east about 250 yards long by 100 yards broad. The west and south-west defences, being the strongest parts of the inner fort, consist of five large stone bastions about 25 ft. high joined by stone curtains. The east face has no bastions. It is much ruined. There is nothing inside the fort except the four walls of a ruined palace and a small well now completely filled up with earth. The ditch on the west and south-west fronts of the outer line of fortifications is dry and useless. It is covered with earth and can easily be crossed. There were three gates of the fort on the northern side, but they practically do not exist now. There are neither doors nor windows. There was also a small passage which led out of the fort to the river whence ample supply of water could be obtained. This is also in ruins. About 800 yards to the south of the fort is a hill which commands it.

*H. Cousens, *Chalukyam Architecture.*

ALANAVARA.

Aḷaṇāvara (Dhārawāḍa T., 15° 25′ N, 75° 45′ E; p. 6107), a small town twenty miles west of Dhārawāḍa is well placed in the south-east corner of the crossing of the Beḷagāñvi-Haḷiyāḷa and Dhārawāḍa-Goa roads. It is also a railway station on the Poonā-Baṅgaḷōre line. A railway was built in 1918-19 from Aḷaṇāvara to Daṇḍēli in Kanara to carry the forest timbers of Kanara to outside markets *via* Aḷaṇāvara. This line is the property of the Bombay Government. There is also a small saw mill in Aḷaṇāvara. There are four inscriptions in Aḷaṇavara, and the earliest among them of 1081 belongs to the reign of Guvaladēva of the Goa-Kadamba family.

AMARAGOLA.

Amaragōḷa (Hubbaḷḷi T., 15° 20′ N, 75° 05′ E; p. 2358) is a village on the Dhārawāḍa-Hubbaḷḷi road five miles north-west of Hubbaḷḷi, with a railway station. In the middle of the village is a partly ruined temple of Śaṅkaraliṅga built by Jakhaṇācārya. Near it is the temple of Banśaṅkari. The Śaṅkaraliṅga temple is built of black and light coloured granite and has walls and pillars covered with figures of gods.

AMMINABHAVI.

Amminabhāvi (Dhārawāḍa T., 15° 30′ N, 75° 00′ E; p. 4732), a large village, is seven miles north-east of Dhārawāḍa. Under the Pēśwās it was the chief town of a group or *samat* of eight villages. To the north of the village is an old Jain temple of Nēminātha, the twenty-second Tīrthankara, about 120 feet long, with numerous pillars. There are two small blackstone Śaiva temples of Kalameśvara and Mallikārjuna. On two wooden pillars of the Kalamēśvara temple nine feet apart is a record of the Viṭṭhalpanti land measure. A fine stone idol of Ādinātha Tīrthaṅkara was found in a well to the south of the mansion of the Desai of Amminabhāvi, which has been installed in the local Jain temple.

Amminabhāvi has six inscriptions. They range in date from 1071 to 1567 and fall in the reigns of Cālukya Vikramāditya VI, Kadamba Śivacitta Permāḍi and Sadāśiva of Vijayanagara. During this period it was a seat of learning, being an *agrahāra* administered by four hundred *mahājanas*.

ANNIGERI.

Aṇṇigēri (Navalgunda T., 15° 25′ N, 75° 25′ E; p. 8923) lies on the Dhārawāḍa-Gadaga road, ten miles south-east of Navalagunda. The railway station of Aṇṇigēri is on the Hubbaḷḷi-Guntakal line 22 miles from Hubbaḷḷi. The town is famous for its temple of Amṛtēśvara locally ascribed to Jakhaṇācārya. It is in the middle of the town, built of black stone, of considerable size, with a roof supported on 76 pillars. The walls are carved with interesting mythological figures. There is a great festival in Mārgaśīrṣa (December-January). There are also temples dedicated to Banaśaṅkari, Basappa, Gachina Basappa, Hire Hanumān, Mailāra, and Purada-Vīrappa, and all these temples contain old inscriptions. There is also a Jain *basti*.

Aṇṇigēri was an important centre of cultural and political life from ancient times. It has 28 inscriptions of which the oldest belongs to the time of Pulakēśi II and Kīrtivarma II of the Early Cālukya family. The next epigraph is of Rāṣṭrakūṭa Kṛṣṇa II. It attained prominence as the chief town of the Beḷavola country and

CHAPTER 20.
Places.
ANNIGERI.

is mentioned as *rājadhāni-paṭṭaṇa* in a number of inscriptions. One thousand representatives of the town looked after its internal administration. During the latter part of the 12th and the earlier part of the 13th century, it changed hands from one victor to another of the Kalacuri, Later Cālukya, Yādava and Hoysaḷa dynasties. Vīra-Bammarasa, the commander of the Cālukya forces, who was mainly responsible for the reinstatement of Sōmēśvara IV, figures as the donor to a temple bearing his name in an inscription of 1184. Inscriptions of Yādava Bhillama (1189), Kannara, and Hoysaḷa Vīra-Ballāḷa II (1197), are also found here. An epigraph of the Vijayanagara king Achyutarāya, dated 1539, records his gift of Ānandanidhi. The latest is an inscription of Sultan Muhammad Shah of Bijāpura, dated 1646. On the 17th of July 1800, Dhuṇḍji Vāgh, when pursued by Colonel Wellesley, is mentioned as encamping at Aṇṇigēri in his flight from Ḍambaḷa. At the beginning of British rule Aṇṇigēri and the villages belonging to it formed the *jāghīr* of the Nipāṇi chief. It lapsed to Government in 1839, from failure of heirs.

ARALESVARA.

Aralēśvara (Hānagal T., 14° 45′ N, 75° 10′ E, p. 1183): Outside the village lies the Kadambēśvara temple built in the medieval style of Cālukya architecture. It has seven inscriptions. Some of them belong to the regions of the Kadamba chief Sāntivarma (1088), Tailapa (1128), Mallikārjuna (1138) and Yādava Kannara (1260).

BALAMBIDU.

Bāḷambīḍu (Hānagal T., 14° 45′ N, 75° 10′ E; p. 1440), a village 33 miles south-west of Savanūr railway station, has ancient temples of Rāmēśvara and Kalamēśvara, the latter with sculptures both inside and outside and measuring 30′ × 22′. They are both of antiquarian interest.

There are sixteen inscriptions in this village comprising mostly hero stones and Niṣidi memorials. An epigraph, dated 1145, records the construction of a temple of Pārśvanātha.

BALAMBIDU.

Bālambīdu (Hirēkerūr T., 14° 25′ N, 75° 20′ E; p. 494) is about 2 miles from Hirēkerūr and 21 miles from Byāḍagi railway station. This village has temples of Viṣaparihārēśvara and Basava in the Jakhaṇācārya style. Part of the stones of the temple were used to build the Hirēkerūr tank.

This village formed part of Hirēkerūr town in olden times. The temple of Visaparihārēśvara, which constitutes a Śivaliṅga, is reputed to cure persons bitten by snakes and other poisonous animals. It has five inscriptions, three of which are dated 1058, 1079 and 1088. This deity is mentioned in inscriptions as Aṇḍurēśvara, Laṇḍurēśvara and Pāṇḍuraṅgēśvara.

BANKAPURA.

Baṅkāpura (Siggānvi T., 14° 55′ N, 75° 15′ E; p. 8214) is 12 miles from the railway station of Yaḷavigi on the Poonā-Baṅgaḷōre line 19 miles from Hubbaḷḷi. Baṅkāpura was the headquarters of the Baṅkāpura taluka till 1951, when the taluka was named Siggānvi and the taluka headquarters also was removed to Siggānvi. Baṅkāpura has a ruined fort and two ancient temples. The temple of Raṅgaswāmi Nagarēśvara, also called temple of Aravattukhambada (temple of sixty columns), is situated on the

west side of the ruined fort. It is a fine large old building partly ruined and a good deal buried. When the fort was built the ramparts were carried right across the back wall of the temple, so that the latter is partly buried in it. This, in its time, was a very fine temple, similar in plan and general style to the temple of Tārakēśvara of Hānagal, but it has suffered greatly at the hands of iconoclasts and vandals. The great pillared hall was converted into a mosque when the fort was held by a Bijāpura garrison, but they appear to have built another mosque subsequently, which stands at the other end of the fort near the gateway. To convert this temple to their use the Muhammadans squared off the back corners of the hall, which were originally recessed like the front. They then built up a wall upon the bench to meet the beams under the cornice, and finally inserted a *mihrab* (prayer niche) within the doorway that led towards the shrine, thus cutting off the latter from the great hall. They chiselled away the scores of little images which filled the numerous panels and niches round the outside of the basement wall of the hall. Outside the hall, and round about it, are several old Muhammadan graves. The hall consisted originally of fifty-two pillars which is the same number as occurs in the temple of Kundagōḷa which is of the same style as this. It is evident that the name has been given to the temple since its occupation by the Muhammadans.

The pillars have been cut from selected blocks of dark grey stone. Nearly the whole of the shaft has been turned in lathe, and has been very highly finished, some having been so fully polished as to give, on the larger surfaces, a series of bright sparkling lights. The ceiling designs are particularly chaste. They are formed entirely of rosettes with *kīrtimukha* corners in each compartment. The central ceiling of the great open hall is domed, and rises in concentric circles of cusped ornament. Upon the dedicatory block is Gaja-Lakṣmi, who also presides over the shrine doorway. The graceful curve of the cornice is well worth notice, not only for its outward appearance, but also for the very neat manner in which it is ribbed beneath in imitation of wooden framing.* Although this has often been called a Jain temple, Mr. H. Cousens is of opinion that it is not and that there can be no doubt of the original dedication of the temple to Śiva as the inscriptions declare it. There are many old inscriptions in this temple.

The temple of Siddhēśvara is smaller than the Nagarēśvara shrine, and is not so old. It is built of black stone with three doors on the east. The walls have carved figures and the roof is supported on eight pillars.

History.

According to a Jain MS from Kōlhāpūr, dated 898, the great city of Baṅkāpura was named after Baṅkeyarasa, a feudatory of Rāṣṭrakūṭa Amōghavarṣa I (814-877), who belonged to the Cellakētana family and was governing the province of Banavāsi. On account of its strategic importance, it continued to be the headquarters of subsequent kings and governors. It has 16 inscriptions and the earliest

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*This account of the temple is summarized from "Chalukhyan Architecture" by H. Cousens.

is dated 993. Six inscriptions are of the time of Cālukya Sōmēśvara I, Vikramāditya VI and Sōmēśvara III. From 1052 the Kadamba feudatory Harikēsari was ruling at Baṅkāpura. It was under the authority of the Kadambas of Hānagal for some time. In 1140 Hoysaḷa Viṣṇuvardhana captured Baṅkāpura and made it the capital of his northern dominions. An epigraph of Harihara II of Vijayanagara is found here. It was a famous resort of Jain teachers from early times. Preceptors of the Paśupata school of Śaivism also flourished here, having the temple of Nagarēśvara as the centre of their activities. In the latter part of the fourteenth century the third Bahamani king Mujahid (1375-1378), demanded Baṅkāpura fort from the Vijayanagara king Bukka (1350-1379), who refused to give it up. In 1406 the eighth Bahamani king Firoz Shah (1397-1422), sent a party of troops to besiege Baṅkāpura which is described as the most important fortress in the Karnāṭaka. The fort fell, and in the treaty which followed, it was agreed that, to prevent disputes, the fort and its valuable dependencies should be ceded to the Bahamanis for ever. In 1443, Dēva Rāya, the fourth Vijayanagara king (1401-1451), sent an expedition to reduce Baṅkāpura, but Ala-ud-din I (1435-1457) sent Malik-ut-Tujar with the Daulatābād division to oppose him, and the Vijayanagara troops were forced to raise the seige. In 1472, at the instigation of the Vijayanagara king, the Hindu chief of Baṅkāpura, and Vikrama Rāya, the chief of Beḷagānvi, sent troops to retake the island of Goa, but the attempt failed. In 1512 the Veṅgāpur, that is Baṅkāpura, chief is noticed as sending an embassy to the great Portuguese general and statesman Dalboquerque (1508-1512) to congratulate him on his success at Goa. The ambassadors brought sixty beautifully trapped horses and asked that they might have 300 horses a year and the management of the land of Goa. Dalboquerque gave them the horses, because their chief was a useful ally as his land was a veritable and safe road to Vijayanagara, and as his people were skilful saddlemakers. In 1573 Ali Adil Shah, the fifth Bijāpura king (1557-1579), took Dhārawāḍa and marched on Baṅkāpura which was then the capital of Velapa Rāya, formerly a servant of the Vijayanagara kings, but now independent. After vain appeals for help to Veṅkaṭādri, the brother of his former master, Velapa Rāya defended himself with such vigour that he nearly forced the Bijāpura troops to raise the siege. The Musalmans were especially annoyed by night attacks from the Karnāṭaka infantry, who, valuing their lives but little, entered the tents at night naked and covered with oil and stabbed the Musalman soldiers in their sleep. This unusual form of warfare caused a panic among the Musalmans and their sufferings were increased by the activity of the enemy in cutting off supplies. Mustapha Khan, the able Bijāpura general, with the help of his Berji, apparently Badagi or northern, that is Marāṭha-Telugu cavalry, reopened his lines of communication and, by placing a strong cordon of sentries round the camp, checked the night attacks. The siege was pressed and, after a year and three months, the Musalmans were rewarded by the surrender of Baṅkāpura. The king ordered a superb temple within

the fort to be destroyed and himself laid the foundations of a mosque on the site of the temple. Many towns and districts were conferred upon Mustapha, and, till his assassination in Baṅkapura in 1579, the whole of the conquered country remained under his management. In 1673, Abdul Karim Khan, the ancestor of the Nawabs of Savaṇūr, was appointed governor of the province of Baṅkāpura on behalf of Bijāpura. In 1747 the Nawab of Savaṇūr made a treaty with the Marāṭhās and gave up the whole of the present sub-divisions of Dhārawāḍa, Navalagunda, and Gadaga and parts of Rāṇebennūr and Hirēkerūr, keeping Hubbaḷḷi, Baṅkāpura, Hānagal, and other sub-divisions together with his family possession, the fort of Baṅkāpura. In 1755 Savaṇūr was besieged by the French general Bussy, and so heavy a fire was opened on the town that to buy off the withdrawal of the Marāṭhā troops the Nawab had to pledge Baṅkāpura fort to Hōḷkar. In 1776 Haidar took Baṅkāpura and Savaṇūr and returned to Mysore, leaving a chosen body of troops in Baṅkāpura with directions to watch, and, as far as possible, prevent supplies passing to the Dhārawāḍa garrison which had not been reduced. In 1780 Ṭīpu (1783-1799) took Savaṇūr and retired to Baṅkāpura to celebrate the Muharram festival. According to a statement prepared from Marāṭhā records of about 1790 Baṅkāpura was the head-quarters of a *sirkar* of sixteen *parganas* with a yearly revenue of about Rs. 25,42,990 of which the Haveli or Baṅkāpura sub-division had a revenue of Rs. 2,57,456. In 1792 Baṅkāpura is mentioned as a large town with a ruined fort to the west. Before it was dismantled by Ṭīpu's army Baṅkāpura fort was the chief fortification in the province of Savaṇūr which lay five or six miles north-east and the two were together known as Sāvaṇūr-Baṅkāpura. The fort seemed to have been well built and strong. The ditch was deep and faced with stone and the curtains and bastions showed skill. Outside of the town to the south was a large reservoir and handsome but neglected well. In 1802, in accordance with the terms of the treaty of Bassein, the Savaṇūr country with twenty-six *talukas* and a yearly revenue of Rs. 10,22,840 and the Baṅkāpura *taluka* with a revenue of Rs. 5,56,760 were ceded to the British by the Pēśwa. They were restored to him in 1803 in exchange for territory in Bundēlkhaṇḍ.

BELAVATTI.

Beḷavatti (Hāṇagal T., 14° 45′ N, 75° 05′ E; p. 192), a small village about 5 miles north-east of Hānagal and 14 miles from the railway station of Hāvēri, is said to be the site of an old city called Līlāvati. It has a large black stone temple of Gōkulēśvara with carved walls and inscriptions.

There are fourteen inscriptions in this village most of which belong to the times of the Later Cālukyas. The earliest is a record of Rāṣṭrakūṭa Gōvinda, dated circa 929.

BELLATTI.

Beḷḷatti (Sirahaṭṭi T., 15° 05′ N, 75° 20′ E; p. 2899), a village in Sirahaṭṭi taluka, 32 miles from Guḍageri railway station, has an ancient temple of Rāmaḷiṅga.

In the hills adjoining the village were found dolmens of prehistoric age. But they have been now destroyed by the stone-cutters.

CHAPTER 20. — Places. BUDARSINGI.

Budarasingi (Hubballi T., p. 222). This village whose old name was Vuchaṅgi was endowed to the god Kapilasiddhamallikārjuna of Sonnaligekṣētra (i.e. Shōlapūr) by the Kadamba chief Cattayya of the Goa Kadamba family in 1257. The epigraph quotes a *vacana* of Siddarāma.

BYADAGI.

Byādagi (14° 40′ N, 75° 30′ E; p. 11,625) is on the main Poona-Bangalore railway line, 55 miles south-east of Hubbaḷḷi. It is the headquarters of the Byāḍagi peta. Byāḍagi is noted for its trade in chillies, of which it is both an importing and an exporting centre. Its market in chillies is regulated under the Bombay Agricultural Produce Markets Act (XXII) of 1939. In 1954 more than 2,00,000 maunds of chillies was imported into the town. Betelnuts also form an important article of trade in Byādagi. In 1951, the agricultural classes in the town numbered only 2,712, and the non-agricultural classes 8,912. Of the latter 4,328 persons derived their principal means of livelihood from commerce.

Municipality.

The Byāḍagi municipality was established in 1879, and it is now functioning as a city municipality under the District Municipal Act (III) of 1901. The town is divided into five electoral wards. The municipal board is composed of 16 councillors, all elected. Two of the seats are reserved for women and one is reserved for the Scheduled Castes and Scheduled Tribes.

In 1953-54, the income of the municipality excluding Extraordinary and Debt heads was Rs. 1,87,143 composed of municipal rates and taxes, Rs. 1,27,341; revenue derived from municipal properties apart from taxation (i.e., rent, fees and revenue from educational and medical institutions and from markets and slaughter-houses, sale proceeds of land, etc.), Rs. 30,122; grants and contributions Rs. 25,807; and miscellaneous, Rs. 3,873. The total expenditure, excluding Extraordinary and Debt heads, was Rs. 1,36,631 and the main heads of expenditure were: general administration and collection charges Rs. 30,667; public safety (i.e. lighting, etc.), Rs. 2,116; public health and convenience (i.e., water supply, drainage, conservancy, hospitals and dispensaries, etc.), Rs. 64,512; public instruction Rs. 36,322; contributions Rs. 50; miscellaneous Rs. 2,964.

In 1953-54 there were 2,350 houses, of the estimated annual rental value of Rs. 1,20,000. The total length of metalled roads in the town was 3·1 miles and unmetalled roads 4 miles, and about two furlongs of the main bazar road was concreted. All the streets and lanes were provided with electric lights. The municipality maintains a charitable dispensary where medical treatment is given free to the poor, and others are charged a nominal fee of one anna per day. The drainage of the city is through gutters, all of old construction, built of stone and mortar. A drainage scheme estimated to cost Rs. 3,75,000 has been sanctioned by Government. The sources of drinking water are a tank and seven wells maintained by the municipality and a number of wells owned by private owners. The administrative responsibility for primary education rests with the Dharwar District School Board, the municipality making a contribution of Rs. 10,000 per year. The municipality maintains a high school, the total strength of which in

1953-54 was 250 pupils and 14 teachers. There is also a *dharma-śālā* maintained by the municipality. The municipality has recently purchased fire-fighting equipments. There are four cremation and burial places, three of them away from the town and one located adjoining the extension of the Byāḍagi town. Recently a new burial ground has been opened for the use of the Muslim community. The municipality maintains a *peta* library.

Byāḍagi has four inscriptions and the earliest is dated 901 in the reign of Rāṣṭrakūṭa Kṛṣṇa II. Two more epigraphs are of the times of Cālukya Vikramāditya VI and Yādava Siṅghaṇa. A late record describes a dispute about the *gauḍike* of Beḍage (i.e. Byāḍagi) between two parties of Hommaruḍi and its decision by a committee of representatives from the adjoining villages.

BYAHATTI.

Byāhatti (Hubbaḷḷi T., 15° 20′ N, 75° 05′ E ; p. 4,729), a large village, is six miles from Kusugal railway station, and eight miles north-east of Hubbaḷḷi. It has a temple of Vīrabhadradēva of hewn stone said to be about 270 years old and another of Rāmaliṅga. There are two Liṅgāyat religious houses called Kambhalli Maṭh and Caranthi Maṭh.

Byāhaṭṭi has eleven inscriptions, some of which belong to the times of the Yādava, Hoysaḷa and Kadamba rulers. A copper plate record of the Kalachuri ruler Siṅghaṇa, dated 1183, was discovered here about eighty years ago.

CHAVDADANAPURA.

Cavḍadānapura (Rāṇebennūr T., 14° 45′ N, 75° 40′ E ; p. 602) is on the left bank of the Tuṅgabhadrā about 15 miles north of Rāṇebennūr and 10 miles from Dēvarguḍḍa railway station. It has temples of Muktēśvara, Īśvara and Gōpadēvasvāmi. Muktēśvara's, a Cālukyan temple of architectural importance, is by the side of the river and is almost deserted. It is built of black stone. The temple has two porches. The low walls that enclose the porches have benches running round them on the inner side. The outside of these walls is richly decorated with bands of fine scroll work and a line of numberless repetitions of a little *śikhara* upon a short pilaster. Within the shrine is a *liṅga*. Above the antechamber is *Gaja-Lakṣmi,* and over the other doors is an image of Śiva.*

There are about ten inscriptions in this village. Some of them refer to the reigns of the Yādava kings Kannara, Rāmachandra and Mahādēva. The earliest is of the time of Cālukya Vikramāditya VI. These contain the genealogical account and description of the feudatory chiefs of the Gutta family, who were ruling this tract from their capital Guttavoḷal which is modern Guttala.

CHEBBI.

Chebbi (Hubbaḷḷi T., 15° 15′ N, 75° 15′ E ; p. 1,618) is a village about eight miles south of Hubbaḷḷi and six miles from Kundagōḷ railway station. According to a tradition, the old name of Chebbi was Śōbhanapura. It is said to have been the capital of a Jain prince when it had seven Jain temples of which one is now left in the middle of the village. Chebbi is mentioned in a stone

*H Cousens, *Chalukyan Architecture.*

inscription, dated 971 at Adaraguñci (four miles to the north) which receives a grant made by one Pāñcāla, who governed the Sebbi or Chebbi Thirty.

Chebbi has eleven inscriptions. Four are of the reigns of the Early and Later Cālukya kings, Vijayāditya and Tribhuvanamalla, Kadamba Kāmadēva and Yādava Mahādēva. An epigraph of 1060 records the death by the vow of Sallēkhana of the Jain teacher Kanakandi who belonged to the Dhōrajinālaya of Sebbi (i.e. Chebbi). Svayambhu Dhavaḷēśvara (god) of Kāladi is mentioned in another record of the 11th century.

The Vijayanagara kings (1348-1567) are said to have improved Chebbi. Kṛṣṇa Rāya (1509-29), is said to have lived in it and built a fort as at Hubbaḷḷi. Under Musalman rule it formed part of the territory of the Savaṇūr Nawab and the Pēśwās had an arsenal in it. A small but old temple of Mallikārjuna stands near a pond, and, to the north-east of the village, is a plain temple of Netagalla Basvaṇṇa. In the middle of the fort is an old well.

CINNAMULAGUNDA.

Cinnamuḷagunda (Hirēkerūr T., 14° 35′ N, 75° 20′ E; p. 1759), about 10 miles from Byaḍagi railway station and 4 miles from Havasabhāvi, has a black granite temple of Cikēśvara to the north-east of the village. The walls of the temple are carved with figures and the roof is supported on forty-four pillars. On a small hillock to the east of the village is a self-made *linga* of Siddhēśvara. A little to the left of the *linga* is said to be an underground cave.

DAMBALA.

Ḍambaḷa (Mundargi Pēta, 15° 15′ N, 75° 45′ E; p. 4,330) is a village about 13 miles south-east of Gadaga and ten miles from the Harlāpura railway station on the Gadagā-Guntakal line. Till 1862, when it was removed to Mundargi, Dambaḷa was the head-quarters of a petty division. Guavas and grapes are grown in large quantities at Ḍambaḷa and sent to various parts of the district. Coarse woollen goods are woven in Ḍambaḷa on hand-looms.

Temples.

Ḍambaḷa has temples of Doḍḍa Basappa, Kālēśvara, and Sōmēśvara, all much damaged. The temple of Doḍḍa Basappa, outside the town to the north-east, has architectural importance. It is of a different style from any other temple either at Gadaga or Lakkuṇḍi. The base both of the shrine and of the hall is star-shaped. A star-shaped form is obtained by the overlapping of a number of equal squares over a common centre, with their corners all equi-distant from one another, in a circle whose radii are the semi-diameters of the squares. These projecting corners form the perimeter of the building. The interiors of both the shrine and hall are square. In the shrine, which is dark, is a *linga*. In front of the shrine door is a large flat door-step beautifully carved in low relief with rosettes, festoons, and small figures. This is perhaps the most beautifully designed door-step in any temple in Western India. Above the entrance to the little antechamber, immediately in front of the shrine, is another piece of fine work, a sculptured architrave spanning the two slender pillars on either side of the entrance. It is one block about eight feet across and three to four deep. On each side, close above the pillars, is carved the conventional graffin-like monster, often called a *makara* or alligator,

with an elaborate florid tail coiling over his back, and great square jaws from which issues an ornamental wreath or arch. Under the wreath was some figure or group of figures which have been broken.* Four carefully finished pillars support the dome of the hall which has two entrances one on the south the other on the east. Outside of the east door, in continuation of the length of the building, a long porch or room of rough material has been built over a gigantic bull or *nandi* who sits facing the shrine. The outer face of the walls both of the shrine and of the hall are carried up from the star-shaped base in vertical projecting corners. The horizontal basement mouldings are very deeply cut, and, with their strong lights and shadows, surround the building by an effective series of light and dark bands. These are slightly broken by little ornaments on the face of each angle. Along the top of the upper moulding of the basement are little groups of elephants and lions fighting or feeding. The facets of the walls, above this and up to the eaves, have long slender double pilasters with little tops or *śikharas*. Above each is a group of tiny figures dancing or playing instruments. The recesses between the corners have also pretty carving. Unlike most Cālukyan temples this has no cornice except round the porch which is in advance of the south doorway. The spire runs direct from the eaves as a truncated cone. The step-like appearance disappears, the storeys dwindling into mere horizontal mouldings. The doorway on the south is very richly carved but has been covered with plaster and paint till the carvings are nearly hid. The two pillars in this porch are very minutely mounded in an abundance of perpendicular projecting and recessed angles.

Close to the temple of Doḍḍa Basavaṇṇa is a little temple of Dabgadi or Sōmēśvara. It is very plain, its most marked feature being a very deep flat straight-lined cornice which runs round over the eaves of the hall or *manḍapa*. The temple includes an open hall or *manḍapa*, an antechamber, and a shrine. The antechamber is separated from the hall by a perforated stone screen through which is a doorway. A bull or *nandi* lies in the antechamber and a *liṅg* is set in the shrine.

Outside of the town on the Gadag-Muṇḍargi road is the Tōṭadasvāmi *maṭh* (monastery) a large modern building of black stone. Over the tomb of Tōṭadasvāmi, the founder of the monastery, is a well worked stone lotus. The pillars are hewn in imitation of the turned pillars of older times, and the door is carved with a pattern in very low relief. A door into a side cloister was brought about 1870 from Lakkuṇḍi about seven miles to the north. The Lakṣmi on the door has been hewn into a *liṅga*, but elephants remain. The head of the Tōṭadasvāmi *maṭh* has under him branch monasteries in most of the villages of Ḍambaḷa, all endowed with lands.

About 100 yards to the west of Dambala is the site of an old stone rubble fort with a Jain temple, much out of repair, and

*In his *Chalukhyan Architecture*, Mr. H. Cousens states : "Similar architraves elsewhere leave us in no doubt as to what figures occupied this space. They were Brahma, Siva and Vishnu, the one or other of the last two being placed in centre according to their dedication of the temple to Siva or Vishnu."

CHAPTER 20. Places. DAMBALA. Temples.

a Gaṇapati temple. The fort itself is now in ruins. The entrance gates, bastions and rampart walls, etc., are almost destroyed. The few houses and buildings that were found to have been existent by a committee in 1842 are all destroyed and there is no trace of them now. The area within the fort walls and the ditch round the fort have been converted into agricultural land. On a stone tablet to the left of the Jain shrine is an inscription, dated 1095. At the top of the stone are several emblems. In the centre is the figure of a woman, apparently the Buddhist goddess Tārā or Tārādēvi who is mentioned in the inscription. She is seated in a shrine facing full front, and holds in her left hand an opening water-lily, and in her right hand some other objects. To her right are a cow and calf with the sun above them; and to her left is the standing figure of a man with his hands joined and held to his face in the act of salutation. In front of his hands is the flower of an eight-leaved water-lily, behind him are two lamp-stands with burning flames, and above him is the moon. The inscription begins with a salutation to Buddha and Tārā. It records that on Sunday the fifth day of the bright half of *Māgha* or February-March in the nineteenth year (1095) of the reign of the Western Cālukya king Vikramāditya VI (1076-1127), grants were made to two Buddhist monasteries or *vihāras* at Ḍambaḷa. One of the monasteries is mentioned as built in honour of Buddha, by the sixteen *śettis* (head-merchants) of Ḍambaḷa, and the other as having been built in honour of the Buddhist goddess Tārā by the merchant Saṃgavayya of Lokkiguṇḍi, the modern Lakkuṇḍi, about eight miles north of Ḍambaḷa. The head merchants who built and endowed the monasteries are said to be of the Vīra Balanja sect, the class of merchants or traders who afterwards became the chief supporters of the Liṅgāyata religion. The inscription mentions Lakṣmādēvi, the chief queen, as governing the district called the eighteen *agrahāras* and the city of Dharmāpura or Dharmavoḷal, apparently Ḍambaḷa.

Besides the inscription noticed above, there are ten more epigraphs at Ḍambaḷa. Two of them, dated 1098 and 1283 are Buddhist recording further donations to the Buddhist establishments. A record of 1060, which is the earliest and another of 1289 register gifts to the Nagara Jinālaya founded by the local mercantile community. Inscriptions recording grants to Śaiva institutions and mentioning teachers of the Pāśupata school of Śaivism are also found here. This shows that during the medieval period all the three faiths flourished here side by side.

To the west of the town is the Ḍambaḷa tank.* It is said to be nearly 400 years old. The dam forming the tank is now 600 ft. long and the height in the gorge portion is 42 ft. 3 in. The top width of the dam is 6 ft. The storage capacity of the tank is 96·70 million c. ft. The area commanded by the tank is 3,000 acres of which 2,500 are irrigable.

DEVAGIRI.

Dēvagiri (Hāvēri T., 14° 50′ N, 75° 25′ E; p. 3,860) is a large village about 3 miles from Karajgi railway station. It has temples of Hanumān, Basavaṇṇa and Yellamma. Yellamma's temple is said to have been built by Jakhaṇācārya.

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*See Chapter 5—Agriculture, "Irrigation".

This village has twenty-one inscriptions some of which refer to the rule of the Rāṣṭrakūṭa, Later Cālukya, Kalacuri and Yādava kings. Chiefs of Silāhāra family having their headquarters at Basavūru, were administering this area by the period of the 12th century.

DEVIHALA.

Dēvīhāḷa (Sirahaṭṭi T., p. 608): On a hill nearby lies a temple dedicated to a goddess with eight hands called Hoḷalamma. This is Mahiṣāsuramardini, a form of Durgā. The image, about six feet in height, is handsomely carved having an imposing appearance. An inscription of about the 16th century on a pillar registers gifts to the deity. A fair is celebrated in honour of the goddess on Māgha *paurṇimā*. Earthen pots with ashes and bones comprising the relics of prehistoric funerary practices were also found on this hill.

DEVIHOSURU.

Dēvīhosūru (Hāvēri T.): Ten inscriptions spread over the times of the Rāṣṭrakūta, Later Cālukya, Yādava, and Vijayanagara rulers have been found here. This was a prominent seat of the goddess Malajā, the consort of Mallāri Mārtaṇḍa. Its present name is evidently derived from this Dēvi, i.e., goddess. This goddess is now represented by the deity in the Banaśaṅkari temple.

DHARAWADA TOWN.

Dhārawāḍa, or **Dhārwār**, (15° 25′ N, 75° 00′ E; ht. 2,580 feet; a: 14·0 sq. miles; p. 66,571) is situated on a beautiful site with picturesque surroundings, and is half-hidden by rising grounds. The country to the north-east, east and south-east is open for several miles and to the west it rises in low hills to the eastern end of the spur from the Ṣahyadris.

Climate and Rainfall.

The climate of Dhārawāda is pleasant, temperate and agreeable throughout the year. The air is hottest about the end of March and beginning of April and by the end of April thunder showers occur and the heat decreases.

The minimum and maximum temperatures are 42° and 103° respectively. Based on data for the years 1946-51, the mean daily maximum temperature is highest (96·7°) in April and the mean daily minimum (53·9°) is lowest in December. The average annual rainfall is 32·38″, and the average number of rainy days in a year is 64·7.

Importance.

On account of its picturesque surroundings and salubrious climate, Dhārawāda is rightly known as "Chōṭā Mahābaḷēśwara." It is a centre of social and cultural activities of North Karnāṭaka. It has been for many years one of the important educational centres. Within its limits there are 31 primary schools, nine high schools, six colleges and a Kannada Research Institute. There is a training centre of the National Extension Service and the Community Development Project. It is the district head-quarters of the departments of Forest, Irrigation and Agriculture. It is now the home of the Karnāṭaka University which is located on the beautiful site of Chōṭā Mahābaḷēśwara. It has also a broadcasting station of the All-India Radio.

Dhārawāda is an important station on the Poonā-Baṅgaḷōre metre-gauge railway and the National Highway of Poonā-Baṅgaḷōre also passes through it.

CHAPTER 20. — Places. DHARAWADA TOWN. Town and Suburbs.

Dhārawāda town may be divided into four parts as follows: (1) the old fort area, (2) the town proper, (3) the extensions, and (4) the suburbs.

The original town occupied the ground to the east and south of the fort and included the streets called Maṅgaḷawāra, Śukravāra and Kāmankaṭṭe, and their intermediate cross lanes. This portion included the lowest part of Dhārawāda. To this original town were added the suburbs of the revenue villages Saidāpura, Lakamanahaḷḷi, Hāvēripēṭh, Bāg-Talao, Madihāḷa, Gulganjikoppa, Mālāpura, Kamalāpura, Nārāyaṇapura, Septāpura, Attikoḷḷa and Hosa-Yellāpura. All these parts are now included in the town proper.

During the last sixty years, a number of extensions have taken place of which the following are important: (1) Gibb-town—named after Mr. Gibb, who was a Collector in this area, is popularly known as Māḷamaḍḍi; (2) Rāmpura; (3) Reḍḍi Colony; (4) Sāraswat Colony; (5) Saptāpura; (6) Saidāpura area; (7) Marāṭha Colony; (8) Viṭhalwāḍi; (9) extensions in Nagarkar's plots; and (10) the Karnāṭaka University area.

The suburban extensions are :—(1) Sādhanakeri; (2) the extensions beyond the railway lines; and (3) the College of Agriculture.

Area and Population.

The total area of Dhārawāḍa town including the extensions and suburbs, is 14·0 sq. miles. According to the census of 1951, Dhārawāḍa had a population of 66,571 (male: 34,887—female: 31684). The town is divided into ten wards. The number of houses and population in each ward, according to the census of 1951, is given below :—

Ward.		Number of houses.	Population.
I	..	1,090	6,606
II	..	1,196	7,583
III	..	443	2,889
IV	..	1,032	6,544
V	..	1,247	8,956
VI	..	892	6,137
VII	..	1,003	7,183
VIII	..	1,330	9,594
IX	..	1,034	6,034
X	..	907	5,045
Total	..	10,174	66,571

According to the municipal register, the number of properties in 1953-54 were 10,353, the rateable value of which was Rs. 14,00,110.

According to their livelihood, the population was distributed as follows :—

	Males.	Females.
Agricultural Classes—		
Cultivators, cultivating labourers and their dependents	4,253	3,776
Non-cultivating owners of land agricultural rent receivers and their dependents ..	1,359	1,339
Non-Agricultural Classes—		
Production other than cultivation ..	5,481	4,908
Commerce	5,313	4,984
Transport	1,948	1,874
Other services and miscellaneous sources..	16,593	14,803
Total ..	34,887	31,684

CHAPTER 20. Places. DHARAWADA TOWN. Municipal Borough. Growth.

The civic affairs of Dhārawāḍa town are in the hands of the Dhārawāḍa Municipal Borough. The Dhārawāḍa Municipality first came into existence on 1st January 1856; it was raised to the status of a city municipality on the 1st of April 1883; and on 8th June 1926, it became a municipal borough.

Constitution.

The affairs of the Municipal Borough are governed by the Bombay Municipal Boroughs Act, 1925.* The total number of councillors is 38. All seats are elected; but four are reserved for women and one for the Scheduled Castes.

The distribution of seats, based on population, is as follows :—

Ward No.			Total number of seats.	Seats reserved.
I	..	..	4	One for women to rotate in wards I, II and III.
II	..	..	4	....
III	..	..	2	....
IV	..	..	4	One for women to rotate in wards IV and V.
V	..	..	5	One for Scheduled Castes.
VI	..	..	4	One for women to rotate in wards VI and VII.
VII	..	..	4	......
VIII	..	..	5	One for women to rotate in wards VIII, IX and X.
IX	..	..	3	......
X	..	..	3	......
	Total	..	38	5

At the last elections held on 30th March 1953, the total number of voters was 28,336, and 60·69 per cent. of them voted.

The Standing Committee and the School Board are statutory committees of the Municipality. The Standing Committee consists of 12 members elected by the Municipality and exercises the functions allotted to it under the Act.

The School Board also consists of 12 members.

The principal departments of the Municipal Borough with the designations of the officers and their chief functions are given below :—

Department.	Officer.	Functions.
Accounts ..	Auditor ..	Up-keep of accounts.
City Survey ..	Maintenance Surveyor.	Management of Municipal lands and properties.
Dispensary ..	Medical Officer ...	Medicine.
Health Department..	Health Officer ..	Sanitation.
Library	Librarian ..	Up-keep and management of the Library.
Octroi ..	Octroi Inspector ..	Octroi recovery.
Office ..	Secretary ..	Up-keep of correspondence registers, etc.
Public Works Department.	Civil Engineer ..	Construction and maintenance of roads, buildings, drains, etc.
Tax ..	Tax Supervisor ..	Recovery of all rates, rents and taxes.
Water Works ..	Mechanical Engineer..	Management of water works.

* For powers and functions of Municipal Boroughs see section on "Local Self-Government," Chapter 13.

CHAPTER 20.
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Places.
DHARAWADA TOWN.
Municipal Borough.
Receipts and Expenditure.

The income of the Dhārawāda Municipal Borough for the year ending 31st March 1953, is given below :—

	Rs.
Municipal rates and taxes	5,03,413
Realisation under Special Acts	2,660
Revenue derived from Municipal property and powers apart from taxation	38,396
Grants and contributions	1,90,114
Miscellaneous	41,176
Extraordinary and debt heads	2,64,901
Total ..	10,40,660
Opening balance ..	4,97,977
Grand Total ..	15,38,637

The following is the schedule of expenditure of the Dhārawāda Municipal Borough for the year 1952-53 :—

	Rs.
General Administration	1,46,963
Public Safety	59,088
Public Health and convenience	4,46,407
Public Instruction, including contributions to Charitable institutions	2,61,614
Contributions	1,100
Miscellaneous	32,108
Extraordinary and debt heads	2,33,784
Total ..	11,81,064

The incidence of taxation amounted to Rs. 7-9-0 per head per year whereas the incidence of municipal income per head of the population was Rs. 11-8-6.

Education.

(A) *Primary Education:* Compulsory elementary education has been introduced from the year 1942, for both boys and girls between the ages of 6 and 11 years. (*a*) There were 18 Boys' Schools and 13 Girls' Schools (as on 31st March 1953). The number of teachers employed in these schools was 146 (99 male and 47 female). There were seven approved private primary schools in the municipal area attended by 592 boys and 402 girls. The number of teachers employed in these private schools was 30 (11 male and 19 female). The total grant received from Government towards Primary Education during the year 1952-53 was Rs. 1,07,845, and the total expenditure incurred during the year 1952-53 was Rs. 2,84,610.

CHAPTER 20.
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Places.
DHARAWADA TOWN.
Municipal Borough.
Education.

(B) *Secondary and Technical Education:* The following are the High Schools run in the city by private and Government agencies :—(*a*) The Vidyāraṇya High School, Dhārwār; (*b*) The Karnāṭaka High School, Dhārwār; (*c*) The R. L. S. High School, Dhārwār; (*d*) The Government A. K. Girls' High School, Dhārwār; (*e*) The Bassel Mission High School, Dhārwār; (*f*) The Bassel Mission High School for Girls, Dhārwār; (*g*) The K. E. Board's High School Dhārwār; (*h*) The Vanitā High School run by Vanitā Sēvā Samāj, Dhārwār; and (*i*) The Anjuman High School.

No grants are paid by the Municipality to these institutions. The municipality does not run any institutions of its own.

Medical Institutions.

The Municipal Out-patient Dispensary was established in the year 1951 and the Municipality spends about Rs. 18,000 every year and medicine is administered free to all.

The Municipality pays a grant of Rs. 3,500 to the District Local Board, Dhārwār, for its Veterinary Dispensary. The Municipality also pays a sum of Rs. 10,000 every year as maintenance charges of lunatics to the Mental Hospital authorities. The Municipality was contributing a sum of Rs. 1,500 to the Civil Hospital, Dhārwār.

Roads.

The total length of roads in the present municipal limits of Dhārawāda is about 70 miles. Most of the important roads are asphalted. The municipal main roads of three miles and six furlongs in length were asphalted in 1951 at a cost of Rs. 2,54,000. The Poonā-Baṅgaḷōre National Highway passes through the city from the point at Beḷagānvi Nākā and runs up to Hubli Nākā for a length of about two miles. This road, which is asphalted, is 18′ wide. The station road, 18′ in width, starts from the railway station, runs in south-easterly direction for about a mile and a furlong and ends at the Silver Jubilee Circle. Starting from this Jubilee Circle, the Karnāṭaka College Road passes westwards through the A. K. Girls' High School and the Training College buildings and ends at Saptāpura Nākā near the Karnāṭaka College gate. This road is 18′ wide and runs a course of 6 furlongs. Another road in the opposite direction, 22′ wide and asphalted, also starts from the Jubilee Circle, passes through the market and runs up to the Gandhi Chowk for a distance of four furlongs. This is called the Market road. From the Gandhi Chowk starts the Kāmanakaṭṭe road, 16′ wide, which passes through Kāmanakaṭṭe and Hosa-Yellāpura and ends near the old Hubḷi Nākā after a course of almost a mile. The Line-Bazar Road, 22′ wide, starts from the Station Road near the Mamlatdar's office, passes through Line Bazar, Myādār Ōṇi, and Bank Road, and, crossing the Gandhi Chowk, terminates near Hebḷi Agaśi, after a course of a mile. Another road starts from this Hebḷi Agaśi and passing through Maṅgaḷawāra Pēṭh, via Bhōōs Pēṭh, terminates at Hosa-Yellāpura Road near Bēḍar Ōṇi. From the Vidyā Vardhaka Saṅgha, situated near the Municipal Building, runs a road by the side of the Municipal offices, passes through Civil Hospital and Fort and terminates at Marāṭha Colony near the Savadatti Road. And the Savadatti Road starts from the Poonā-

CHAPTER 20. — Places. DHARAWADA TOWN. Municipal Borough. *Roads.*

Bangalōre main road near the Office of the District Superintendent of Police, passes through the Koppadkere and Marāṭhā Colony and terminates at Savadatti Nākā.

Water Supply.

Till about 50 years ago, Dhārawāda Town received its supply of water from five or six reservoirs: (1) Hirēkeri, on the south of the town near Hosa-Yellāpura, (2) Koppadkere, on the north-west of the town between the revenue villages Mālāpura and Gulganjikop, (3) Halkēri, situated between the fort and the town, (4) Purmanakaṭṭi reservoir, on the west of the Dhārāwāḍa-Amminabhāvi Road, (5) A reservoir to the south-west of the town built in 1880 by the Municipality from a Government loan of Rs. 3,600.

At present, the main water supply is from the Kelgēri tank, which is situated about two miles to the west of the city. This supply scheme was sponsored in 1908 by Sir M. Viśvēśwarayya, who was then Sanitary Engineer to the Government of Bombay, and the scheme was completed in the year 1911 at a cost of Rs. 4,75,741. The old boilers were replaced by Diesel engines in 1941 at a cost of Rs. 80,000.

The catchment area of the Kelgēri tank is 6·36 sq. miles and a considerable portion of it lies in the paddy-growing tract. The capacity of the tank is 64·5 million cubic feet up to the top of the waste weir and if needles are added to arrest the post-monsoon flow, it gets increased to 88·5 million cubic feet. The water from the Kelgēri tank is pumped out unfiltered into the reservoir which is built in the Collector's compound. The capacity of the reservoir is 6,43,500 gallons. The daily supply of water is 0·5 million cubic feet and works out at hardly 8 gallons per capita for the population of 66,571 (1951 census).

The Madihāḷa and Hosa-Yellāpura parts of the town are supplied with water by separate pumping arrangement. The Māḷamaḍḍi area, which is on a higher level, is supplied by booster pumps fixed to the main supply.

This water supply is supplemented by a large number of wells that exist in the city.

Neera-Sāgara Water Works.

A combined scheme of water supply for Hubbaḷḷi and Dhārwāda known as the Neerasāgara Scheme was proposed and submitted to the Government of Bombay in September 1943. The scheme has been divided into two stages; first stage of 1955 and the second stage of 1975. The Government sanctioned the first stage of the scheme in March 1948, at an estimated cost of Rs. 1,41,00,000.

The source of supply is the Beḍti Nāḷa, which, at a point about 12 miles south of Dhārawāda, passes through a suitable gorge between the villages of Jammihāḷa and Gambyāpura where a bund is to be thrown.

The total catchment area of the Neerasāgara lake is 69 sq. miles and lies in 30-40 inches annual rain-fall zone. Some portion of the catchment lies under paddy cultivation. The lake is designed to store 925 million cubic feet above the lowest draw off level below which a margin of 86 million cubic feet is provided for silting.

As designed, the dam of the reservoir is to have a height of 80 feet above the nalla bed, a maximum base width of 510 feet, a top width of 20 feet, and a length of 4,600 feet. The depth of water above the lowest draw off supply is to be 32 feet. The area of water spread at full tank level is expected to be 1·7 sq. miles and at high flood level 2 sq. miles. A quantity of 30 million cubic feet of earth work will be utilised for the embankment. A waste weir, 800 feet long, is to be located on the right flank of the dam where suitable hard foundations are available. The waste weir built in stone masonry will pass 6 feet depth of water. Conceivable catastrophic flood discharge to be allowed is 50,000 cusecs.

The water supply outlet tower is to be provided with 3 outlets at different levels for drawing off water nearest to the surface. The lowest draw off level is to be at 1,906 feet above M.S.L.

From the water supply tower, water is to be taken into a sump by a 30″ Hume Steel-cast Iron Gravity Main 3/4th of a mile long. This pipe line will be capable of delivering water for the 2nd stage.

Two pumps each capable of discharging 2 lakhs gallons per hour against a lift of 483 feet and directly coupled to Diesel engines, each of 840 H.P., are to be installed. By working one set at a time for 20 hours a day, 4 million gallons are to be pumped. This pumping machinery is to be housed in Raw Water Pumping Station at Dhūmawāḍa wherein requisite space for installing additional machinery for the second stage is to be reserved.

Hume Steel Raw Water Pumping Main (27″) from Dhūmawāḍa to Kaṇvihonnāpura is to be about 4 miles long. The Raw Water Pumping Main will be capable of delivering water for the second stage requirements.

For the location of purification works, a suitable place at an elevation between 2,300 and 2,280 above M.S.L. near Dhārawāḍa-Kalghaṭagi Road has been selected.

There will be a Chemical House to be built now (1954) for the 2nd stage requirements. Raw water is to be made to discharge in a fountain and cascade for aeration. Iron present in water will turn into iron oxide and will precipitate. Sulphate of alumina, solution of strength varying according to the turbidity of lake water, is to be administered at the cascade for ensuring thorough mixing.

There will be a flocculator, in which water will be churned to hasten formation of floc. From the flocculator, churned water is to enter a clarifier having about 4 hours' detention period. This detention will allow the floc of suspended matter to settle at the bottom of the clarifier and top water is to be admitted over filters. The settled water is to pass through graded sand arranged in suitable layers in the filter beds and is to be finally collected in the pure water sump. The filtered water emerging through this process will be first class and crystal clear.

Before leaving the pure water sump either for Dhārawāḍa or for Hubbaḷḷi, water is to be sterilized by chloromine process to counteract against contamination either in the delivery mains or in the municipal reservoirs.

CHAPTER 20. — Places. DHARAWADA TOWN. Municipal Borough. *Water Supply.*

As Dhārawāḍa is higher than Kaṇvihonnāpura, the filtered water is to be again pumped. Two pumps each capable of delivering 60,000 gallons per hour against a lift of 326 feet and coupled to diesel engines each of 204 H.P. are to be installed in Pure Water Pumping Station. By working one set at a time for 20 hours a day, 1·2 million gallons are to be pumped.

From Kanvihonnāpura to Service Reservoir at Dhārawāḍa an 18 inch Hume Steel C. I. Pumping Main aggregating to about 5·7 miles is nearing completion. The pipe line will be capable of delivering 2·4 million gallons in the second stage.

A suitable point at elevation 2,500 above M.S.L. in Sāraswat Colony and commanding the whole city with adequate pressures is selected for a Service Reservoir of 7·2 lac gallons capacity. This Reservoir is so high as to command the Karnāṭaka University site on Chōṭa Mahābaḷēśwara.

When the scheme is completed, the daily per capita supply of water will be restricted to 20 gallons on grounds of sanitation. When the underground drainage is introduced the per capita supply will be increased to 30 gallons.

The Dhārawāḍa Municipality will pay annas 15 in the 1st stage and annas 11 in the 2nd stage per 1,000 gallons of filtered water delivered at a point in bulk, on the basis of interest on the capital, depreciation and maintenance charges incurred by Government.

Drainage.

The Municipality has constructed surface drains. However, a comprehensive underground drainage scheme for the whole town costing Rs. 11 lakhs is under the scrutiny of the Government for the purpose of sanction.

Gardens.

There are no gardens worth the name in the town. Only two small gardens are maintained by the municipality, viz., the Āzād Park, formerly known as Edward Park, which is situated opposite Mitra Samāj Club, and the park by the side of the Municipal Building.

Markets.

The total income from the markets and slaughter-house during the year 1953-54 was Rs. 24,302-4-0. The Municipality maintains a number of markets, all situated in the centre of the town.

The Grain and Grocery Market consists of 6 lines of shops. They are called (i) Big shop line, (ii) Coconut line, (iii) Nēkār line, (iv) Grain shop line, (v) Bāgwān line, and (vi) Baḷigār line. The total number of shops in this area is 138. The old market of Dhārawāḍa was in the locality known as Maṅgaḷawara Pyāṭi-Ōṇi and Javaḷi-Ōṇi. The old Mountford Market near the grain and grocery market was re-named as Nehru Market in 1921 and consists of 62 shops.

Near the Subhās Chowk, there is a line of markets with 15 shops. Some of them were burnt recently in a fire (1954).

The mutton, beef and fish market was constructed in 1946 at a cost of Rs. 45,000 and is located near the Savadatti Motor stand. It contains 56 shops.

A new vegetable market was constructed in 1951 at a cost of Rs. 25,000. It is located near the main market and has 106 stalls.

It is contemplated to build a vegetable market in Mālamaḍḍi area.

CHAPTER 20. Places. DHARAWADA TOWN. Municipal Borough. *Slaughter-house.*

There is a slaughter-house located near old Hubbaḷḷi Nākā. The Municipality has already acquired one acre of land to construct a new slaughter-house on Hebli road.

Disposal of the Dead.

There are 17 burial places and 2 cremation grounds in the Municipal area. They are located in the revenue villages of Hosa-yellapur, Dhārwār, Saptāpura and Lakamanahaḷḷi. Outside the Municipal limits, there are nine burial grounds located in the revenue villages of Doḍḍanāyakanakoppa, Gulganjikoppa, Kamalāpura and Mālāpura.

History.

The antiquity of Dhārawāḍa has been traced back to the 12th century A.D. An inscription found in the debris near the Durgā temple in the Dhārawāḍa fort belongs to the Cālukya King Vikramāditya VI and is dated in Cālukya Vikrama year 42 i.e. A.D. 1117. This record states that *Dhārawāḍa* was included in Kundūr 500 division (district) and was being administered by Bhāskaradēva who made a gift of certain taxes and tolls for worship and offerings in the temple of Dharmēśvaradēva on the day of the Uttarāyana-Saṅkrānti. Two inscriptions found at Narēndra (about 5 miles from Dhārwār) belonging to the time of the same King Vikramāditya also mention the name *Dhārawāḍa* as included in the Kundūr-500 division. Kundūr is the ancient name of modern Narēndra. Dhārawāḍa is also mentioned in the inscriptions at Hombaḷa and other places of about the same period. Thus, the existence of Dhārawāḍa goes back to the times earlier than the 12th century.

The local belief is that the Dhārawāḍa fort was built in 1403 and called after its builder Dārrāv*, an officer of the Vijayanagara king Rām Rāja.† In 1573 the fifth Bijāpura king Ali Adil Shah (1557-1579) is mentioned as marching on Dhārawāḍa, one of the strongest forts in the Karnāṭaka. It was then held by an officer of the late Rām Rāja of Vijayanagara who had assumed practical independence. The fort fell after a siege of six months and the surrounding country was annexed to Bijāpura.

In 1673 Abdul Karim Khan, the ancestor of the Nawabs of Savaṇūr, was appointed governor of the Bijāpura district or *Sarkār* of Baṅkāpura with sixteen sub-divisions or *parganas*. The chief

*It is said that Dhārrāv meant at first to fortify Navlur two miles south-east of Dhārwār and began the work, traces of which remain. The wide-spread legend that the founder when hunting startled a hare which turned on and killed his dogs is told of Dhārwār. It seems probable that Dhārrāv, after making a beginning at Navlur, found that the neighbouring hills would give cover to an enemy and accordingly chose the more open site of Dharwar. This tradition, however, has to be discounted in view of the epigraphical evidence cited above.

†This date is probably correct as it has been handed down according to four different chronological systems, *Shak 1325 Subhanu Samvatsar, Sursan Arab Miya Mumani 804, Tijri 806 and Fasli 813.* The name of the king appears to be wrong as the Vijaynagar king in 1403 was Harihara II. The only Rām in the Vijaynagar list is the regent of the eleventh chief Sadāshiv (1542-1573), who usurped the throne from 1542 to 1565. Caldwell's Tinnevelly, 48.

CHAPTER 20. Places. DHARAWADA TOWN. History.

of these sub-divisions were Nasratābād (Dhārawāḍa) and Gadaga. In 1674 Śivāji fortified Naragunda, thirty miles north-east of Dhārawāḍa and took Dhārawāḍa. In 1685 Sultan Muazzim, Aurangzeb's son marched, in the name of the Delhi emperor, to regain the south-west parts of the Bijāpura kingdom which Śivāji had overrun. He took Hubbaḷḷi and Dhārawāḍa, a place of respectability and strength, and placed garrisons in them. During the sixty-eight years of Moghal supremacy, from 1685 to 1753, Dhārawāḍa was held by four commandants sent from Delhi, and acting under the orders of the Moghal Governor at Bijāpura.* The last commandant surrendered Dhārawāḍa in 1753 to the third Pēśwa Bāḷāji Bājirāo (1740-1761), who presented the commandant with Rs. 40,000 as arrears of pay due to the garrison. In 1764, as the Nawab of Sāvaṇūr refused to separate from the Marāṭhas, Haidar marched to Sāvaṇūr and reduced the Nawab to submission, while his general Fazl Ullah Khan took Dhārawāḍa and overran the country as far north as the Kṛṣṇa. On the approach of Mādhavarāo Pēśwa's (1761-1772) army of 30,000 horse and as many foot, Fazl Ullah had to fall back on Haidar's army leaving a strong garrison at Dhārawāḍa. After Haidar's defeat at Annavaṭṭi in Mysore twenty-five miles south of Baṅkāpūra, Mādhavarāo laid siege to Dhārawāḍa which capitulated after a breach had been made. In 1776 Haidar left a chosen body of troops in Baṅkāpura to watch and, as far as possible, prevent supplies passing to the Dhārawāḍa garrison which had not been reduced. In 1778 Haidar took Dhārawāḍa after a protracted siege. In 1784, Tīpu, then in the height of his glory, compelled the Marāṭhās to cede Dhārawāḍa with other forts and districts, he agreeing to pay a tribute for them. In 1788, Dhārawāḍa was besieged and taken by the Marāṭhās. In a Marāṭhā revenue statement prepared about 1789 Dhārawāḍa (Nasratābād) appears as a *pargana* (sub-division) of the Bankāpura *sarkar* with a yearly revenue of Rs. 1,20,130.

As part of the joint attack of the Marāṭhās and English on Ṭīpu of Mysore during the third Mysore war, the fort was beseiged by a joint force of the Marāṭhās and English between September 1790 and April 1791, and in the end, the defendants offered to capitulate, and on 7th April the fort was handed over.

In October 1800, Colonel Wellesley, afterwards Duke of Wellington, expressed his opinion that Dhārawāḍa could be taken by a coup-de-main, and he drew up a plan of attack on the south-west side. Some officers of Colonel Wellesley's army rode to Dhārawāḍa, and one party was received in the fort by Bāpūji Sindia, the commandant. Another

*The first Moghal commandant of Dharwar was Mirza Saifulla valad Muhammad Murda from 1685 to 1699, the second commandant was Alaf Khān Kallandukhan from 1700 to 1718, the third was Muhammad Nasrullākhān from 1719 to 1733, and the fourth was a Hindu Prithvising son of Bhagirathsing from 1734 to 1753. During the rule of the second and third commandants the peace of the district was twice disturbed once by the Nawab of Savanur, and once by a rising of *desāis* and *pāligārs*. In both cases the insurgents proved too strong for the Government and had to be bought off.—Rao Bahadur Tirmalrāv.

day Colonel Wellesley rode near the fort and examined it.* The commandant remonstrated, and at the Pēśwā's request Colonel Palmar, the British Resident at Poona, wrote to Colonel Wellesley for an explanation. In 1803 the same commandant invited Colonel Wellesley to an entertainment in the fort and to his surprise the invitation was accepted. Bāpūji afterwards expressed astonishment that he had allowed Colonel Wellesley to leave the fort, adding "Am I not a Maratha?" In 1814 Bāpūji Sindia came to pay his respects to Bājirāv, who was then on his way to the Madras Karnāṭaka. He was told to give up the fort to Trimbakji Denglia. Bāpūji answered "If your Highness will send a gentleman to relieve me in the command, or if you will send my clerk in your own name, I will deliver the keys to him, but I will never give over the fort to such a person as Trimbakji Denglia." For this speech as soon as he left the Pēśwa's tent Bāpūji was seized, bound and tortured by Trimbakji until a promise of surrender was extorted. Bāpūji gave the keys to his clerk, a Brahman on whom he could rely, and the clerk, accompanied by a body of troops, started for Dhārawāḍa. As they drew near the fort the clerk asked leave to go in advance. As soon as he entered the fort he closed all the gates and opened such a fire that Trimbakji and his men were forced to retire. The faithful clerk did not surrender until an order was obtained from his imprisoned master through the interposition of Bāpu Gokhale. On the 13th of June 1817 under the treaty of Poona the Pēśwā among other cessions agreed to hand to the British Dhārwār and Kushgal about fifteen miles south of Dhārawāḍa and other districts south of the Varadā.

Objects.

There are several objects of interest in Dhārawāḍa. They are described below :—

Churches.

(1) *All Saints' Church.*—The church is situated on the Dhārawāḍa-Halvāḷ road, about a furlong from the Head Post Office, on an extensive site occupying about two acres of land.

The church was consecrated on 27th October 1888. It is built of burnt brick without any outside plaster. The flooring is cemented and the sanctuary is of China slabs while the roof has corrugated iron sheet above wooden ceiling.

The church is now under the management of the Diocese of Bombay.

(2) *The Basel Mission Church.*—This church is located near the Basel Mission compound on the Station Road and is one of the oldest churches in Dhārawāḍ. It was built by the Basel Missionary Society in 1844 and was dedicated on 14th December 1845. It is 76 feet long, 42 feet broad and 24 feet high and has a tower about 40 feet in height.

(3) *The Roman Catholic Church.*—This church is situated on the College Road near the Jubilee Circle. The date of its construction is not known but the front porch, which is a later addition, was built

*To calm the commandant's suspicions Colonel Wellesley gave him to understand that if he had wished to know anything about Dharwar, he would have referred to his own plan of the place, or would have made inquiry of one of the British officers who had taken Dharwar for the Marathas of whom there were several in his camp. He reminded the commandant that, except Dharwar, all the forts in the Maratha territory had passed through his hands, and that after getting hold of them he never kept them a moment but gave them over to their owners, as became a faithful ally.—*Supplementary Despatches*, II 280-281.

CHAPTER 20. — Places. DHARAWADA TOWN. Objects. Churches.

in 1894 by H. Courpalais. The church is a T-shaped building of burnt bricks and the roof has Mangalore tiles over wooden ceiling. The flooring is tiled paving. It contains two halls and accommodates about 200 persons. The site occupies a land about one acre in extent. The St. Joseph School is housed in the compound of the church. The management of the church and the school has been recently transferred to the Bishop of Belgaum from the Diocese of Poona.

Clubs.

The Dhārwār Gymkhana Club, situated near the Head Post Office, was started in January 1886 by Europeans as a recreation club. The club is now mostly an officers' club. The total membership is now 40, out of which 26 are officials, and the rest are citizens of the town, mostly pleaders, businessmen and doctors.

College of Agriculture.

The College of Agriculture is located on the spacious site known as Yettinaguḍḍa, about two miles from the city on the Dhārawāḍa-Belgaum road. The total extent of the area is 1,200 acres out of which 800 acres are meant for cultivation.

The main administrative block is built at a cost of Rs. 6,00,000. It is a *pakkā* 3-storeyed building of burnt brick masonry and Bādāmi stone finish. The flooring is of Shahābād stone and in places (entrance and staircase) marble is used. It has a circular R. C. C. dome, 30 feet in diameter. There are two laboratory buildings and two hostels built at a cost of Rs. 9,00,000. There are also residential quarters for the members of the staff.

Civil Hospital.

The Civil Hospital.—The Civil Hospital is located in the Fort area near the gates. It is an old type of building constructed in 1881. The area of the compound of the Civil Hospital is 8 acres and 38 gunthas. The hospital originally consisted of (1) the Male and Female Wards; (2) the Main block for outpatient department, office, etc.; and (3) Doctors' quarters. Later were added (1) the European Ward in 1910-11; (2) the Nurses' Quarters in 1929-30, subsequently handed over to Government by the Nursing Association; (3) the Maternity Ward built by the Red Cross Society in 1931 at a cost of Rs. 18,600 and handed over to Government; and (4) a well-equipped outpatient department built in 1939 at a cost of Rs. 14,970 out of the Silver Jubilee Fund. There is provision for 77 beds in the hospital.

Civil Judge's Court.

The Civil Judge's Court.—The building is situated at the corner where the road from Hubbaḷḷi joins the Station Road at Dhārawāḍa. Erected in 1820-21 at a cost of Rs. 35,854, the building has walls of burnt brick and lime. The roof is partly chunam terraced and partly Belgaum-tied. It is a single-storeyed building and the flooring is partly chunam and cement and partly paved.

Collectors' Office.

The Collector's Office.—The Collector's office is one of the oldest buildings in Dhārawāḍa erected in 1820-21 at a cost of Rs. 22,367. The walls are of burnt brick, stone and lime; flooring paved and chunam; and roof Belgaum-tiled. There is a chunam terrace.

District Court Building.

The District Court Building.—The building in which the District Judge's Court is housed is situated behind the Municipal Offices on the Dhārawāḍa-Hubbaḷḷi Road. It was purchased in 1861-62 at a cost of Rs. 16,456. It is a single-storeyed building with walls of burnt brick and lime, Belgaum-tiled roof, and chunam and paved floor.

CHAPTER 20. — Places. DHARAWADA TOWN. Objects. *Extension Training Centre.*

Extension Training Centre.—This centre is situated opposite to the Police Headquarters, about two miles from the town on the Dhārawāḍa Belgaum Road. The centre was started by the Government of Bombay in October 1952 at Arbhavi in Gōkāk Taluka of Belgaum District and shifted to the present locality in June 1953. The object of the Centre is to train the personnel—"Gram Sevaks" and Agricultural Officers—required to man the Community Development Projects and the National Extension Service in the Bombay Karnāṭak Region.

Fort.

The Fort.—The Fort, which is now in complete ruins, is said to have been built in 1403 A.D. It covers an area of 76 acres with an outside diameter of about 800 yards. Originally it had only one entrance and later on more gates were constructed. Now only two gates remain. From inside the fort, from the Civil Hospital way, the first gate-way is built in a line with the inner fort wall. It is 12¾ feet high and 11½ feet broad. The arch above and the sides are built with granite and iron-stone and mortar. The doors are of wood and are 3 inches thick. The second gate from inside is 13 feet high and 15½ feet broad. Its massive wooden doors are four inches thick. The upper part and sides of this gate-way are built with good cut granite stone with cemented mortar. On the top of the gate is a Persian inscription which says:—

> "When torn by sorrow and ill fortune, call on the famous and wonderful Ali. Through the favour of Ali and the might of Muhmad, you are sure to find instant relief."

Between the two gates there is a small temple of Hanumān, with a well by its side. There is a tradition that the two wives of Bapu Gokhale committed *Sati* here.

Jail and Borstal School.

The Jail and Borstal School.—The buildings are situated behind the Mental Hospital on the Belgaum Road and were erected in 1853-54, at a cost of Rs. 27,294. The walls are of burnt brick and lime; floor paved and murram; and the roof Belgaum-tiled.

Karnataka College.

The Karnāṭaka College.—The Karnāṭaka College, which is run by the Government, is situated on a high level-ground a few yards from the Collector's Office. The buildings were constructed in 1889 by the old M. S. M. Railway, and used as their offices. They were purchased by Government for the College in 1920-21 at a cost of Rs. 3,26,956. The plinth area of the main building is 23,070 sq. feet. It is built of burnt brick and stone in lime and roofed with Mangalore tiles. The flooring is paved with Italian tiles and Yeraguntla slabs. It is a T-shaped building with a tower-clock and a portico in front and has stone-arches in the verandahs. The site of the college measures 6 acres and 29 gunthas and there are many residential quarters, students' hostels, and other buildings. Near the main gate of the College stands the huge Physics Building. It is built of burnt brick masonry in lime mortar with a flat R.C.C. roof. It is a 3-storeyed building, the cost of which is Rs. 4,50,000 approximately.

CHAPTER 20. Places. DHARAWADA TOWN. Objects. *Karnāṭaka Vidyā Vardhaka Sangha.*

The Karnāṭaka Vidyā Vardhaka Sangha.—This is located in a central place near the Municipal offices. The Saṅgha was established in 1890 for fostering Karnāṭaka culture. The present building was constructed at a cost of Rs. 24,000, towards which the Government of Mysore gave a donation of Rs. 6,000 and hence it is named as "Cāmarāja Mandir" perpetuating the name of the late Mahārajāh of Mysore.

The building is of Bādāmi stones and burnt brick in lime masonry. The area of the building is 3,010 sq. feet. It has got open verandah on two sides, *i.e.*, east and west of the building, with Bādāmi stone pillars. Part of the building has a second storey covered with roofing of Mangalore tiles and the remaining part is a terraced one supported by mild steel girders and cement concrete flooring. A part of the ground-floor has Yeraguntla stone paving, the other part being cement concrete flooring. The ground-floor measures 61′ × 39′, while the first floor measures 38′ × 16′. The first floor houses the Regional Library.

Karnātaka Education Board's College.

The Karnāṭaka Education Board's College.—This college, the management of which has recently been taken over by the Janatā Śikṣaṇa Samiti, was started in 1944, and is situated on a small hillock called Mailāraliṅga Guḍḍa on the Dhārawḍā-Hubbaḷḷi Road. It has a land 30 acres in extent valued at Rs. 2,50,000. The present buildings on the site, including a hostel accommodating 50 students, are valued at Rs. 1,60,000. The college is provided with modern amenities of electric lights, telephone, post office and healthy water supply from a bore well.

Lingāyatā Town Hall.

The Liṅgāyata Town Hall.—This building, which is situated to the left side of the municipal building, was constructed in 1913 at a cost of Rs. 70,000. It is built of Mugad and Bādāmi stones. It has a portico in front and an arch at the back built of Bādāmi stone. There is a parapet of Bādāmi stone round the building. The four corners have four rooms on the second storey. The building is 100 feet long, and 60 feet wide. The hall is a spacious one, measures 76′ × 40′ and has two wings, 9′ each. There are seven arches on each side built of burnt lime. The hall has a gallery 4′ wide. The flooring is of Yerguntla slabs and the roof has wooden ceiling and Mangalore tiles.

Mental Hospital.

The Mental Hospital.—This building which is located at the north-west end of the city on the Belgaum road was erected in 1845-46 and occupies a site 14 acres and 9 gunthas in extent. The building is of burnt brick and lime, flooring being of cement, and paving and roof of Mangalore tiles.

Mosques.

Mosques.—The Jumma Masjid in Maṅgaḷawāra Pēth was built in about 1686 by one of the Adilshahi kings. It has a dome and possesses architectural designs. The Khatib who conducts prayers has been awarded lands for his services.

CHAPTER 20.

Places.
DHARAWADA TOWN.
Objects.
Temples.

The Mālāpurā Masjid was built about 200 years ago in Mālāpura lane. The Mulla who conducts prayers enjoys some lands. The Masjid has four tall minarets with artistic designs.

The Bara Imam Masjid was built about 100 years ago. The street in which it is located is named after the masjid. It is of the same type as Mālāpura Masjid. Adjoining this masjid is a *makan* called Hatel Patcha where *pan͏̣jās* are kept. These *pan͏̣jās* are supposed to have been brought from Bidar during the Adilshahi period.

The Madani Masjid, situated behind the city Police station near the market, is about 100 years old. About 30 years ago major repairs were carried out, and it is also of the same type as the other mosques described above.

The Soudāgar Masjid is situated in Line Bazar and it is reported that it was built about 100 years back by Soudāgars (*i.e.*, Arab merchants). It has four tall minarets.

Besides these old ones there are 7 other mosques built during the last 30 years or so.

Municipal Office Buildings.

Municipal Office Buildings.—The main building which houses the Municipal Offices is an imposing structure situated in the heart of the city. It is a three-storeyed structure, the third storey consisting of four rooms at the four corners of the building. The building which covers a plinth area of 6,700 sq. feet is a pucca one built of burnt brick in lime masonry. The flooring is of Yerguntla slabs on the ground floor and R. C. C. on the upper storeys. The second storey has a big hall measuring 74·6′ × 32·6′ and accommodates about 600 people. It is used for meetings of the Municipality as well as for public functions. This was constructed in 1929 at a cost of Rs. 1,25,000.

Navakalyānamaṭh.

Navakalyānamath.—This *maṭh* which is situated in Bhōōspēth, was founded in 1935. The main object of the *maṭh* is to propagate the principles of Basavēśvara, the founder of the Vīraśaiva sect in the 12th century A.D. The *maṭh* has a property of 24 acres of land, two shops, one house, and one garden with farm-house all yielding an annual income of Rs. 3,000.

Obelisk.

The Obelisk, which is situated about 60 yards from the Travellers' Bungalow, is of historical importance. It is 28 feet high and was built in memory of Mr. Thackeray and Mr. Munro, two officers in the civil employ of Government, who lost their lives in the famous Kittūr rising of 1824. This event is recorded in Persian, Kannaḍa, Sanskrit and English on the four sides of the obelisk.

Temples.

Temples.—Dhārawāḍa has a number of large Hindu temples. These are dedicated to gods or goddesses, such as Dattātraya, Durgādēvi, Dyāmavva, Hanumān (or Māruti), Lakṣmi-Nārāyana, Mailaraliṅga, Narasimha, Pāṇḍuraṅga and Veṅkaṭēśa.

The temple of Dattātraya is located at Maṅgaḷavāra pēṭh. The date of its foundation is not known, but it was reconstructed by Keśavrao Sohoni and Shri Gadre in the year 1912. It is an ordinary building of brick and mortar. Attached to this is a Sanskrit Pāṭhaśālā.

CHAPTER 20. — Places. DHARAWADA TOWN. Objects. *Temples.*

Two shrines are dedicated to Durgādēvi. One of them is in the town and the other is in the fort. There is one shrine dedicated to Dyāmavva.

Hanumān has a number of temples. Rāyar or Vyāsrāya Hanumān's temple is the oldest temple in Dhārawāḍa and is situated near the Navalūr gate. It is said to be one of the 360 temples which were built throughout the Vijayanagara* territory about A.D. 1510, in honour of Hanumān. Vyāsrāya who built the temples was a Mādhva pontiff who is said to have managed the country for twelve years during the minority of a Vijayanagara king. The temple is held in much reverence. Mudi Hanumān's temple is located in a street of the same name in Maṅgaḷavāra Pēṭh. The Halgēri Māruti temple is also situated in Maṅgaḷavara Pēṭh on an embankment of the Halgēri tank. It was founded about 1735. It is an ordinary structure of brick and mortar. The temple receives a grant of Rs. 100 from the Jahagirdar of Hebḷi. The annual fair is held from *Chaitra śuddha navami* (Rāmanavmi) to *Pūrṇimā* (March-April).

The Lakṣmī-Nārāyaṇa temple, located in Javaḷi pēṭh, was built by one Shri Śrīnivās Tippaṇṇa Ṭikāre. The structure is an ordinary one and is maintained by the Bhavsār Kṣatriya Samāj. An annual fair takes place during the *Navarātra* festival (September-October) and attracts large crowds to the temple. The god is shown in different incarnations (*avatars*) during these days.

The Mailārliṅga Temple is on the summit of the hill known as Mailāraguḍḍa (named after the temple), one mile south of the town and about two furlongs to the east of the Dhārawāḍa-Hubbaḷḷi Road. It is not known who built the temple, but it appears to have been renovated in recent times. The two front pillars bear two Persian inscriptions. The inscription on the left pillar runs :—

> In the reign of Muhammad A'dilsha'h king of Bijapur, this building, acquired by the favour of God, was converted into a mosque by Muhammad Khan Ulla Sar Savaldar of the fort of Dha'rwa'r, for the use of all Muhammadans to offer up prayer without fear, in the year Rhide Samanin va Allaf, 1081 (that is A.D. 1670).

When the Marāṭhas took Dhārawāḍa in 1753, this building was turned into a Hindu temple and dedicated to the god Mailāra. The temple faces east and, from the interior portion, appears to belong to the 11th-12th century, A.D. The image of Mailāra has four hands, with *triśūla* (trident) and *khaḍga* (sword) in the two right hands, and *ḍāmaru* (a tiny drum shaped like an hour glass); and skull in the two left hands. The horse which is the vehicle of Mailāra, is carved below the left knee of the deity. The *maṇḍapa* of the temple is supported by 16 pillars and the four round pillars in the middle portion bear the characteristic designs of the Later Cālukyan style. In the central compartment of the ceiling is carved a big lotus supported by four corner stones having garland-bearers.

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*This date falls in the reign of the famous Krishna Rāya (1508-42), the ninth king of Vijayanagar.

There are two Narasimha temples, one in the town and the other at Madihāḷ within a mile of Dhārwār. The latter was built by one Śrīnivāsarāo in 1832.

CHAPTER 20. Places. DHARAWADA TOWN. Objects. *Temples.*

Two temples are dedicated to Pāṇḍuraṅga, one in the fort and the other in Maṅgaḷavāra pēṭh. The first was built by the Pēśwā's last commandant Bāpūji Śinde (A.D. 1800). The second was built about the year 1796 by one Rāmaṇṇā Nāik, son of Veṅkappa Nāik, a rich merchant of Dhārwār. It received an allowance of 142 gold coins from the Pēśwās and the British Government continued it by giving an allowance of Rs. 142-8-0.

There is a shrine of Ragavendra Svāmi built in 1830 by a Dhārawāḍa priest.

There is also a Jain temple in Dhārawāḍa, and Liṅgāyata temples of Vīrbhadra and Uḷvi Basappa.

A small temple of Tripuraliṅga is located near the 262nd milestone where the Dhārwār road branches from the Hubbaḷḷi-Belgaum road. It is an old and substantial building of stone and mortar.

Travellers' Bungalow.

The Travellers' Bungalow is located on the Belgaum Road near Thackeray's tomb. The main building was erected in 1944-45 at a cost of Rs. 9,513. The walls are of burnt brick and lime, the roof being Beḷgaum-tiled and bamboo matting on teak battens. The flooring is paved.

In the compound of the Travellers' bungalow is also the Inspection Bungalow built in 1928-29 at a cost of Rs. 5,135. The walls are of burnt brick and lime masonry. The roof is Mangalore-tiled and floor is paved.

Training College for Men.

Training College for Men.—The building is situated on the Karnāṭaka College Road and at present houses also the Karnāṭaka University Library and some post-graduate departments of the University. It was constructed in 1914-15 and the record value is Rs. 55,932. It is built of burnt brick in lime without any outside plaster. Yet the structure has remained without any damage to the bricks. The floor is of Yeraguntla paving stone and the roof has Mangalore tiles over corrugated iron sheets. There are arches of brick masonry in the verandah which is about 10 feet wide. The corners of the building have finish of Bādāmi stones.

In the front portion of the building, there are two towers, 40 feet high, which add beauty to the whole building.

This building is said to be the mother of educational institutions of Karnāṭaka, for premier institutions like the Karnāṭaka University and the Karnāṭaka College started their career in this building.

Training College for Women.

Training College for Women.—Started in 1895 as a training class it was known as Female Normal School for sometime. It was shifted to the present site in 1908. It is situated on a small hillock in the centre of the city. To the west, north and south, there run public roads and behind the compound on the east is the place reserved for the Town Police quarters.

CHAPTER 20. — Places. DHARAWADA TOWN. Objects. *Training College for Women.*

In the compound are housed the college, the practising school, the hostel, the boarding houses and quarters for the Lady Superintendent. There are also playgrounds for the pupils in the compound. This college is the only Government Kannaḍa Basic Training College for Women in the Bombay State.

University Buildings.

University Buildings.—The site of the Karnāṭaka University is known as "Chota Mahābaḷēśwara" and is located about three miles to the west of the city and covers an area of over 283 acres. The Administrative building which houses the offices of the University was commenced in March 1952, and was completed in August 1953. The foundation stone was laid by Dr. Rajendra Prasad, President of the Indian Republic on 30th March, 1951, and the buildings were declared open by Dr. S. Radhakrishnan, Vice-President of the Indian Republic, on 26th October, 1953.

The Administrative building is a two-storeyed building, built in cement with R.C.C. roofing, columns and canopy. It has a verandah 10′ broad on both the sides with a canopy both on the front and on the rear side. On the top of the first floor, there are open terraces on either side. The building has polished Shahabad stone paved with China mosaic. The floor area of the ground floor is 11,232 sq. feet. A water-tank constructed on the top of the building has a capacity of 3,000 gallons. The cost of the building is Rs. 2,60,000 approximately.

To the left side of the Administrative building, the construction of the Printing Press building is nearing completion. To the right side are located the residential quarters. On the back side is constructed a well from which water is pumped up by means of a dynamo to the tank on the top of the building from where water is supplied to all the buildings.

GADAGA.

Gaḍaga (15° 25′ N, 75° 35′ E, p. 65,509) is the headquarters of the taluka of the same name in the Dhārawāḍa district.

History.

This was an eminent town from olden times. It is mentioned variously as Kratuka, Kratupura, Karḍugu, Gaḷaḍugu, Gaḍugu, and described as a *Mahāgrahāra* (i.e. great-agrahāra), founded by Janamējaya. It was a renowned seat of learning whose management rested in the hands of seventy-two *Mahājans*. There are 34 inscriptions in all and they are found mostly in the temples of Trikūṭēśvara and Vīranārāyaṇa.* A few of these epigraphs appear to have been brought over from Beṭageri and Lakkuṇḍi. These records represent the Rāṣṭrakūṭa, Later Cālukya, Kalacuri, Yādava, Hoysaḷa and Vijayanagara dynasties. The earliest inscription is of the reign

*According to a local manuscript account of Sravan Belgōḷa in Mysore, the Vīranārāyana temple is one of the five Nārāyana temples built about 1117 by the fourth Hoysaḷa king Viṇsuvardhana (1117-1137), on his conversion to the Rāmānuja faith. (*Indian Antiquary*, II, 131.)

of Rāṣṭrakūṭa Indra III, dated 918. In the contest for supremacy that ensued with the decline of the Later Cālukyas, Gadaga which was a flourishing centre in the Beḷavola country, was held in turn by the rival powers. This is instanced by the inscriptions of Cālukya Sōmēśvara IV (1185), who repulsed the Kalacuri usurpers, Yādava Bhillaṇa (1191) and Hoysaḷa Vīra-Ballāḷa II (1192).

A copper-plate charter of Harihara II of Vijayanagara, dated 1379, registers the grant of twenty-two villages in the Gadagu-dēśa to the gods Trikūṭēśvara and Vīranārāyaṇa. Gadagu-dēśa or the tract of Gadag at this period comprised sixty-six villages in Toragallu-nāḍu which formed part of Lakkuṇḍi-venṭhe in the territory Pampā-Hastināvati. An inscription of Kṛṣṇadēvarāya dated 1519 is found in the Vīranārāyaṇa temple which also contains another of his successor Acyutarāya. The latter, dated 1539, records his gift of Ānandanidhi, adding that the god Vīranārāyaṇa had conferred his boon on the poet Kumāra Vyāsa. This is the earliest epigraphical reference to the famous author of the *Kannaḍa Bhārata,* whose date can thus be fixed with a measure of certainty.

About 1673, Gadaga appears with Nasaratabād or Dhārwār as one of the chief districts in the Baṅkāpura district or *Sirkār,* which was then under the governorship of Abdul Kasim Khan under Bijāpura. On the capture of Ḍambaḷa fort on the 26th of July 1799, Colonel Wellesley marched on the 27th to Gadaga, but found it evacuated by Dhuṇḍia's men. Colonel Wellesley gave over charge of both the Ḍambaḷa and Gadaga forts to the Pēśvā's commandant, whom Dhuṇḍia had confined in chains at Gadaga. In the last Marāṭhā war General Munro invested Gadaga on the 5th of January 1818. It surrendered on the 6th.

Gadaga is about 50 miles to the east of Dhārawāḍa and is on the metre-gauge section of the Southern Railway between Hubbaḷḷi and Shōlāpūr. A railway line from Gadaga goes to Bellāry.

During the last few years, the town has extended on all sides, especially towards the east, north and south. The place is usually called Gadag-Beṭagēri, because Beṭagēri is just about a mile to the east of Gadag separated from it by the Hubḷi-Bellāry railway line. Both these places are under the administration of a single municipality known as Gadaga-Beṭagēri Municipal Borough. Gadaga is an important centre of cotton trade in Bombay State, providing a good market for the cotton grown in the Gadaga and Rōṇa talukas and the Muṇḍargi and Naragunda pēṭās and a part of the Navalagunda taluka. There are 15 cotton ginning and 11 cotton pressing factories at Gadaga. Gadaga is also known for its trade in groundnut and safflower. Beṭagēri is known for its hand-loom industry.

CHAPTER 20. — Places. GADAGA. Population.

According to the census of 1951, the population of Gadaga was 65,509 (male 33,725; female 31,784). According to livelihood, the population was distributed as follows :—

	Male.	Female.
Agricultural Classes—		
Cultivators, cultivating labourers and their dependants	3,381	3,503
Non-cultivating owners of land, agricultural rent-receivers and their dependants ..	474	582
Non-agricultural Classes (i.e., persons including dependants who derive their principal means of livelihood from)—		
Production other than cultivation ..	11,733	10,684
Commerce	8,187	7,624
Transport	2,524	2,295
Other services and miscellaneous sources ..	7,426	7,096
Total ..	33,725	31,784

The number of houses and population in each municipal ward is given below :—

	Houses.	Persons.
Ward I ..	1,325	7,348
Ward II ..	1,310	7,513
Ward III ..	1,315	6,898
Ward IV ..	1,880	9,604
Ward V ..	1,149	6,196
Ward VI ..	1,722	1,737
Ward VII	1,098	6,081
Ward VIII .	1,061	5,982
Ward IX (X, XI) ..	1,240	6,838
Total ..	12,100	65,509

Municipal Borough.

The Gadaga Municipality was established in 1859, and began to function from the 1st of June 1859. At the beginning there were two separate bodies, one for Gadaga and the other for Beṭigēri. Gadaga and Beṭigēri were two revenue units situated at close proximity. After three years, they were amalgamated into one body. Gadag-Beṭigēri was scheduled a municipal borough in the Bombay Municipal Boroughs Act, 1925*.

The present constitution of the Municipality was sanctioned by Government in 1951. The Municipal area is divided into 11 wards and the number of councillors is 36. All are elected and 4 seats for women and 2 seats for the Scheduled Castes and the Scheduled Tribes are reserved. This reservation is for 10 years from the date of the commencement of the Constitution of India (i.e., 1950) under the provisions of the Municipal Boroughs Act. The elections are held on the basis of adult franchise.

The Chief Officer, the Health Officer, and the Engineer are statutory officers. At present only the Chief Officer has been appointed.

*For powers and functions of Municipal Boroughs, see section on "Local Self-Government" in Chapter 13.

The principal departments with the designations of the heads are as follows :—

Department.	Head.
Office	.. Head Clerk.
Public Works Department	.. Overseer.
Sanitary Department	.. Sanitary Inspectors (3).
Tax Collection Department	.. Tax Superintendent.
Octroi Department	.. Octroi Head Inspector.
Shops and Establishments Department.	Inspector.
Food Inspection	.. Inspector.
Audit Department	.. Municipal Auditor.

Receipts and Expenditure.

The following schedule shows the income of the Gadaga-Beṭigērī Municipal Borough for the year 1952-53 :—

Rates and Taxes—

			Rs.
Octroi	..	..	5,04,143
Tax on buses and lands	..	..	1,55,338
Tax on animals and vehicles	..	..	14,528
Toll	..	..	21,460
General Sanitary Cess	..	..	66,328
Lighting Tax	..	..	22,230
Special Sanitary Cess	..	..	11,695
Theatre Tax	..	..	7,577
Hotel Tax	..	..	10,937
Revenue derived from Municipal property and powers apart from taxation	..	..	1,61,066
Grants and contributions	..	..	2,16,111
Revenue from Local Funds	..	..	3,121
Miscellaneous	..	..	6,028
	Total	..	12,03,573
Extraordinary and Debt	..	..	56,265
	Total Income	..	12,99,838

The following schedule shows the expenditure of the Gadaga-Beṭigēri Municipal Borough for the year 1952-53 :—

			Rs.
			26,575
Collection of Taxes	..	..	90,281
Refunds	..	..	63,035
Public Safety	..	..	40,508
Public Health and Convenience	..	..	4,41,339
Public Instruction	..	..	3,21,395
Contributions	..	..	450
Miscellaneous	..	..	49,281
	Total	..	10,32,864

CHAPTER 20. Places. GADAGA. Municipal Borough. *Receipts and Expenditure.*

The following taxes are levied by the Municipality :—

(1) Octroi on goods imported into the municipal limits.

(2) Toll on animals and vehicles coming into or passing through the municipal limits.

(3) General property tax on all the houses and buildings situated within the municipal area.

(4) Wheel tax on the vehicles plying within the municipal area.

(5) Special sanitary cess for cleansing the private privies.

(6) Shop tax on concerns dealing in tobacco and its preparations.

(7) Hotel tax on hotels.

(8) Theatre tax on cinemas and dramas.

Education.

(A) *Primary Education.*—A compulsory education scheme sanctioned by Government for the municipal area from the 1st of March 1952, is expected to bring all areas in the town under compulsory primary education by the end of March 1955. As on 31st March 1952, there were 28 municipal primary schools in the town (19 for boys and 9 for girls) with 5,988 pupils (4,058 boys and 1,930 girls). The number of teachers in municipal schools was 158, of whom 53 were women. In addition there were 12 special teachers for drill, drawing, Hindi, sewing, etc. Private aided schools numbered 5, with 25 teachers and 850 pupils.

(B) *Secondary Education.*—The municipality has been maintaining a high school started in 1885. In 1951-52 the expenditure on this school was Rs. 85,410 against which fees received amounted to Rs. 49,016 and Government grant Rs. 27,172.

Medical Institutions.

Medical Institutions.—The municipality maintains three dispensaries. One is a municipal general hospital; the second a maternity hospital (Danappa Manvi Maternity Hospital), constructed out of a generous donation paid by a prominent citizen of Gadaga; and the third an Ayurvedic dispensary started more than 25 years ago. In 1951-52, the expenditure on the municipal hospital was about Rs. 18,000; on the maternity hospital about Rs. 20,000; and on the Ayurvedic hospital about Rs. 10,000.

Roads.

The following are the principal roads of the town :—

(1) *Station Road.*—This road starting from railway level-crossing near Jubilee Dharmaśāḷa runs up to old Pāla-Bādāmi road near Haṇamana Garaḍi *via* municipal dispensary, Kuradigi theatre, Tonga Kūṭa and Gadaga Cāvaḍi.

(2) *Namjoshi Road.*—This road starts from its junction with Station Road near Tonga Kūṭa and joins the Cotton Market Road near Hattikāḷ Bazar.

(3) *Cotton Market Road.*—Starts from its junction with old Pala-Badami road near Police Chowki and runs up to the Agricultural Produce Market Committee building, *via* Pañcara Houd and Merchant Hall.

CHAPTER 20.

Places.
GADAGA.
Municipal Borough.
Roads.

(4) *Kittūr Cennamma Rāṇi Road.*—This road starts from its junction with Pala-Badami road near Karnāṭaka Co-operative Central Bank, passes through D. M. Maternity Hospital and Lakkuṇḍi Pōṭ Nākā and ends at Kariyavana Nālā.

(5) *Old Pāla-Badāmi Road.*—Starts from the railway level-crossing near Civil Court, and runs up to Aṇṇigēri Nākā, *via* N. C. Mills, Gadaṅgkūṭa, Vīra Nārayāṇa temple, Hanumān Garaḍi and Police Chowki.

(6) *Bazar Road.*—This road commences from the Vīra Nārāyaṇa temple (front part), passes through Cāvaḍi, Joḍa Hanamanta Dēvara temple, old taluka office and joins old Pālā-Bādāmi road.

(7) *Godagā-Soraṭūr Road.*—This road starts from its junction with the Station Road near Durgā Lodge and ends near Panjarpol, *via* Post Office, Ḍambaḷa Nākā and Nandīvēri maṭha.

(8) *District Bungalow Road.*—Starting from its junction with the Station Road near the Tonga Kūṭa, this road joins the new Pāla-Badāmi road near Mahalakṣmi theatre, after passing through District Bungalow.

(9) *Waḍḍargēri Road.*—Starts from its junction with Pāla-Bādāmi road and joins Station Road near Kuraḍigi Theatre.

(10) *Beṭigēri-Teṅgaṇkād Bazar Road* starts from its junction with old Pāla-Bādāmi road near Venkappa Bellary's shop and ends at Mailār Dēvara temple *via* Vīrabhadra temple.

(11) *Police Line Road.*—This road commences from Ayurvedic Dispensary and runs up to Nīlkanth Swāmi Math.

(12) *Beṭigēri Station Road* starts from Mailār Dēvara temple and passes through Beṭigēri Cāvaḍi and Muḷḷagaśi Nākā and ends at Beḷḷāry railway level-crossing near the warehouse.

Water Supply.

The chief source of water supply is from wells. The city has about 100 municipal wells scattered throughout the municipal area. Besides, a large number of wells has been constructed by house-owners for private and public use.

There are two big tanks to the south end of the city. The bigger tank is called "Bhīṣmana Kere" and is owned by the municipality. The other one is known as "Hasara Kere" (Green tank), and lies within the premises of the Dēvasthān lands and is managed by the Dēvasthān Trust Committee. The two tanks serve the purpose of reservoirs which feed the wells of the city with water percolating through the sub-soil.

Drainage.

At present, surface drains exist in the city. A detailed drainage scheme for the municipal area has been prepared and sanctioned by Government. The work already done by the municipality and the Public Health Department of the Government is about 80,000 running feet at a cost of Rs. 4 lakhs.

Markets.

(1) *Cotton Market.*—Gadaga is a big centre of cotton trade and the municipality has provided a spacious area for the construction of *wakhārs* (godowns). There are 48 *wakhārs*, each measuring 200 feet by 100 feet. The leaseholders have constructed compound walls and godowns. This cotton market is one of the best markets in this part.

CHAPTER 20.

Places.

GADAGA.

Municipal Borough.

Markets.

(2) *Grain Market.*—The municipality had provided a fine structure consisting of 80 stalls for the purpose. Recently (1951), the structure was burnt by an accidental fire. The municipality has again undertaken the construction of the market on the very site at a cost of about four lakhs of rupees and the work is almost completed.

(3) *Cloth Market.*—This market is situated in the heart of the city and is a *pakkā* structure with 40 stalls sufficiently big for wholesale and retail business. It was constructed about 30 years back at a cost of about Rs. 60,000.

(4) *Mutton Market.*—There is a mutton market in the Beṭigēri area constructed by the municipality on modern lines at a cost of about Rs. 55,000.

Fire Service.

The municipality does not maintain any regular Fire Brigade Service. However, there are two fire fighters to meet any emergency.

In recent years, there were two serious fire outbreaks in the city. In 1950, the Kōlikēri Press caught fire and the loss was about Rs. 50,000. In 1951, the Municipal Grain Market was devastated by fire and the loss incurred was more than a lakh of rupees.

Slaughter-house.

The slaughter-house is situated to the north of the city and is outside the inhabited localities. As the building in which it is now located is in a dilapidated state the municipality has proposed to construct a new one on modern lines.

Disposal of the Dead.

There are two cremation grounds for Hindus and nine burial places. One of the cremation grounds, situated to the north of the town, is provided with a *pakkā* structure with stone masonry; the other is in the eastern end of the municipal area. Three of the burial grounds (situated to the south, east and north of the town) are used by Muslims; two (in the west and south) by Lingayats; one (in the north) by the shepherd community; one (in the north-western corner) by the scheduled castes; one (in the east) by Christians; and one (in the north) by Hindus.

Hero-Stones (Virakals).

In the middle of the village of Beṭigēri, not far from Gadag railway station, is a group of memorial stones, known as *vīragals* or *vīrakaḷs*, or *vīra-śāsadas*. It is walled in, and so protected from injury. There are fifteen stones, fourteen of which are very large, some standing from twelve to thirteen feet out of the ground, with a width of about four feet six inches. The tops of most of these great slabs are finished off like the topmost ridge-roof member of the *gōpurās* of Dravidian temples, only that, instead of a row of many water-pot *kaḷasas*, there is but one *kaḷasa*. It will be seen that many of these have the symbol of the man's trade or caste sculptured at the bottom—a plough, a mason's mallet and block of stone and an oil-mill. Some of these are Śaiva and others Vaiṣṇava, while two have been made objects of worship, the sculptures and inscriptions of which have been thickly caked all over with many applications of oil. In the sculpture we find several different military standards, and it would be interesting if we could

Hero-Stones (Virakals).

assign them to specific leaders or kings. The staff of the standard, in one case, carries the effigy of an elephant, and in another a *Nandi* or sacred bull.

Beṭageri appears to have thrived by the side of Gadaga as an independent centre of political and religious life. One of the memorial stones referred to above bears an inscription of Rāṣṭrakūṭa Kṛṣṇa II, dated 893, which records the death of Kaligalla in a defensive fight at Baṭṭakere, when Maṅgatōraṇa was governing the Beḷavola district. This Baṭṭakere which is also mentioned in earlier and later epigraphs was the old name of Beṭagēri. It was also a well-established *agrahāra* administered by two hundred *Mahājanas*.

Temples.

Temples.—There are three important temples in Gadaga.

(1) *Trikūṭēśvara temple.*—The temples of Trikūṭēśvara and Saraswati stand close beside each other within the same enclosed courtyard, in the southern quarter of the Gadaga town.

The temple of Trikūṭēśvara is the principal one and occupies the centre. Originally a double temple, it consists of the principal shrine facing east with a small closed hall before it, together with a larger open hall in front of this. Within the principal shrine, upon one *śālunkā* (the stone within which the *liṅga* is placed made to represent the female counterpart of the *liṅga*) are three *liṅgas* in a line and it is from this fact that the temple takes its name of Trikūṭēśvara (Lord of three peaks). The interior of the temple is very plain.

The part between the top of the parapet walls and the beams under the cornice on the exterior walls of the large-pillared hall, is closed in with richly chased diaper-pattern stone screens. The surface is divided into scrolls with little figures within them. The profusion of small figures averaging six inches in height is remarkable. Among the little images in the panels, many of which stand almost detached from the walls, are Bhairava, Narasimha, Lakṣmi, Gaṇapati, Siva, Viṣṇu, Brahma, Kṛṣṇa, Mahiṣāsuramardini, dancing figures, musicians, ascetics and elephants.

The spire is a late addition of brick, mortar and white-wash, and the *Nandi* on the front is also made up of these materials. Successive coats of white-wash have almost entirely obliterated the fine tracery upon the jambs of the doorways.

(2) *Saraswati temple.*—On the south side of Trikūṭēśvara stands the small temple of Saraswati, facing north. Perhaps of all Dārawāḍa temples, the little temple of Saraswati takes the first place for delicacy and beauty of detail. The richness and grace of some of its columns are not surpassed. The whole temple, even to the figure of Saraswati in the shrine, has been wrought with immense care and elaboration. The building consists of an open hall or *maṇḍapa* and a shrine which has lost its spire. The pillars within the temple are most beautiful specimens of Cāḷukyan work.

CHAPTER 20. — Places. GADAGA. Temples.

The entrance is between the two front pillars. Fourteen pillars round the hall support the eaves and four other pillars standing in floor support the central dome. The four pillars at the entrance, two on either side and the four supporting the dome are exquisitely worked. There are, perhaps, no other pillars throughout the whole extent of the Cāḷukyan handicraft left to us which are equal to these for the crowded abundance of minute work which covers their surfaces. The ornament consists of repetitions of miniature shrines, tiny pilasters, panels containing Liliputian gods, goddesses and attendants, rampant lions and a host of other detail.* The figures, which fill the little panels, some of which are no more than an inch or two in height, are carved in high relief and are almost detached from the pillar. They are adorned with necklets, bracelets, anklets and a profusion of other jewellery, each bead and jewel being fashioned with the most careful and delicate touch.†

The ceiling of the hall rises above the square space between the central four pillars. Deep ribs cross each other, and from their intersections hang lotus buds as pendants.

Within the shrine is the image of Saraswati seated cross-legged upon a high pedestal or throne. The image is sadly mutilated, having her four arms lopped off at the elbows. It is a life-sized figure in black-stone, delicately and carefully wrought. She wears a fine-textured garment which is seen only from the delicate pattern of embroidery traced over it. Her coiffure is an elaborate pile of curls and above her curly tresses is a very elaborate head-dress like a high crown. About her waist she wears a jewelled band. She sits upon a lotus cushion placed upon a high peacock throne.

(3) *Sōmēśvara temple*.—This temple is situated in the middle of the town. It is a good specimen of a fully developed Cāḷukyan temple and is fully decorated. The architects were fond of the frequent repetition of detail and indulged in this propensity of theirs to its utmost extent. The doorways are richly decorated and over the outer eastern doorway is "Gaja-Lakshmi".‡ The ceiling of the south porch is richly wrought in slabs of arabesque with a lotus in the centre of each panel.

(4) *The Vīra-Nārāyaṇa temple*.—This temple, which is about two miles from the railway station, has a big *gōpura* in the style of the Vijayanagara temples. There are sculptures on the walls of the *gōpura*. The shrine has the image of Vīra-Nārāyana. It is said that the famous Kannada poet Kumāra Vyāsa composed his epic Bhārata in this temple sitting before the image. The temple belongs to 11th or 12th century A. D.

GAJENDRAGADA.

Gajēndragaḍa (15° 40′ N, 75° 55′ E; Rōṇa T., p. 12,331) (Fort of the Lord of Elephants) so called from the strong fort on a neighbouring hill, is a large and growing town about 24 miles south of Mallāpura railway station on the Hubḷi-Shōlāpūr metre gauge line.

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*H. Cousens, *Chalukyan Architechture*. p. 110.

†*Ibid*., p. 111.

‡*Ibid*., pp. 112-113.

GAJENDRAGADA.

The fort of Gajēndragaḍa was built by Śivāji and contains a magazine and two ponds; and the Uñcigiri fort was built in 1688 by Daulatrāv Ghōrpaḍe.

The town has a ruined temple of Virūpākṣa with an unfinished hall. Over the door is a figure of Śarasvati. Outside of the town is a temple of Dudgā Dēvi, with a domed roof and round pillars. In a field near the burial ground is a temple of Rāmaliṅga, with a hall or *maṇḍapa* and round pillars. In the weavers' quarter is a temple of Ramadēva containing figures of Rāma and Sītā, with Gaṇapati on the shrine lintel. The temple is unfinished but is in good order. A ruinous temple of Pāṇḍuraṅgadēva contains figures of Pāṅḍuranga and Rukhmāi with Dvārakābāi on the lintel. Near the fort three miles north-west of the village on the hill-side is a cavern, a noted place of pilgrimage. The cavern with an image of Śiva is about half-way up the hill at the foot of its precipitous sandstone top. It is reached by steps, wide at the foot and narrowing to the last gallery. The cavern is a natural opening between two huge blocks of granite, and the whole of the flat ledge above, about 300 feet in height, with precipitous sides, rests on granite which was raised from the plain by some upheaval. Near the cavern are two *tīrths* fed by unfailing springs, and two lamp pillars each about fifteen feet high. A shrine of Vīrabhadra has painted plaster figures on the lintel and has a small pond in front called Antaragaṅgi (mid-air *tīrth*) which is supplied with water through the roots of a tree 100 feet high on the hill. North of the cavern are two caves, separated by walls, and containing two *tīrthas,* called Yeṇṇi Goṇḍa and Arṣara Goṇḍa.* The shrine of Kalkēśvara which is held in high local repute as a place of pilgrimage, contains a silver-plated *linga* and a silver-plated lintel. To the left of the *liṅga* is a basin containing water, called Patāḷagaṅgi, and a niche with a figure of Basvaṇṇa or *Nandi.* The bull, which is said always to be growing, is worshipped by barren women. Many other niches contain *liṅgas* and *Nandis.*

In the temple of Kālakālēśvara there are four inscriptions of the reigns of Cālukya Sōmēśvara IV, Yādava Siṅghaṇa and Vijayanagara Harihara II. These record various grants to the deity.

GALAGANATHA.

Gaḷaganātha (Hāvēri T., 14° 50′ N, 75° 25′ E; p. 494), a small village on the left bank of the Tuṅgabhadrā and about 20 miles north-east of Karjagi, is noted for its temple of Gaḷagēśvara situated at the holy meeting of the Varadā and the Tuṅgabhadrā. It is built of black granite and is about 80′ × 40′ with four pillars supporting the roof, and walls covered with mythological figures. The most notable feature of this temple is its great heavy pyramidal basement. The walls rise from the top of this basement and are not buried within it. In order to save the temple being washed away bodily by river floods, strong retaining and curtain walls have been built upon the river face which preserve the bank and prevent further corrosion. There is also a temple of Hanumanta, where there is a monumental hero-stone or *vīrgal.*

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*Goṇḍa is the Kannada for Kuṇḍ or pond.

CHAPTER 20. — Places. GALAGANATHA.

There are five inscriptions in this place, the earlies being of the 10th century. Two records of Vikramāditya ·VI, dated 1079 and 1080, mention his younger brother Jayasimha as the governor of this area.

GANJIGATTI.

Gañjigatti (Siggānvi T., 15° 05′ N, 75° 20′ E ; p. 638) is one mile distant from the Guḍageri railway station. This village contains a great ceiling slab, nearly eight feet square, which, like the central ceiling in the great hall of the temple at Kundagoḷa, is carved with images of the *aṣṭadikpālas*. It is in a much better state of preservation than that one. It lies against a platform in the open air at the village shrine, but is said to have been brought from the ruins of a temple at Karjagi. The whole slab, which is a single stone, is divided into nine compartments by two cross ribs each way which are ornamented with bosses at their intersections, and scroll-work down the centres of each. The central panel shows Śiva in his Bhairava or terrible form, dancing upon a prostrate figure, and holding up the elephant hide behind him. Below him, that is, occupying the eastern compartment when the ceiling was in position, is Indra, the guardian of the east, the west is presided over by Varuṇa, the god of the waters, seated upon his *makara*. On the north rides Kubēra, the god of riches, upon his horse, while on the south is Yama, the god of death and Hades, seated upon his buffalo. The north-east, south-east, south-west, and north-west are held, respectively, by Īśa (Śiva) on the bull, Agni, the god of fire on the ram, Nirriti, who represents decay or destruction, seated on the shoulders of a man, and Vāyu, the god of the winds, upon a deer. The carving of this slab has been executed with the greatest care, and the figures stand out in high relief.*

GUDAGERI.

Guḍagēri (15° 05′ N, 75° 20′ E ; Kundagōḷa pēṭa, p. 4,603) is the headquarters of Kundagōḷa pēṭa, three miles south-west of Lakṣmēśvara. It is also a railway station on the Poonā-Baṅgalore line 21 miles from Hubḷi. It belonged to the Miraj Junior State before that State was merged into Dhārawāda district in 1949. It was also a municipal town from 1870 to 1953, when the municipality was abolished and the management of the civic affairs of the town was placed in the hands of a village panchayat. In 1951-52, the municipality had an annual income of Rs. 19,500. There is scarcity of water in the town, and some of the wells reach a depth of 130 feet. There is arrangement for supplying water to the town by means of public taps situated in almost all important places. There is a Government dispensary and also a veterinary dispensary run by Government. A high school formerly managed by the Miraj Junior State has been handed over to a private society for management. There is a public park and a library. There is a temple of Īśvara, a Kala *maṭh* and an ancient Jain *basti*.

There are eight inscriptions in Guḍageri and the oldest is of the time of Rāṣṭrakūṭa Amōghavarṣa I. An epigraph of the reign of Cālukya Sōmēśvara II, dated 1072, mentions his queen Kāñcaladēvi

*H. Cousens, *Chalukyan Architecture*.

as exercising authority over this region from her headquarters at Muḷugunda (i.e. Muḷgund). Another epigraph of 1076 registers the renewal of an endowment to the Jain temple Ānesejjaya-basadi at Purigere (i.e. Lakṣmēśvara). There is also a record of Yādava Siṅghaṇa bearing the date 1217.

GUDDAGUDDAPURA.

Guḍḍaguḍḍāpura (or Dēvaraguḍḍa) (Rāṇebennūr T., 14° 35′ N, 75° 35′ E; p. 1,571) is a village on the top of a steep hill eight miles north of Rāṇebennūr, and three miles from Devaraguḍḍa railway station. It has a large fair in October. The fair is held in honour of the god Malhāri or Śiva, the slayer of the Demon Malla. In the village is a temple of Mailāra or Malhāri built of black polished stone with a brick spire. The roof is supported on twenty pillars four of them round sixteen squares. The outer walls are adorned with carved figures. Near the main temple are several smaller shrines, two of them of fair size consecrated to the goddesses Malasamba and Ghṛtamāri or Tuppada Mallawwa. The local story of Malhāri is that he became incarnate here as Mārtaṇḍ Bhairav, and with his fifteen feet long bow killed the demon Malla, who infested the neighbourhood. He thereupon won the title of Malhāri or the Malla-slayer and was enshrined in the temple on the hill. Malhāri used to go hunting with a pack of hounds. When he was enshrined on the Devaraguḍḍa hill, the dogs became men and served as his ministrants under the names of Vaggayas and Goravars. Sixty families of these dog-ministrants live on the hill round the temple. The fair begins on the day before Dasara in September-October and lasts two days. From 15,000 to 20,000 people attend from all parts of Dhārawāḍa, Beḷgaum, Bijāpura, Mysore, Hyderābād and Madrās. On the fair days pilgrims pay their devotions to the god and feed the poor. Dancing girls dance before the god at the nightly lamp-waving *ārtis*. The fair owes its chief interest to the Vaggayas who dressed in black woollen jackets or Kambḷis with quaint head-kerchiefs (*rumāls*) to the great amusement of the people, play the part of dogs in remembrance of their life with Malhāri, the huntsman. The Vaggayas wear cowrie shell necklaces, tie bells and tiger and bear skins round their waists, hold in their hands a wooden bowl about eight inches square and four inches deep, and try to look as ugly and wild as possible. When pilgrims come, the Vaggayas bark most furiously at them and hold out their bowls. Each pilgrim pours a little milk and clarified butter in the bowl, throws in plantains, sugar and other eatables and gives each Vaggaya a pice. Sometimes ripe plantains, milk, curds, clarified butter and sugar are mixed together and poured into the bowl. The Vaggayas set the bowls on the ground, run each to his bowl, begin to bark and howl like dogs. quarrel between themselves, lie flat on the ground, and, putting their mouths into the bowl, eat like dogs. When they have finished eating, the Vaggayas sing a verse in honour of Malhāri, loudly howl out "*Ēlakōṭe Malhāri Mārtanḍ*" (Malhāri Mārtaṇḍa with his army of seven crores) and bless the pilgrims for feeding them." This satisfies the pilgrims that Malhari has been pleased and has blessed them through his dog ministrants. At a fixed hour on

CHAPTER 20. — Places. GUDDAGUDDAPURA.

Dasara Day the great bow of Malhāri is brought out and set on the ground before the pilgrims. A ministrant climbs to the top of the bow, becomes possessed by Malhāri, and calls out: "Thunderbolt strikes earth, earth is darkened, a small day would come, Kalak-Malak. A pearl is broken to three pieces, the axis of the sky is broken, ball of pearls is surrounded by ants, *sampale-parak,* which foretells for the new year famine, war, shortage, disturbance, loss, excess of rains, destruction of standing crops, and all well etc." Śiva is seen in the form of light, i.e., *Jyōtirūpa-darōhaṇa* on both the temples of Malhāri or Guḍadāya and Mallawwa, i.e., Pārvati. The light seems just like a candle of 10 to 15 volts. This is visible in the months of Caitra, Vaiśākha, and Jēṣṭha at night time.

(2) During Dasara, i.e., October, Veerāgars or Kancaveers perform *śastra pawād,* i.e., they pierce wooden sticks into their legs below the knee which bore about 2 inches and pass Mini, i.e., leather rope and forks through them after which feat Bhaṇḍāra (turmeric powder) is applied. The property of the Bhaṇḍāra is that no blood would come out. This Bhaṇḍār is prepared after taking the name of god Malhāri thousand times on Campāṣaṣṭi, i.e., on Mārga-śirṣad Saṣṭhi. This is given to all pilgrims who use it as *prasad* given by god. It is treated as most holy.

A woman, who to get children or for some other reason has vowed to be the god's concubine on the fair days presents the god with betel as though he were her husband. A fair would take place on each full-moon day and an assemblage of about 2,000 people gather at each fair. The trade at the fair is mostly local, chiefly in cattle, grocery, ironware and pottery.

GUMMOGOL.

Gummogoḷ (15° 10′ N, 75° 50′ E; Muṇḍargi pēṭa, p. 179), a small village 16 miles from Muṇḍargi, has a temple of Gone Basavaṇṇa. Every year a large fair lasting about a month is held in Chaitra (March-April). A cattle fair is also held at the time of the fair.

There is an inscription here of the reign of the Vijayanagara king Kṛṣṇadēvarāya, dated 1529. At this period this tract was included in Toragale-venṭhe.

HANAGAL.

Hānagal (14° 45′ N, 75° 05′ E; Hānagal T., p. 8,846) is head-quarters of Hānagal taluka. In old records it is mentioned by the appellations of Pānthipura, Vairāṭapura, Virāṭanakōṭe, Virāṭanagara and Pānumgal or Hānumgal. A municipality was established in 1879 but abolished in 1883. Hānagal is noted for its ruined fort, temples and inscriptions.

Hānagal has more than twenty inscriptions which belong to the period of the 12th and 13th centuries. Some of them refer to the reigns of Cālukya Vikramāditya VI, Kalacuri Bijjaḷa II and the Kadamba chiefs Tailapa, Kāmadēva, Soyidēva and Mallidēva. Hānagal was the chief town of the district known as Panuṅgal-500. It was also the capital of a branch of the Kadamba family who

ruled here. It was well-fortified and figures among the important strongholds captured by Hoysaḷa Viṣṇuvardhana in the course of his northern expeditions.

The ruined fort is a mud *gaḍhi* about 1,900 feet round with walls and sixteen bastions. Inside of the fort is a temple of Vīrabhadra. The walls are on all sides easy of escalade and the dry bottom in front hardly looks like a ditch. The village is near the fort and its streets would cover an attacking force. Round this inner tower are traces of a wall which is locally called the Haḷēkōṭ or old castle. The citadel is situated on the left bank of the Dharmā river which flows round its southern and western faces, and turning to the west, falls into the Varadā near Narēgal about twelve miles further down the valley. The south-east corner of the citadel rests on the Ānikeri pond,* after which the single outer wall is developed on the eastern face into three lines of defence, which, sweeping round the north side, join the works on the river, where it diverges to the west. Besides the outer defences the outermost line of the triple wall is carried onward, from the point where it turns to the west, to a low range of hills through which a ditch has been cut near a large tree from which the wall is continued round to the river. A further work can be traced, though very faintly in places, to a trench dug through the hill to a Musalman tomb from which the rampart is continued till it joins the fourth wall, making in all, exclusive of the walls of the citadel, five lines of defence. Traces of other mounds can be seen beyond these stretching eastward, but whether connected with the defences of Hānagal cannot be made out. The diameter of the fort wall is about seven or eight hundred yards and of the central tower about 350 yards. The circuit of the old fortified area is upwards of four and a half miles and the earthwork is on an unusually large scale. The lines have disappeared in places and can be traced with difficulty; in others they are well marked.

Temples.

Hānagal has a number of temples, three of Hanumān and one each of Durgā, Gopāḷrav Dēsāi (the builder's name), Īśvara, Nārāyaṇa, Rāmaliṅga, Tārakēśvara, Vīrabhadra and Virūpākṣa. The Tārakēśvara temple is the most interesting. It is a large and elegant cut stone building of black granite a little to the east of the modern village of Hānagal. The temple is in four parts, a small anteroom (24′ × 24′) with four pillars, an audience hall or *sabhāmaṇḍapa* (60′ × 40′) with twenty pillars, twelve pilasters and eight small pillars, the porch of the shrine (30′ × 30′) and the shrine which is irregularly round. A magnificent dome covers the central portion of the *sabhāmaṇḍapa*. This dome which measures 21 ft. in diameter, is supported by eight large pillars, placed at the corners of an octagon, and eight smaller pillars placed in pairs between these on each side of the octagon. The dome rises for about nine feet from the octagon in five ascending tiers of circles of cusped mouldings, and, towards the centre, descends again in

*The stone facing of the long dam of the Ānikeri pond is formed of old carved temple stones, some of which have writings upon them.

—*Mr. R. B. Joyner*, C.E.

a splendidly cusped and star-shaped central pendant, which hangs some five feet below the highest point of the ceiling. These cusps are not merely flat ornament, but each is hollowed out as a quarter of a hollow sphere. It has been recorded in the old Bombay Gazetteer that it is worked out of one huge stone, but this is not the case, for a close examination of the dome will show that it is built up of many stones in the usual way. These domes are not built after the methods of European construction with radiating voussoirs, but of ring upon ring of stones, laid upon horizontal beds, each closing in more and more all the way up to the top. The stones are thus corbelled forward one over the other, and are kept in position by the heavy filling-in above the haunches. It is then dressed, underneath, to the beautiful concentric circles of mouldings as we find it, the stones having first been cut in the rough before being put up. This method of construction is certainly remarkable, and one cannot help wondering the more at it after examining the great heavy pendant hanging from the centre. It almost seems as if it must drag the whole ceiling down to destruction. In each of the corners of the octagon, above each pillar, is a small slab bearing one of the *aṣṭadikpālas* (regents of the cardinal points) seated on his *vāhana* beneath a little floral arch. The temple is almost complete and is one of the largest in the Dhārawāḍa district. The original crowning member of the tower has been replaced by an ugly modern whitewashed erection. It is in a good state of preservation, and this is due, no doubt, to its having been in uninterrupted use all down through the centuries of its existence. The roof of the great hall is supported upon fifty-two pillars, and joined to it in front, as an extension, is the *Nandi* pavilion upon twelve pillars. In front of the great hall, and leaning against the basement outside, are three very fine memorial stones depicting battle scenes and the death of a hero.

This temple, like many others in this district, has been ascribed to the Jains. This is wrong; it has been a Brahmanical shrine from the beginning. It is not usual in this part of the country, and in Jaina temples of this period, to find large image niches on the outside of the walls. On the round column is a well-cut image of Narasimha, which is not likely to be found in a Jaina temple. Moreover, the *Nandi* pavilion would not be necessary in such a case.*

Close beside the north-east corner of this temple is a smaller one remarkable for its tower which is built in the northern style. It is dedicated to Gaṇapati. The image which was seated upon the throne in this temple was, when the town was vacated in 1904, on account of famine, taken away and smashed, but a new one has since been installed. There are some other old ruined temples in the fort at Hānagal.

HARALAHALLI.

Haralahaḷḷi (14° 15′ N, 75° 45′ E; Haveri T., p. 276), 22 miles from Havēri railway station and on the left bank of the Tuṅgabhadrā, has ancient black stone temples of Sōmēśvara and Kālēśvara, both enlisted as antiquarian remains. There are five inscriptions

*The account given by Dr. Burgess in the Gazetteer has been embellished by extracts from "Chalukyan Architecture" by H. Cousens (1926).

here of the 11th and 12th centuries, referring to the rule of the Kalacuri Āhavamalla, Yādava Siṅghaṇa and Gutta Vikramāditya.

HAVERI.

Hāvēri (14° 45′ N; 75° 20′ E; p. 16,470) is situated on the Poonā-Bangalōre railway line, fifty-nine miles south-east of Hubli. Hāvēri taluka was formerly known as Karajgi taluka, and its headquarter was at Karajgi till about the year 1905, when it was transferred to Hāvēri. Its agricultural classes in 1951 numbered 6,026, and its non-agricultural classes numbered 12,640, of whom 2,245 persons derived their principal means of livelihood from production other than agriculture, 3,800 persons from commerce, 621 persons from transport and 5,974 persons from other services and miscellaneous sources. Hāvēri is noted for its trade in cardamoms which are brought from the Kanara uplands, washed, and exported to other centres. Hāvēri has a small well of brackish water impregnated with lime and possessing good bleaching properties. The bales of cardamoms imported from Kanara are unpacked and washed in the water of this well. When dry the husks become of a light cream colour.

Municipality.

Hāvēri is also a municipal town. The municipal area is 1¼ sq. miles.

The Hāvēri municipality was established in the year 1879 and it is now a city municipality functioning under the Bombay District Municipal Act, 1901. The town is divided into five electoral wards. The municipality is composed of 17 members, all elected. Two of the seats are reserved for women and one for Scheduled Castes and Scheduled Tribes. During 1951-52, the total municipal income was Rs. 2,04,619, to which terminal tax contributed Rs. 68,035; tax on houses and land Rs. 15,220; general sanitary cess Rs. 8,371; special bhangi cess, Rs. 1,199; lighting tax, Rs. 8,349; tax on vehicles, Rs. 1,135; fees from markets and slaughter-houses, Rs. 2,464; grants and contributions, Rs. 45,346. The total expenditure, excluding Extraordinary and Debt heads, was Rs. 1,63,239, administration absorbing Rs. 1,10,748; water supply, Rs. 1,973; conservancy, Rs. 26,384; special bhangi, Rs. 1,272; hospitals and dispensaries, Rs. 10,497; roads, Rs. 15,272; public instruction, Rs. 58,220; and contributions, Rs. 7,352.

There are nearly 4,200 houses in the town, having an estimated rental value of Rs. 2,62,743.

The Municipality does not levy any drainage tax. Three-fourths of the gutters are *kaccā*, and only one-fourth *pakkā*, and the municipality just removes silt from these. The town gets drinking water from a public tank, 6 bore wells and 6 draw wells maintained by the municipality and also from private wells. There is scarcity of drinking water every year, and a scheme costing 16 lakhs of rupees for the supply of drinking water is now under the scrutiny of Government. The municipality runs a high school, which has nearly 800 pupils. This school is self-supporting; it has a building of its own and also a five-acre playground. Primary education is looked after by the Dharwar District School Board, the municipality paying its contribution to the Board. There is no fire service.

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Places.

HAVERI.

Municipality.

There are 7 miles and 5 furlongs of road in the town, including by-lanes, out of which 10 furlongs are asphalted.

There are two municipal burial grounds, one for Hindus and one for Mahomedans, both located outside the town.

The municipality maintains a park in front of the high school, a library and a *dharamshālā*.

Hāvēri has temples of Haḷēvar, Basavaṇṇa and Kāḷappa and a monastery.

Temples.

About a mile east of Hāvēri is a temple of Siddhēśvara. Although this temple is now dedicated to Siddhadēva, H. Cousens in his *Chalukyan Architecture* states that it is difficult to decide to which deity the temple was originally dedicated, as all the principal images of gods and goddesses that adorned the exterior have been very carefully chipped away. In front of the spire, above the hall roof is a well-carved figure of Śiva. It is, however, on a separate stone from the encircling arch and it looks as if the original figure had been chipped away and this one put in its place. Amongst some very small figures on the florid ornament, under the little *kīrtimukhas*, on the back or east wall, is Sūrya. It is possible, says Mr. Cousens, that the temple was first built as a Vaiṣṇava shrine, which may have been used, for a time, by the Jains, and which would account for the removal of the images. Subsequently it came into the hands of the Liṅgāyats who still (1926) use it.

There are thirty-two inscriptions and many of them belong to the rulers of the Yādava dynasty, viz., Siṅghaṇa, Kannara, Rāmacandra and Mahādēva. The other dynasties such as Rāṣṭrakuṭa, Later Cālukya, Kalacuri and Hoysaḷa, are also represented. Its old name was Pavari or Havari. It was an *agrahāra* or seat of learning administered by four hundred *Mahājanas*. Epigraphs engraved on stones, pillars and beams in the Siddhēśvara temple register various gifts to the deity also called Svayambhu Siddhanātha.

Standing at right angles is another small shrine dedicated to Narasimha.

Built into the wall of a step-well, in front of the main temple, is a stone slab bearing a very good representation of the *saptamātrī* (Seven Mothers).

HEBLI.

Hebḷi (15° 25′ N, 75° 05′ E; Dhārwār T., p. 5078) is a large village about eight miles east of Dhārwār and five miles from Amaragōla railway station. The village stands on a rising ground and has a ruined fort. To the south of the village is the temple of Sambhuliṅga about 57 feet long and in the Jain style of architecture. There is also a ruined temple of Cangalavvadēvi in the village.

It has two Yādava inscriptions, dated 1245 and 1248. The latter belongs to the reign of Kanhara and describes the town as a commercial centre.

HIREBASURU.

Hirēbāsuru (14° 10′ N, 75° 40′ E; Hānagal T., p. 746) is a small village 15 miles south-east of Hānagal and 10 miles from Hāvēri railway station. There are two old temples, one of Viśvēśvara and

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Places.

HIREBASURU.

the other of Hanumān. On rising ground near the village is a cave which is believed to pass a great distance underground. This was the headquarters of a minor branch of Śilāhāra chiefs who ruled in this area. Its old name was Vyāsapura which was modified into Basavūru. It has six inscriptions. Two of them refer to the reigns of Kalacuri Bijjaḷa II and his son Āhavamalla and two to that of Yādava Siṅghaṇa.

HIREBENDIGERI.

Hirēbeṇḍigēri (14° 55′ N, 75° 10′ E; Śiggāñvi T., p. 1406) is a village seven miles north of Śiggāñvi and 12 miles from Guḍageri railway station. It has a temple of Kāḷappa and two monasteries called the Hirē and Koradya *Maṭhs*. There are seven inscriptions in this place. Most of them are of the time of Cālukya Vikramāditya VI and Jagadēkamalla II and Kalacuri Bijjaḷa II. They also mention the chiefs of the Hānagal Kadamba family who were ruling this area as feudatories. The old name of this place was Piṇḍaṅgere.

HIREKERURU.

Hirēkerūru (14° 25′ N, 75° 20′ E; p. 5,480) is headquarters of Hirēkerur taluka. Its old name was Piriya Kereyūru (i.e. village of big tank). The temples of Tōṭada Vīraṇṇa, Janārdana, Hanumāna and Durgā, are of some antiquarian interest. A fine sculpture of the Sun-god and that of Janārdana near the Tōṭada Vīraṇṇa temple and the images of Durgā and Traipuruṣa in the Durgā temple are noteworthy. It has nine inscriptions. One of them, dated 1060, describes the exploits of Guṇḍamayya who was a general of Cālukya Sōmēśvara I and participated in his northern campaigns in Māḷwa beyond the river Narmadā.

HOMBALA.

Hombaḷa (Gadaga T., p. 3,975) : Its old name was Pomboḷal (i.e. Town of Gold). It was a seat of learning and *agrahāra* administered by 120 *Mahājanas*. There are nine inscriptions ranging from the 11th to the 16th century. Preceptors of the Pāśupata school of Śaivism prospered here. Renowned among them was Boṇteya Muni who is said to have performed many miracles. The Śaṅkaraliṅga shrine owes its origin to an early period. This temple has preserved the interesting sculptures of Bhikṣāṭana Mūrti, Umāmahēśvara, Anantaśayana and Saptamātrikas, of the medieval age. Images of Yōganārayaṇa and Sarasvati in the shrine of the former deity are similarly remarkable for their superb workmanship.

HUBBALLI CITY.

Hubbaḷḷi, or Hubḷi (15° 20′ N, 75° 05′ E; ht. 2,150 ft., a. 6·85 sq. miles; p. 1,29,609) which is on the Poonā-Bangaḷōre National Highway, about 13 miles south-east of Dhārawāḍa, stands about 2,150 ft. above sea level on a gently waving plain rising towards the west. Except a few small hills to the west, south-west and north-west, the country round is a black soil plain.

Importance.

Hubbaḷḷi is one of the principal cities in North Karnāṭaka. It is a junction on the Southern Railways and is a big trading centre. It has a big working cotton mill and 13 ginning and pressing factories. A big railway workshop and a workshop recently constructed by the Bombay State Road Transport Corporation are located in the city. There are in the city 47 primary schools, 10 secondary schools and 6 colleges.

CHAPTER 20. — Places. HUBBALLI CITY. Old and New Hubbaḷḷi.

The town is divided into two parts: Old Hubbaḷḷi and New Hubbaḷḷi. The following revenue villages form Old Hubbaḷḷi: (1) Old Hubbaḷḷi, (2) Kṛṣṇāpura, (3) Ayōdhyā, and (4) Ahōbalāpura. This area comprises 3,886 residential houses and shops. New Hubbaḷḷi is composed of the revenue villages of (1) Timmasāgara, (2) Araḷikaṭṭi, (3) Nāgśeṭṭikop, (4) Beṅgēri, (5) Kēśavāpura, (6) Ganēśpēṭh, (7) Majidpura, (8) Yellāpura, (9) Śahar-Veerāpura, (10) Bommāpura and (11) Bidnāḷ. The town is fast developing towards the north-west side, where the New Cotton Market, State Transport Workshop, the Mahila Vidyapith and the Commerce, Engineering and Arts Colleges are located.

Area and Population.

The municipal limits comprise an area of 6·85 sq. miles. According to the Census of 1951, Hubbaḷḷi City had a population of 1,29,609 (male 67,154; female 62,455). According to their livelihood, the population was distributed as follows :—

		Male.	Female.
Agricultural Classes:			
Cultivators, cultivating labourers and their dependants.		3,774	3,709
Non-cultivating owners of land, agricultural rent-receivers and other dependants.		789	830
Non-agricultural Classes:			
Production other than cultivation	..	26,247	24,581
Commerce ..	..	14,844	13,681
Transport ..	..	5,300	4,596
Other services and miscellaneous sources	..	16,200	15,058
Total	..	67,154	62,455

The number speaking important languages were: Kannada, 56,869; Urdu, 33,511; Marathi, 12,652; Telugu, 6,701; Hindi, 9,133.

Religiously, the population of the City was distributed as follows: Hindus, 85,012; Muslims, 33,933; Jains, 1,257; Christians, 8,450; Sikhs, 72; Buddhists, 499; Jews, 8; other religions (non-tribal), 235.

Municipal Borough.

The Hubbaḷḷi Municipality was established in 1855. It was made a borough municipality under the Bombay Municipal Boroughs Act of 1925, and the civic affairs of the city are now managed according to this Act.*

Constitution.

The Municipal Board consists of 42 councillors all elected. Of these 4 seats are reserved for women, and 3 seats are reserved for Scheduled Castes in ward numbers 5, 7 and 9, one seat for each ward.

The Chief Officer, the Health Officer, and the Engineer are the statutory officers of the municipality.

*For powers and functions of Municipal Boroughs, *see* section on "Local Self-Government," Chapter 13.

CHAPTER 20. Places. HUBBALLI CITY. Municipal Borough. *Constitution.*

The principal departments of the municipality with the designations of the heads are as follows :—

Name.	Head.
Public Works Department	Engineer.
Health Department	Health Officer.
Audit Department	Auditor.
Accounts Branch	Head Accountant.
General Administration Branch	Secretary.
Octroi Department	Octroi Inspector.
Tax Department	Tax Inspector.
Lighting Department	Lighting Inspector.
Shops and Establishments Department	Shops Inspector.

Receipts and Expenditure.

The following schedule shows the income of the Hubbaḷḷi Municipal Borough during the year 1952-53 :—

	Rs.
Octroi	6,73,939
Tax on house and lands	6,35,462
Tax on animals and vehicles	20,546
Toll	11,136
Water rates	73,013
Sanitary cess	40,755
Other taxes	41,819
Revenue derived from municipal property and powers apart from taxation	2,91,686
Interest on Investments	889
Grants and contributions	5,33,094
Miscellaneous	13,014
Total	23,35,353

The following schedule shows the expenditure of the Hubbaḷḷi Municipal Borough during the year ending 31st March 1953 :—

	Rs.
General Administration and Collection Charges	3,81,357
Public Safety	1,38,280
Public Health and Convenience	12,26,853
Public Instruction	5,75,580
Contributions	3,250
Miscellaneous	1,41,204
Total	24,66,524

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Places.
HUBBALLI CITY.
Municipal Borough.

During the year 1952-53, the incidence of taxation amounted to Rs. 11-8-9 per head per year whereas the incidence of income per head was Rs. 18-0-3.

Education.

(A) *Primary Education.*—Compulsory primary education is now (1954) in force throughout the city for children between the ages of six and eleven. In 1951-52 compulsion was made applicable for the whole city for children between the ages of seven and eleven. Compulsion for boys was in force for the age group 6—11 only in seven wards and for girls in three wards. As on 31st March 1952, there were 46 municipal primary schools with 306 teachers (of whom 101 were women) and 12,671 pupils and 15 aided schools with 94 teachers (of whom 42 were women) and 3,371 pupils. In 1951-52 the municipality spent Rs. 4,76,915 towards primary education and received a grant of Rs. 2,27,798 from Government.

(B) *Secondary Education.*—The municipality maintains one high school, the Lamington High School, Hubbaḷḷi. In 1951-52 the total expenditure on the school was Rs. 88,865 and the receipts totalled Rs. 92,368 (Rs. 62,271 from fees and Rs. 30,097 from Government grant).

Medical Institutions.

The municipality maintains one hospital, viz., Chitguppi Hospital in New Hubbaḷḷi (Hosa Hubbaḷḷi) and one dispensary in Old Hubbaḷḷi (Haḷe Hubbaḷḷi), both allopathic. The total expenditure on these hospitals in 1951-52 was Rs. 68,639. The municipality also pays contributions to other medical institutions in the city run by private agencies. It also maintains a fully equipped veterinary hospital, ciz., N. M. Wadia Hospital. In 1951-52, the expenditure on this hospital totalled Rs. 5,822.

Roads.

Important roads which radiate from Hubbaḷḷi are those which run to Poona, Harihar, Kārwār, Gadaga and Sholāpūr. The municipality has spent about 8 lakhs of rupees for road widening and slum clearance. As a result there are some broad roads in the town. There are also narrow and winding lanes in some portions of the town. The total length of roads, including lanes and by-lanes, is 55 miles out of which 40 miles are metalled and 5 miles cemented and asphalted. There is a traffic island near the Hubbaḷḷi Bus Stand with one way traffic.

The Poona-Bangalōre road enters the town near the traffic island. A north and south road called Dhārawāḍa Road, runs into the town after passing through Gurusiddappa's reservoir, now converted into a garden, and runs straight to the south end through the Kancagar street and Bhōōs pēṭe and joins the Poona-Bangalore Road which leads to Baṅkāpura and Harihar.

There are two trunk-roads. One starts from the travellers' bungalow and joins the Baṅkāpura road passing through Dājībān pēth, Peṇḍar Galli, Javaḷi Sālu, Simpi Galli, Mōci Galli and Yellāpura. The other starts from Ghanṭīkeri and joins the Karwar-Hubbaḷḷi Road at Kṛṣṇāpura running through Maṅgalawāra Pēṭe, Aḍki Galli, Sarāfkaṭṭe, Hirēpēṭe, Bommāpura and Old Hubbaḷḷi (Haḷe Hubbaḷḷi) road.

The two State Highways which pass through Hubbaḷḷi city are (*a*) Hubbaḷḷi-Sōlāpūra Road—from traffic island to Kēśwāpura and (*b*) Kārwār-Beḷḷāry Road—from Pānjarpoḷ to Gadaga road *via* Bhārat Mill road, Traffic Island and passing through railway bridge up to Christian burial ground.

CHAPTER 20. — Places. HUBBALLI CITY. Municipal Borough. *Roads.*

The Poona-Bangalōre Road—(National Highway)—passes from the Engineering College to Beednāḷ *via* Hosūr, Traffic island, Gavi ōṇi, Kaul pēte, Bhangi ōṇi, and passes out through the Bankāpura bridge.

The following are the principal roads in Hubbaḷḷi city :—

(1) Road from Railway Station to Śiddharūḍha Maṭh, *via* Station Road, Marāṭhā galli, Kalādgi ōṇi, Durgada bailu, Beḷgānvi galli, Javaḷi Sālu, Hirēpēṭe, Bommāpura ōṇi, Myādār ōṇi and Fort road.

(2) Road from Bankāpura Chowki to Nāgaśeṭṭikop *via* Desai ōṇi, Śimpi galli, Javaḷi Salu, Peṇdar ōṇi, Dājibān Pēṭē, Court road, Kēśwāpura road and Nāgaśeṭṭikop road.

(3) New road from Railway Station to Agricultural Produce Market behind Lamington High School.

(4) Road from the Railway Goods shed gate to Kaulpēṭe *via* Matti ōṇi, Gaṇēśpēṭe, Marāṭhā galli, Myādār ōṇi, Peṇḍār ōṇi and Mullar ōṇi.

(5) Road from Traffic Island to Panjarpol *via* Kabarastan road, Cannapēṭe, Lattīpēṭe, Durgada bailu, Gavaḷi galli, Hirēpēte and road to the south of Dhōḍhe factory.

(6) Road from Traffic island to Bankāpura Chowki *via* Ancaṭagēri ōṇi, Bōgār ōṇi, Kanegār ōṇi, Hurakadbi ōṇi and Dēsāi ōṇi.

(7) Road from Chiṭguppi hospital road to Veerāpura *via* Koppīkar road, Kalādgi ōṇi, Durgada bailu, Radhākṛṣṇa Guḍi ōṇi, Aḍki ōṇi, and Pagaḍi galli.

Besides these, there are many narrow lanes in the city.

Bridges.

The following bridges exist in the town :—

(1) Bhārat Mill bridge, (2) Coen bridge, (3) Old Hubbaḷḷi (Haḷe Hubbaḷḷi) bridge, (4) Hosūr bridge, (5) Bāṇkāpura bridge near Beednāḷ and (6) Railway bridge near railway station.

Water Supply.

Formerly, the chief source of water supply to Hubbaḷḷi was from Tirkārām's lake, named after Tirkārām, a Rajput landholder, who built this tank to the north of the town. This tank is now being filled up and a cart-stand and a garden are proposed in that place. At present, the main source of water supply is the Uṇkal Tank, about 2½ miles to the north-west of the city, from which water is pumped. It was constructed across Kaḷḷī-haḷḷi Nālla by throwing a dam in the year 1892. The dam was subsequently raised by 5 ft. The catchment area is 18 sq. miles and the lake has a full storage capacity of 150 million cubic feet. The area lies in a low rainfall zone and the lake does not fill full from year to year. The daily supply from this source is 1·0 million gallons and for the 1951 population of 1,29,609 it works out at 8 gallons per capita which is very meagre and inadequate. This water is supplemented by public and private wells which number about 530. Besides, there are 4 small ponds in the town.

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HUBBALLI CITY.
Municipal Borough.
Water Supply.

The Neersāgāra Water Works* is expected to supply water to Hubbaḷḷi at the rate of 20 gallons per head per day in the first instance and 30 gallons when underground drainage is introduced. For the Neersāgāra water, the Hubbaḷḷi Municipal Borough will pay annas 12 in the first stage and annas 8 in the second stage per 1,000 gallons of filtered water delivered at a point in bulk. From Kaṇvihonnāpura to Hubbaḷḷi, a 24″ Hume Steel Gravity Main about 9·5 miles long is to be laid. This pipe line will be capable of delivering 5-6 million gallons a day—the second stage requirements of Hubli against the actual requirements of 2·8 million gallons of the first stage. For facility of transport of pipe as well as for maintaining the line after completion a *pakkā* road linking villages *en route* is being constructed. The pipe line work has been taken in hand and is to be completed in 1955.

Drainage.

The municipality has prepared a comprehensive surface-cum-underground drainage scheme for the city at an approximate cost of Rs. 25 lakhs and an amount of Rs. 6 lakhs has been spent so far in that connection. In view of the proposed Neersāgār water supply to Hubbaḷḷi city, the Public Health Department to the Government is preparing an underground drainage scheme for the city at an estimated cost of Rs. 40 lakhs. As the city is situated on both the banks of Uṇkal Nallā, there is natural slope for drainage.

Gardens.

The following three gardens exist in the city :—

(1) Lady Sykes Garden, (2) Guruśiddappā Hud Garden and (3) Traffic Island Garden.

Markets.

Lumley Market.—This market is situated in the heart of the city. In this market, sale of grains, *bhusar* (fodder from grain) commodities, vegetables, fruits, etc., is carried on. It was formerly known as the Robertson Market. It succumbed to fire twice, once in 1919 and again in 1923. The municipality decided to reconstruct the market and the foundation stone was laid in 1941 by Sir Roger Lumley who was then Governor of Bombay and since then it is named as the Lumley Market. The estimates and plans have been sanctioned by the Government and the approximate cost will be about Rs. 10 lakhs.

Agricultural Produce Market.—This is a very big Agricultural Produce Market, specially provided in a spacious place. Business in cotton, ground-nut, safflower and sesamum are regulated in this market under the Bombay Agricultural Produce Markets Act, 1939. A larger number of cotton godowns are constructed for stacking cotton. This is one of the biggest markets in this part of Karnāṭaka.

There are three mutton markets, one beef market and one fish market.

The work of constructing a vegetable market at Old Hubbaḷḷi (Haḷe Hubbaḷḷi) at an approximate cost of Rs. 23,000 has been already taken up by the municipality.

Sheds for butter and curd sellers at New Hubbaḷḷi (Hosa Hubbaḷḷi), are also being constructed at a cost of about Rs. 12,000.

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*For "Neersāgāra water works" see "water supply" under Dhārawāḍa Town.

Municipal Borough: *Fire Service.*

The municipality maintains a fully equipped fire station consisting of two fire fighters and two Crysler Trailer Pumps. The capacity of each pump is 500 gallons per minute. The fire brigade staff consists of one Fire Brigade Superintendent, six drivers and eighteen firemen with the Municipal Engineer as the head.

Slaughter-house.

The slaughter-house is situated in the outskrits of the Hubbaḷḷi city by the side of the Uṇkal Nallā in Old Hubbaḷḷi (Haḷe Hubbaḷḷi).

Disposal of the Dead.

The municipality possesses the following cremation and burial grounds :—(1) The Bhaṇḍivāḍa base Burial and Cremation Ground at Bhaṇḍivāḍa base, (2) The Nārāyaṇpura Burial and Cremation ground near Kerki Nallā, (3) The Kṛṣṇāpura Burial and Cremation Ground near Heggēri tank. Shelters of R.C.C. and of corrugated iron sheets are constructed at each place.

History.

Hubḷi, properly Hubbaḷḷi or Pubbaḷḷi that is Pūrvadvaḷḷi or old village, seems to centre round a plain old stone temple to Bhavāniśaṅkara which from an old Kannaḍa inscription seems to belong to the eleventh century. Of its two parts, that known as Old Hubbaḷḷi (Hale Hubbaḷḷi) is also locally called Rāyara Hubbaḷḷi, that is, Hubḷi made by the Vijayanagara kings (1330-1580). The first reference which has been traced to Hubbaḷḷi is in 1547 in a treaty between Vijayanagara and the Portuguese where Obeli or Hubbaḷḷi appears as a place of trade in saltpetre and iron for the Bijāpura Country. An inscription of 1600 engraved on a pillar in the house of Venkaṭesh Hanmant Desai of Haḷe Hubbaḷḷi records the exemption of taxes on the Jaṅgama community in the Hubbaḷḷi-sīme for the merit of Hammidkhan by the local officials. Another epigraph on a gong in the Anantanātha-basti states that it was prepared from another broken gong which was in the possession of the temple for the past 1100 years. In 1673 Hubbaḷḷi is mentioned as a place of much wealth and of great trade. It was plundered by Aṇṇāji Datto, one of Śivāji's generals, and the booty is said to have exceeded any previous Marāṭhā plunder. Merchants of all nations were plundered and the Bijāpura troops, which had been stationed for the defence of the town, destroyed any property which the Marāṭhās left. The English factory at Kārwār, which was said to have employed 50,000 weavers in the Dhārwār villages had a broker at Hubbaḷḷi to sell all kinds of cloth and to gather the cloth intended to be sent to England. The Hubbaḷḷi factory was also plundered. In 1675 Aurangzeb (1656-1707) sent an army under the command of Muhammad Syed Khan, whose family name was Tarin, to conquer the western part of the Bijāpura kingdom. Tarin besieged and took the fort of Soṇda in North Kanarā but was killed. About this time the English traveller Fryer notices Hubbaḷḷi as a market-town in Bijāpura. In 1677 Aurangzeb conferred upon Tarin's son Shah Muhammad Khan, in *jaghir* or as an estate, the fort and district of Old or Rāyara Hubbaḷḷi and Dēvara Hubbaḷḷi in the Dhārawadā tālukā. In 1685 Sultan Muazzim, Aurangzeb's son, marched, in the name of the Delhi emperor to regain the south-west portions of the Bijāpura kingdom which Sambhāji had overrun. He took

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Hubbaḷḷi and Dhārwāḍa and placed garrisons in them. About 1689 the *dēsāi* of Kittūr distinguished himself in battle and in reward the *Sardēśmukhi* of the district of Old or Rāyara Hubbaḷḷi was conferred upon him. He does not seem to have enjoyed this office for any length of time. In 1727 one Basappa of Old Hubbaḷḷi (Haḷe Hubbaḷḷi) built the town and fort of New Hubbaḷḷi (Hosa Hubbaḷḷi) with the leave and by the aid of Majid Khan the Nawab of Savaṇūr. In 1755 the Savaṇūr Nawab Hakim Khan, attacked by the Marāṭhās and reduced to extremities, submitted to a treaty (A.D. 1756) by which he agreed to pay eleven lakhs of rupees in cash and to cede to the Pēśwā the districts of Mishrikot, Hubbaḷḷi and Kundgol, receiving in compensation part of Ranebennur and Parasgad. On this occasion the Pēśwā wrested from the Tarin family the Dēvara Hubbaḷḷi petty division and allowed them to keep the fort and town of Old Hubbaḷḷi (Haḷe Hubbaḷḷi), fifteen large villages and two hamlets in the tālukā of Hubbaḷḷi and the village of Mugada, in the Dhārawāḍa sub-division. The Tarin family enjoyed the reduced *jaghir* till 1778 when Haidar Ali conquered the whole of the Bombay Karnāṭaka up to the Malaprabhā. One of Haidar's officers, Gaṅgārām Risaldar invested and took the fort of Old Hubbaḷḷi (Haḷe Hubbaḷḷi) from the Tarins and Haidar's Hindu minister Nanjappaya levied a fine of 10,000 *pagodas* from the towns people. In 1779 Haidar married his daughter to the eldest son of Abdul Hakim Khan, the Nawab of Savaṇūr, and his second son to the Nawab's daughter. The half of Savaṇūr which was given up to Pēśwā Bāḷāji Bājirāv in 1756 was now restored by Haidar to the Nawab, and Divan Khanderav, the Nawab's minister, sent one Vyaṅkāji Śrīnivās as *kamāvisdār* (manager) to Old Hubbaḷḷi (Haḷe Hubbaḷḷi). In 1783 a quarrel arose between Ṭipu (1782-1799) and the Nawab of Savaṇūr: Ṭipu retook Old Hubbaḷḷi (Haḷe Hubbaḷḷi) and appointed as its commandant one Buddanbeg. Buddanbeg surrounded the fort with a strong thorn fence. In 1787 on behalf of Mādhavrāv II, the seventh Pēśwā, Tukōji Hōlkar took the country back from Ṭipu and restored the reduced *jaghir* of Old Hubbaḷḷi (Haḷe Hubbaḷḷi) to the Tarin family. In 1788, Tipu conquered all the country taken by Tukōji including Old Hubbaḷḷi (Haḷe Hubbaḷḷi). In 1790 Parśurām Bhāu Patvardhan took the whole Bombay Karnātaka from Ṭipu and conferred small portions of the Old Hubbaḷḷi (Haḷe Hubbaḷḷi) estate upon different members of the Tarin family. The village of Mugada was granted to Hassankhan Tarin but he was allowed to live in the fort of Old Hubbaḷḷi. The village of Baad in the Dhārawāḍa tālukā and about 160 acres of land in Adaraguñci village, four miles south of Hubbaḷḷi, were given to Abdul Raufkhan Tarin. The Pēśwā's officer at New Hubbaḷḷi (Hosa Hubbaḷḷi) first imposed a yearly tax of Rs. 52½ or 15 hons on Hassankhan the proprietor of Mugada and raised it to Rs. 87½ or 25 hons. In default of payment Hassankhan was imprisoned in the fort of Old Hubbaḷḷi where he died and his estate of Mugad lapsed to the Pēśwā Government. Abdul Raufkhan's brother Hamidkhan went over to the Nizam.*

* Other members of the Tarin family are said to have gone to Mysore where they sunk to be husbandmen.

New Hubbaḷḷi (Hosa Hubbaḷḷi) was founded and the fort built in 1727. At that time one Kalyāṇśeṭṭi was the head of the Lingāyata community of Old Hubbaḷḷi (Haḷe Hubbaḷḷi). He was a very rich man and his sister's son Basappa lived long under his patronage. The uncle and nephew quarrelled and the nephew Basappa left the town with a few followers, and settled in the neighbouring village of Bomāpura. In 1727 Majid Khan, Nawab of Savaṇūr, allowed Basappa to build a city on the site of Bomāpura and the surrounding villages of Madinaikan, Araḷikaṭṭi, part of Mārian-Tīmsagar, Bidanhāḷ, Yellāpura, and Vīrāpura. The Nawab laid out one main street at his own expense and after himself called it Majidpur. Basappa built the fort of New Hubbaḷḷi (Hosa Hubbaḷḷi) at a cost of Rs. 2,500. The fort and town of New Hubbaḷḷi (Hosa Hubbaḷḷi) seem to have been included in the military grant of lands yielding a yearly rental of Rs. 25,00,000 which the Patvardhans received from the Pēśwā about 1764. When a partition was afterwards made in the Patvardhan family New Hubbaḷḷi (Hosa Hubbaḷḷi) appears to have fallen to the Sanglikar's share by whom the fort of Old Hubbaḷḷi was held when it fell to General Munro on the 13th of July 1818. In 1790 Captain Moor described Hubbaḷḷi as the most extensive, populous and respectable town in that part of the country. The country round was wooded, watered and highly tilled. The appearance of the place showed industry and happiness. There was a large traffic both inland and with Goa. To Goa they sent sandalwood and ivory and from Goa they brought silk, cotton, wool, and rice. From the silk large quantities chiefly of women's robes were woven, and the stock of goods for variety and taste exceeded that of any town in the country. The Saturday market had a great show of horned cattle, betelnut and grain, and cloth merchants flocked from a distance and so crowded were the streets that it was difficult to pass through them. The bankers were numerous and rich. They had dealings with Surat in the north, Haidarābād in the east, and Seringapaṭam in the south. Though the town was so prosperous, it had no fine buildings. Neither of the forts was of any strength. The people escaped being plundered in 1790 by paying Parśurām Bhāu Patvardhan a large sum of money. About this time Śivāji, the Kōlhāpūr chief, taking advantage of local disturbances, for a time carried the limits of his kingdom as far south as the Tuṅgbhadrā. In 1796 he plundered Hubbaḷḷi and made over the old town to one of his adherents, the Dēsāi of Kittūr. But the Pēśwā's officers won back the town. In 1800 General Wellesley mentions Hubbaḷḷi as the only place in Dhārawāda where Dhuṇdiā Vāgh had still a garrison. In 1804 Old Hubbaḷḷi was held by the Phadke family of Koṅkanasth Brahmans. When (1802) General Wellesley was marching south after his defeat of Sindia, Old Hubbaḷḷi was besieged by one of the Pēśwā's *sarsubhēdārs* (provincial managers). On hearing of General Wellesley's arrival, the fort garrison asked him to help them. They sent him a letter addressed to the *sarsubhēdār* by the Pēśwā directing him to give Old Hubbaḷḷi and its dependencies to Bāpu Phaḍke, the brother-in-law of the Pēśwā, the person for whom the garrison held it. On the other hand the *sarsubhēdār* produced the Pēśwā's order commanding him to besiege the place and take it

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by force from Phaḍke. The *sarsubhēdār* had been employed against the mud fort for nearly six weeks. General Wellesley advised the siege to be stopped till they found out what the Pēśwā really wished. In the last Marāṭhā war (1817-1818), after taking Ḍambaḷ, General Munro came to Old Hubbaḷḷi on the 13th of January 1818. The commandant of Old Hubbaḷḷi fort was summoned and promised to surrender, and, on the following morning, marched out with 300 men the rest having deserted from want of pay. In 1820 New Hubbaḷḷi with forty-seven villages and a net yearly revenue of Rs. 62,050 with several districts was ceded to the Government of India by Cintāmanrāv Appā Sāhēb of Sāṅgli instead of his contingent. In 1844 Captain Wingate found Hubbaḷḷi an important trade centre with a population of 33,000 living in 5,458 houses. The town had a number of long established banking and trading firms who issued bills for large amounts on Bombay, Madras, and other trade centres. Its export trade consisted chiefly of local cotton cloth, raw cotton mostly sent to Bombay via Kumṭā, and tobacco, betelnuts and chillies. There was also a considerable trade in grain, oil, butter, and other local produce. The imports were large quantities of salt, metals, British cloth and hardware, and cocoanuts from the coast.

Objects.

There are several objects of interest in the city, which are noted below :—

Chitguppi Hospital.

Chitguppi Hospital.—This is located behind the Municipal Office Buildings. The cost of the buildings is Rs. 2,25,000 approximately. The hospital is equipped with an operation theatre, maternity ward, a female ward and quarters for officers and staff.

Churches.

There are eight churches :—

(1) *Church of Ascension,* Dēśpānde Nagar, constructed in 1905. This is managed by a priest in charge under the Church of India, Burma and Ceylon.

(2) *Church of Holy Name.* This is located in Ghantiker Christian Colony and was built in 1928. This is under the same management as the Church of Ascension.

(3) *St. Joseph's Catholic Church,* Kēśavāpura Road. This was built about 1888. The building is of Gothic style. On its beautiful main altar there is a Calvary group. The altar on the Gospel side is dedicated to St. Joseph. On the Epistle side is the beautiful statue of Lady of Lourdes. St. Joseph's Church comes under the new Diocese of Belgaum. Adjacent to the Church is St. Mary's High School for Boys, and nearby is the Sacred Heart Convent School for Girls. It is an imposing building.

(4) *St. John's Lutheran Church,* Gadaga Road, near Railway Chawl. This was built in 1944.

(5) *St. Andrew's Church,* east of the Railway Hospital. It was built about 1890 at a cost of about Rs. 10,000 raised by public subscription. It is managed by the Diocese of Bombay.

The other three are managed by the S. P. G. Mission and are located (1) near the Travellers' Bungalow; (2) near the Old Criminal Settlement; and (3) on Gadaga Road. The last is for the Telugu people.

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Colleges.

Arts College (Poona-Bangalōre Road), known as Kāḍasiddhēśwara College, was started in June 1952 under the management of the Karnāṭaka Liberal Education Society, Beḷgānvi. It is affiliated to the Karnāṭaka University and teaches courses leading up to the Intermediate in Arts. It is housed in the Jagādguru Gangādhar College of Commerce Buildings.

College of Commerce (Poona-Bangaḷōre Road): This college bearing the name of Jagādguru Gangādhar College of Commerce was established in June 1947 helped by donations from His Holiness Jagādguru Swāmīji of Mūrusāvira Maṭha and the Karnāṭaka Chamber of Commerce. It teaches courses leading up to the B.Com. degree of the Karnāṭaka University with Advanced Accounting and Auditing, and Advanced Banking as special subjects. The building also houses the Kāḍasiddhēśwara Arts College as a temporary measure.

Engineering College (Poona-Bangaḷore Road): This was established in 1948 and is named B. V. Bhōōmaraḍḍi College of Engineering and Technology, in recognition of a munificent donation of six lakhs of rupees made by Shri B. V. Bhoomaraddi to the Karnāṭaka Liberal Education Society for starting the college. It is situated in an extensive area measuring 93 acres. The equipment and building is worth about 14 lakhs of rupees. The college is affiliated to the Karnāṭaka University and teaches courses leading to the B.E. degree in Civil Engineering.

Mahiḷa Vidyā Pīṭha (Poona-Bangaḷore Road): This is a residential training college for women, and pupil teachers receive training in this college.

Sanskrit College: Shri Jagādguru Gangādhar Sanskrit College has been in existence for a long time. It is managed by His Holiness the Swāmīji of Mūrusāvira Maṭha. A free boarding and lodging house accommodating 75 students is attached to this college.

Training College for Men (Poona-Bangaḷore Road): This college is conducted by the Karnāṭaka Liberal Education Society, Beḷgānvi, and it trains primary school teachers.

Maths.

A number of *maṭhs* (monasteries) are located in Hubbaḷḷi:

Hosa Maṭh: This is situated in Bōgār pēṭe (Old Hubbaḷḷi) and was built about 150 years ago. The construction is of wood, stone and brick.

Kalyāṇa Maṭh: This is in Mangaḷawāra pēṭe and was built about 300 years ago at a cost of about Rs. 10,000. The annual income of the *maṭh* is about Rs. 800.

Mūrusāvira Maṭh: This is the largest and most substantial. It has a large enclosure and a small garden. The local story about the origin of the monastery is that Basav's adherents, numbering twenty-one thousand men, were divided into three bodies. The first body included three thousand ascetics or *viraktas*, the second six thousand *ayyās* or *jangams*, that is ordinary priests, and the third twelve thousand laymen. Each body had a head officer of its own class.

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The head officer of the first or *virakta* body was a very holy ascetic who was styled Mūrusāvirad Appanavaru or Father of the Three Thousand. Several disciples of the original head of the three thousand ascetics continued his religious title. One of these Mūrusāvirad ascetics lived with the chief Lingāyata priest Murgi Svāmi at Chitaldurg in Mysore. The two quarrelled and Mūrusāvirad Svāmi left Chitaldurg and came to New Hubbaḷḷi about 1727 soon after the fort was built by Basappa Śeṭṭi. Basappa entertained the Svāmi with great respect, built a monastery for him close to his house near the site of the Bhūspēṭe reservoir, and called it the Hirē Maṭh or High Monastery. The Svāmi whose name was Gurusiddha Svāmi, held spiritual control over all Lingāyata chief priests in the Bombay, Karnāṭaka. His successor was called Gangādhar Svāmi and these two are the only names which succeeding heads of this monastery have borne.*

Rudrākṣimaṭh: This is situated in Mangaḷawāra pēte and was built about 300 years ago. The cost of the construction is estimated to be Rs. 15,000.

Shiggāvimaṭh: This is located on the Station Road and is an ordinary building. The annual income of the *maṭh* is about Rs. 200.

Siddhārūḍhamaṭh: This is an old *maṭh* located in Kēśavāpura. Near the old *maṭh*, another *maṭh* was built about 30 years ago. The old *math* is a construction of brick and mortar, while the new *maṭh* is a fine building of stone, brick and mortar. Its estimated cost is Rs. 5,00,000. This is a famous *māṭh* and two fairs are held in a year when people from many parts come here. A chariot is driven on the occasion of the fair.

About 1820 Gurśidappa Svāmi, the chief Mūrusāvirad priest at Hubbaḷḷi, built by public subscription the present large Mūrusāvirad monastery, and ever since he and his successors have lived there. Every Monday and Thursday Lingāyats of both sexes go and pay their devotions to Mūrusāvirad Svāmi. On every Monday

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* Up to about 1810, whenever the chief priest of any of the smaller Hubbaḷḷi monasteries died, his body was first placed and worshipped in the Hirēmath and was then carried in state to the site where the large Mūrusāvirad monastery now stands and buried there. Since 1810 the body of each subordinate chief priest has been worshipped in his own monastery and buried in a piece of ground belonging to it. The origin of this change in practice was, that about 1790, a question arose at Bāgalkōt in Bijāpura as to whether Lingāyata priests should dine in the houses of Lingāyata barbers. Opinions were divided and the matter was referred to the Mūrusāvirad Svāmi at New Hubballi. He held that Lingāyata priests should not dine with Lingāyata barbers, as the barbers were not the descendants of genuine Lingāyats before the time of Basava, but the descendants of barbers whom Basava had converted to Lingāyatism. The chief priests of all the monasteries at first abided by the Mūrusāvirad's ruling. But some Lingāyata laymen of the opposite party prevailed on the chief priest of the Rudrāksi monastery to join them, and the priest went and dined with Lingāyata barbers. The Mūrusāvirad Svāmi excommunicated the offending priests and privately got one of his servants to cut off one of the priest's toes, a defect which debarred him from being worshipped. The Rudrāksi priest complained to the Chief of Sāngli under whom New Hubbaḷḷi then was. The Sāngli Chief sent for Mūrusāvirad Svāmi and ordered him to be put into the stocks. Before the sentence could be carried into effect Mūrusāvirad Svāmi committed suicide and a new Mūrusāvirad Svāmi was appointed.

Maths.

in *Srāvaṇa* (July-August) and *Kārtika* (October-November) many Liṅgāyats go to the monastery, pay their devotions to the tombs of all former chief priests as well as to the present chief priest, and present him with fruit and money. On the third and fourth Mondays in *Srāvaṇa* (July-August) a great yearly service or *pūjā* is held. Close to the monastery is a great wooden car intended to draw the *liṅga* and the chief priest through the public streets on the great festival, but the car is so heavy and the cost and the risk of accidents so great that it is seldom used.

Mosques.

There are a number of mosques in Hubbaḷḷi. Two are in Ganēś-pēṭe, viz., the big mosque at Mukkekar Galli and the Mahadi mosque in the same area. There is a Jumma Masjid in Mullan Street and another in Bhaṇḍivāḍa (Majīdpura). Another mosque is located in Old Hubbaḷḷi at Islāmpura. There are mosques also at Koulpēṭe, Gavi Galli, Asar Ōṇi, and Yellāpura.

Municipal Office Buildings.

The municipal office buildings are located to the northern side of the town by the side of Kārwār-Beḷḷāry road. They consist of seven buildings inclusive of the fire-brigade station. The cost of these buildings is Rs. 2,00,000. It is a modern structure of stone and masonry.

Railway Workshop.

Railway Workshop—(*see* Chapter No. 9 on "Transport").

Temples.

Hubbaḷḷi contains many temples, old and new, belonging to Hindus, Liṅgāyats and Jains. A temple of ancient origin and outstanding importance is the one dedicated to god Bhavānīśaṅkar. It is an old temple of the eleventh century with a *liṅga,* an image of Gaṇapati, and two or three other smaller gods. The images are roughly cut out of stone similar to that of which the temple is built. The workmanship of the temple and of the images is similar. The temple consists of a middle hall facing east, an inner and larger shrine to its west facing east, and two smaller and side shrines opposite each other, one to the north of the middle hall facing north and the other to the south of the middle hall facing south. The *liṅga* appears to have been originally placed in the west larger shrine, the image of Gaṇapati in the smaller northern shrine, and some other image in the smaller southern shrine. Of these the image of Gaṇapati remains in its old place. The *liṅga* with its case has been removed from the western and larger to the southern and smaller shrine and placed there in a contrary direction, its left or water-running side facing east and the right side facing west. In the larger and western shrine from which the *liṅga* has been removed a beautifully carved and highly polished image of Narāyaṇa about three feet high has been placed. All round the archway over the head of the chief image are smaller images. The whole is cut out of hard black stone different from the stone of the temple and of the older images. Outside the temple, and near it, two long side verandas have been built on a three feet high stone plinth. Between the verandas is a passage from the street into the temple. The verandas and passage between them are roofed with wooden work. The style of the roof and the carving on the faces of the beams support the local story that the additions were made about 1760. Parts of the roof and the gateway are in ruins. A small stone pond

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the stone-work of which has disappeared was built in front of the temple. The municipality has widened the pond on all sides and surrounded it with earthen embankments.

The following is a list of other temples, with details of their dedication and location :—

(1) Ambābhavāni—Dājībānpēṭe.

(2) Banaśaṅkari—Old Hubbaḷḷi.

(3) Basavaṇṇadēv, Basavēśwara, Basappa—Śeṭṭigāra Galli, Hurkaḍlivōṇi, Kaulpēṭe, Ghaṇṭikēri and Bammāpura.

(4) Dattātraya—Durgadabailu and Baḍigara Ōṇi.

(5) Durgavva—Dajibānpēṭe, Bommāpura and Yellapur.

(6) Hari—Fort area (New Hubbaḷḷi).

(7) Iśvar—Fort area (New Hubbaḷḷi) and Myādara Ōṇi (Old Hubbaḷḷi).

(8) Kāḷamma—Bōgār Street.

(9) Kereva—Matti Galli and Banatikatti (Old Hubbaḷḷi).

(10) Hanumān or Māruti—Māruti Galli, Yellāpura, Nāgaśeṭṭigop, Kēśavapura, Torvi Hakkal, Shahar Veerāpura, Bidnāḷa, Timsāgar, and Aḍikivōṇi.

(11) Murlidhar—Opposite Tālukā Office.

(12) Nagēśvara—Kaṇehāgar Galli.

(13) Parvatdēv—Old Hubbaḷḷi, Bhusvōṇi (New Hubbaḷḷi).

(14) Rādhākṛṣṇa—Rādhākṛṣṇa Galli.

(15) Ragavendra Swami (chief priest of an under-sect of Madhva Brahmins)—New Hubbaḷḷi.

(16) Tuljābhavāni—Dājībānpēṭe.

(17) Viṭhōbā—Viṭhōbā Galli.

(18) Veṅkaṭrāmaṇa—New Hubbaḷḷi.

(19) Vīrbhadra—Pagḍīvōṇi (New Hubbaḷḷi).

Town Hall.

Town Hall.—This is in Jaycāmarāja Nagar near Jawāhar Maidān, i.e., the Lamington High School play-ground and just opposite the Lamington High School building. It was built in 1951 at a total cost of Rs. 1,00,000. The building is used for public functions and for performances of marriage, drama, musical concerts, etc.

HULAGUR.

Hulagūr (15° 00′ N, 75° 15′ E ; Śiggānvi T., p. 3,504) is a village about eight miles north-east of Śiggāñvi and six miles from Guḍagēri railway station. It is a noted place of Musalman pilgrimage to a tomb of the saint Hazratshah Kederi. Hazratshah is said to have lived in Savaṇūr about 1800 under the Nawab Abdul Khairkhan. Once while the saint was at Baṅkāpura the Nawab violated the daughter of one of the saint's disciples. The saint cursed the Nawab and retired to Hulagūr about eight miles north-west of Savaṇūr. He died at Hulagūr and the four tombs of himself and his relations are in a valley about half a mile west of the village. A fair attended

HULAGUR.

by about 5,000 people from all parts of Dhārawāḍa and the neighbouring villages of Beḷgāñvi is held after the full-moon of Māgha or February-March. Most of the pilgrims come from the full-moon fair at Mailār in Beḷḷāry twenty-seven miles south-west of Hulagūr. Hulagūr village has a temple of Śiddhaliṅga.

There are 15 inscriptions which fall in the reigns of the Rāṣṭrakūṭa, Later Cālukya, Kalacuri and Yādava rulers. The earliest is dated about 970 in the reign of Nityavarṣa Khoṭṭiga. The old name of this village was Pulluṅgūr.

HULIHALLI.

Hūlīhaḷḷi (14° 35′ 75° 30′ E; Rāṇebennūr T., p. 983) is a small village about 3 miles north-west of Rāṇebennūr. It has a fort, inside which is a temple of Rāmēśvara.

Of the ten inscriptions found here some are of the early 9th century, three belong to the reigns of Cālukya Jagadēkamalla II, Kalacuri Āhavamalla and Gutta Jōyidēva.

KADARAMANDALGI.

Kadaramaṇḍalgi (14° 35′ N, 75° 30′ E; Byāḍgi pēṭa, p. 2,900) is a village about nine miles west of Rāṇebennūr. It has a temple of Māruti Kāntēś whose image is locally believed to have been consecrated by the *paurānika* king Janamējaya.

There are six inscriptions in this village, the earliest being of 10th century. According to the epigraph on the Garuda pillar in front of the Hanumān temple, the village whose name is given as Kadūravuṇḍalige was endowed to the deity by Keṅgappa-nāyaka of Santeya-Bennūru. The village was situated in Bennūra-sthaḷa included in the Raṭṭahaḷḷi-100 division of Candraguttiventheya.

KAGINELLI.

Kāginelli (14° 40′ N, 75° 20′ E; Byādagi pēṭa, p. 1,947), about nine miles from Hāvēri, has temples of Aḍikēśava, Kālahastēśvara, Lakṣmi Narasiṁha, Saṅgamēśvara, Sōmēśvara and Vīrabhadra. Ādikēśava's and Lakṣmī Narasinha's temples are two plain stone buildings in the same enclosure. Ādikēśava's temple is 66′ × 23′ and has 12 pillars in the outer open porch. Narasinha's temple has a wooden pillared front porch. The temples are said to have been built by two persons Koṇḍappa and Venkappa. The image of Ādikēśava is said to have been brought from Bāḍ in Baṅkāpura by Kanakadāsa, a sixteenth century Kannaḍa poet (1564). The temple priests enjoy a yearly allowance of Rs. 494 to meet the cost of holding the car festival. In the court of the temples is a shrine of Bhaṇḍārakēri Svāmi with four finely carved old pillars built into it. The pillars of the temples are carved with figures and festoons, the outer wall of the porch is of stone and mud, but the spire is old.

Altogether twelve inscriptions are found in all the temples. Most of them belong to the rulers of the Later Cālukya dynasty. One is of Yādava Rāmacandra, dated 1282. The epigraph on a pillar in the shrine of Bhaṇḍārakēri Svāmi shows that it belonged originally to a Jain temple.

KALAGHATAGI.

Kalaghatagi (15° 10′ N, 74° 55′ E; Kalaghatagi T., p. 5210) the headquarter town of Kalaghatgi taluka is situated 17 miles away from Hubli railway station. It lies on the Kārwār-Dhārawāḍa road. Under the Marāṭhās Kalaghatagi was the headquarters of a *samat* (division). The Dhārawāḍa District Local Board runs a dispensary in the town. Recently a library has been opened by an association

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called "Friends' Circle." The civic affairs of the town are managed by the village panchayat. Kalaghatagi is a paddy milling centre. There are as many as five paddy mills in the town. There is a tomb of Rustom Shahid, an eighteenth century Muslim religious worker. A festival is held in his honour lasting five days after Yugādi.

Kalaghatagi has five inscriptions. The earliest belongs to the reign of Chālukya Vikramāditya VI.

KALLAPURA.

Kallāpura (15° 50′ N, 75° 30′ E; Naragunda pāṭa, p. 568), a village 10 miles from (Hoḷe) Ālūr railway station, has a big temple of Aḍvi Bassavaṇṇa Dēvaru. The villagers believe that animals suffering from diseases will be cured if they are taken round this temple.

KAMADHENU.

Kāmadhēnu (15° 10′ N, 75° 00′ E; Kalaghatagi, T., p. 694) is a village six miles north-east of Kalaghatagi and 11 miles from Hubli railway station. It has an old temple of Kallamēśvara built of black granite with ornamental mythological carvings on the outside of its walls.

The temple of Kalamēśvara has three inscriptions. One is dated 1130 in the reign of Chālukya Sōmēśvara III and another of 1172 belongs to the reign of Śivacitta Permāḍi of the Goa Kadamba family.

About a mile to the south of the village is a water-course called Kalhaḷḷa. A masonry weir was built in 1850 at a cost of Rs. 10,000 to raise its water for irrigation purposes.

KAMADOLLI.

Kamadolli (15° 10′ N, 75° 15′ E; Kundagōla pēta, p. 3,472) is a small village three miles from Saunśi railway station. It had a municipality run under the old (Jamkhandi) State Government which was abolished soon after its merger with the newly formed Kundagōḷa pēṭa. The civic affairs of the place are now managed by a village panchayat. There is an old Rāmēśvara temple said to have been built by Jakaṇācārya.

KANAKURU.

Kanakūru (Dhārwār T., p. 200) was endowed in 1104 for burning incense in the temple of Sōmanātha in Saurāṣṭra by the Kadamba chief Jayakēśi, son-in-law of Cālukya Vikramāditya VI, on the occasion of his marriage.

KARADAGI.

Kāraḍagi (15° 00′ N, 75° 15′ E; Siggāñvi T., p. 1,661), a village four miles from Savaṇūr railway station, was once the headquarters of the Kāraḍagi petty division. In a revenue statement of about 1790 Kāraḍagi appears under the Bankāpura *sarkār* as the headquarters of a *parganā* yielding a revenue of Rs. 1,20,000. It has two inscriptions one of which belongs to Yādava Singhana.

KARJAGI.

Karjagi (or **Karajgi**) (15° 25′ N, 73° 35′ E; Hāvēri T., p. 4,731) a station on the Poona-Bangalōre railway line, was the headquarters of Karjagi taluka till when the taluka was named Hāvēri and the taluka headquarters was removed to Hāvēri.

KOLIVADA.

Kōlivāḍa (Hubbaḷḷi T., p. 2,390) contains relics of Jain, Buddhist and Brahmanic faiths. A mutilated sculpture of the Buddhist deity Tārā bearing on its pedestal a Buddhist record was found in the compound of the Kalamēśvara temple outside the village. Of some interest is the medieval temple of Vīranārāyaṇa

KOLIVADA.

inside the village. In an inscription of 1564 near the temple the deity is mentioned as Mādhava-Janārdana. Tradition avers that this village was the native place of the great Kannaḍa poet Kumāra Vyāsa who flourished in the 15th century. He belonged to the Śānabhōga family whose descendants are still residing here. A house wherein the poet was born is shown to the visitors.

KONNUR.

Konnūr (16° 25′ N, 75° 20′ E; Naragunda Pēta, p. 3341), a large village on the Malaprabhā, is about 25 miles north of Navalagunda and 12 miles from (Hoḷe) Ālūr railway station. It has two black stone temples of Paramēśvaradēva and Rāmēśvara, the latter a very large building.

There are three inscriptions in Konnūr. One of them built into a wall of the temple of Paramēśvara refers to the transactions of the reign of Rāṣṭrakūṭa Amōghavarṣa I, dated 860. This seems to be a later copy of the earlier record. The latest is an epigraph of the Vijayanagara king Sadāśiva, dated 1547, recording the remission of tax on barbers.

KORLAHALLI.

Korlahaḷḷi (15° 05′ N, 75° 50′ E; Muṇḍargi pēṭa, p. 1275) is a village on the left bank of the Tuṅgabhadrā about six miles south of Muṇḍargi. The nearest railway station is Gadaga 30 miles away. Korlahaḷḷi has a large old weir of dry rubble stone built right across the Tuṅgabhadrā. The weir has been boldly built on a natural barrier of rock in the river formed by a trap dyke in the granite. Its crest is from 20 feet to 22 feet above the low water level of the river, and it is about 20 feet wide at the top. The large stones, many of them 12 ft. long, 3 ft. deep, and 2 ft. 6 in. wide and some even 16 ft. long, which mostly form the crest of the weir, have been quarried out by wedges. The central part 200 to 300 ft. wide has been breached and the weir is now useless. A contour running from it on the Bombay side was not favourable for commanding land for irrigation and the work has not been restored. The weir is supposed to have been built by the Vijaynagara kings. On the Madras side of the weir is the village of Modalkatta which means 'The first weir.' This weir is probably the first of a series of huge weirs built by the Vijaynagara kings.

An inscription on the ruined dam across the Tuṅgabhadrā is dated 1051 and mentions the Cālukya princess Akkādēvi as governing the areas of Kisukāḍu, Toragale (i.e. Torgal) and Maseyavadi.

KOTUMACIGI.

Kōṭumacigi (15° 30′ N, 75° 45′ E; Gadaga T., p. 3761), a large village fifteen miles north-east of Gadag and 7 miles from Kaṇagi-nahāḷa railway station has a ruined fort and temples of Sōmēśvara and Kalamēśvara. From an inscription in the Kalamēśvara temple, which is dated 1012, it is gathered that Ummacige (as the village was named) was then a great educational centre and maintained a college with a free hostel attached to it where instruction was imparted in several Sciences. The record is interesting from another point of view. It gives us a peep into the system of village administration in ancient times in Karnāṭaka. From the details given it would appear that the proper conduct of worship in the temples, the imparting of education and the feeding of the ascetics, the supply of water to the village people, and the punishment of criminals were

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the chief items which claimed the immediate attention of the administrators. The inscription mentions a number of crimes taken cognizance of by the authorities and the penalties imparted in each case. (*Epigraphica Indica*, Vol. XX, p. 66). There are three inscriptions in the temple of Sōmēśvar and one in the Jain Basti.

KUDALA.

Kūḍala (14° 50′ N, 75° 15′ E; Hānagal T., p 742) is a small village at the meeting of the Dharmā and Varadā, about eleven miles from Hāvēri railway station. It has a temple of Saṅgamēśwara. Near this temple is a hero-stone of the 12th century.

KUNDAGOLA.

Kundagōḷa (15° 15′ N, 75° 15′ E; p. 7,302) is on the main line of the Poona-Bangalōre railway. It is situated about nine miles south-east of Hubbaḷḷi and is the headquarters of the Kundagōla pēta. There is a cotton ginning and pressing factory.

Municipality.

The municipality of Kundagōḷa was established in 1877 and was under the Jamakhaṇḍi State administration till 1948. When the State was merged into the district in August 1949, it was declared a city municipality under the Bombay District Municipal Act, 1901. The town is divided into four electoral wards. It has 16 members on its board, all elected. Two seats are reserved for women and one for the Scheduled Castes and the Scheduled Tribes. In 1951-52, the total income of the municipality was Rs. 14,386, composed of house tax, Rs. 6,194; octroi, Rs. 3,807; miscellaneous, Rs. 4,035; grants, Rs. 128; and revenue from properties, Rs. 222. The total expenditure was Rs. 12,517, establishment absorbing Rs. 6,280; roads, Rs. 1,590; lighting, Rs. 751; epidemics, Rs. 289; and miscellaneous, Rs 3,607:

There are in all 1,600 houses within the municipal area. There are two main roads in the city and nearly a dozen minor streets.

The municipality maintains no drainage works. There is an arrangement for supplying water through public taps situated in almost all important streets of the town. Primary education in the area is under the management of the Dhārwār District School Board.

There is one Government dispensary and a Government veterinary dispensary. The only high school in the town formerly conducted by the Jamakhaṇḍi State is now run by a society.

There is a temple of Śambhuliṅga, which is of the same style as that of Aravatu Khambada in the Baṅkāpura fort. The only original portion now left of this temple is the great hall, the shrine with its *śikhara* having been rebuilt. In the centre of the hall is an *aṣṭa-dikpāla* ceiling. The whole ceiling which is a single slab is divided into nine equal compartments by two cross bars each way. The central compartment holds an image of the deity to whom the temple was dedicated, viz., Śiva dancing upon the black dwarf, while the surrounding eight contain images of the *aṣṭadikpālās* (regents of the eight points of the compass), each riding his own particular *vimāna* (vehicle). The outer bays of the ceiling are decorated with lotus and *kīrtimukha* faces. The great central ceiling is very much mutilated. Upon the dedicatory block over

KUNDAGOLA.

the entrance to the ante-chamber is Gaṇapati, while above him, in three niches, are Lakṣmaṇa, Rāma and Sītā. Over the present shrine doorway is Gaja-Lakṣmi, and, within the shrine is the *linga*. Mr. H. Cousens (from whose "*Chalukyan Architecture*" this account is taken) is of opinion that, contrary to the local belief, the temple was originally not a Jaina temple, as there is not a vestige of Jaina work about it, and, on the other hand, there are hundreds of Brahminical images, among which are found Brahma, Varāha, Narasimha, Gaṇapati, Mahiṣāsuramardini, Śiva and others. He says that it may have been a Vaiṣṇava temple.

In Kundagōḷa there are eleven inscriptions of the medieval and late periods. Some of them appear to have been brought over from the neighbouring villages. Most of the epigraphs belong to the times of the Later Cālukya, Kalacuri, Yādava and Vijayanagara rulers. The earliest bears the date 1044.

KUSUGAL.

Kusugal (15° 20′ N, 75° 10′ E; Hubbaḷḷi T., p. 3,209) is a large village and a railway station on the Hubbaḷḷi-Guntakal line, seven miles from Hubbaḷḷi. The small hillock on which now stands a Kalamēśvara temple was the site of the bastion of an old fort the ruins of which lasted through the nineteenth century. No vestiges of the fort are now traceable. The area is now under cultivation and even residential houses have been built in some parts. This fort is stated to have been built by Badr-ul Zaman Khan, Tipu's general who held Dhārawāḍa for seven months against a united Marāṭhā and English force in 1791-92. The territories of Kusugal and Dhārawāḍa formed part of the land which the Peshwa ceded to the British under the Poona treaty of 1817.

LAKKUNDI.

Lakkuṇḍi (15° 20′ N, 75° 40′ E; Gadaga T., p. 5131), or Lokkiguṇḍi as it was called in olden times, is about seven miles south-east of Gadaga. It is a place of antiquarian interest with about fifty temples and a large number of inscriptions.

Lakkuṇḍi has twenty-nine inscriptions representing the Later Cālukya, Kalacuri, Yādava and Hoysaḷa dynasties. This was a seat of learning being an eminent *agrahāra* administered by one thousand Mahajanas who were renowned for their great erudition and sterling virtues. Dānacintāmaṇi Attimabbe, the patroness of the famous Kannaḍa poet Ranna, erected a Jain temple named Brahma-jinālaya here in 1007. An inscription of this date describes at length the philanthropic activities of this saintly lady who had dedicated her life for the promotion of the Jain faith. This place was also a busy centre of minting activities and gold coins were struck on a large scale by mint masters holding license from the rulers. These coins were known as Lokki *gadyanas* after the name of the place.

Lakkuṇḍi was an important town between the ninth and fourteenth centuries. In 1192 the great Hoysaḷa king Ballāḷa II, better known as Vīr Ballāḷa (1191-1211) was residing at the capital of Lakkikuṇḍi, and according to a tradition, between 1187 and 1192 Lakkikuṇḍi was the scene of a battle between Ballāḷa II, acting as a commander of his father's forces and Jaituṅgi, the son of the Dēvagiri Yādava Bhillama (1187-1191), in which Jaituṅgi was worsted. The temples are of various size and beauty and are said

Temples.

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to have been built by the mythic architect Jakaṇācārya. Great artistic skill is shown in the stone carvings of many of the larger temples, the work somewhat resembling Chinese ivory carving. The chief temples are of (1) Kāśiviśvēśvara, (2) Mallikārjuna, (3) Hālagund Basavaṇṇa, (4) Virūpākṣa, (5) Lakṣmīnārāyaṇa, (6) Māṇikēśvara, (7) Vīrabhadra, (8) Nannēśvara, (9) Sōmēśvara, (10) Nīlkaṇṭhēśvara, (11) Kumbhāragiriśvara (or Nādayadēva), (12) Nagaradēvara, (13) Viśvanātha. These temples at Lakkuṇḍi are stated to have suffered severely in the invasion of the Cōla king about A.D. 1,000, but to have been rebuilt afterwards.

The most elaborately finished temple of all those in the village, and one of the most ornate in the Kanarese districts, is the temple of Kāśiviśvēśvara. It is possibly one of those which were damaged during the Cōla invasion in the eleventh century, when several temples at Lakṣmēśvara were destroyed but afterwards rebuilt. On a beam in the hall is an inscription, dated in the thirteenth year of the reign of Tribhuvanamalla (Vikramāditya VI), which corresponds to A.D. 1087; but as this part of the temple, and the ceiling above the beam, are very plain indeed, compared with the profusion of decoration about the doorways and the exterior of the temple, it may be that this is the only portion of the original temple left standing by the Cōlas. As Ballāḷa II was staying in his newly-acquired capital of Lokkiguṇḍi in 1192, it is thus probable that he began to re-build the temples that were destroyed and to embellish his new capital. In this temple the Cālukyan builders reached their high watermark in decorative architecture. The mouldings are deeper and crisper than in earlier examples, and thus have a more sparkling effect of light and shade. This is especially the case in the towers where the mouldings and detail are far more delicate; and the detail around the doorways is particularly rich and far beyond anything in older temples. Bands and scrolls of lace-like carving run up the jambs and across the lintels, some of it standing out in high relief, and some perforated and almost detached by undercutting.

On the southern doorway, which seems to have lost its porch and to have had a new cornice or *chajja* added above it at some subsequent period, there are, amongst the door-post mouldings, four inner bands or fasciæ which run up the sides and around the lower part of the entablature above. Next to these, on either side, in the centre, are tall attenuated columns or pilasters, supporting the lower cornice above. Beyond these, again, on either side, are four other bands of mouldings. On the lintel of the doorway is the projecting dedicatory block on which is the favourite group of Lakṣmi and her elephants. The remainder of the entablature, above the lower cornice, is principally taken up with—or, rather, was, for only three now remain—a row of eleven small standing figures beneath a lace-like fringe of cusped arching. Above this is a valance of beads hanging in festoons. These rich filigree mouldings are wrought in the stone with as much care and delicacy as they would have been in silver. Upon either side of the door, at the bottom, are rows of small images, beneath cusped and foliated

arches, nine on each side, the central one, at the base of each of the pilasters, being a goddess on one side and, perhaps, a god on the other, but the latter is rather damaged.

Though the south doorway is the finer one of the two, the eastern has even more delicate work upon it. In this one some of the bands have been so undercut as to leave ribbons of perforated filigree work the fine tracery of which is accentuated by the black shadows of the innumerable interstices between. How the tool was worked through these small holes to remove the background is marvellous : it must have required the very utmost effort of patience.

The central niches, on the outer walls of the shrine are, in this, more prominent features than in earlier temples ; they are considerably enlarged, and the miniature *śikharas* above them break through the principal cornice, the foliated arch above becoming an ornamental feature of the tower. This combination of *śikhara* and arch has been repeated up the tower upon each of the storeys, which have become so masked by the multitudinous mouldings and other detail that it is not easy, at first sight, to separate them, but they are there nevertheless. These little *śikharas*, which are a very prominent feature on the face of the building, are purely northern in type. It is a pity that the capping member and the *kaṭasa* or finial has gone for, judging from the graceful cut of the mouldings of the tower, they were, probably, unusually fine.

The shrine doorway, within, rivals the exterior one in point of finish. Above it are figures of Brahma, Śiva and Viṣṇu. Upon the cornice are groups of men and animals in procession, among which, in the middle, is a horseman with head and shoulders broken off, preceded by musicians. The action and contour of both horse and man are very good. The leg of the man, about all that is left of him, hangs freely and naturally in the stirrup, while the outline of the hind quarters of the horse is very pleasing. The group is not more than six inches high, and is cut in very bold relief, in fact it is almost detached from the cornice. Over this doorway, too, presides Gaja-Lakṣmi.

The pillars and pilasters, with their capitals, are beautifully wrought. The round parts of the shafts of the pillars of this period were turned on a lathe, and their surfaces were brought to a high polish. The material being a very fine-grained stone and easily cut, it was possible to turn the finest and most delicate mouldings without fear of breaking the sharp edges. Of this property the sculptors availed themselves to the utmost, and have produced in stone-work such as would appear at first sight only possible in ivory or silver. The design of the pillars is carried out on more graceful lines than in the earlier examples, and there is better proportion between the parts. The brackets, above the capitals, are especially worth notice, the little lions, *kirtimukhas* and scrolls being very much undercut. The ceilings are poor, being decorated with a plain lotus.

Within the shrine is a *liṅga* standing three feet high.

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This is a double temple, that is, it has a second shrine facing the main building on the east, but separated from it by a raised platform, which was, perhaps, at one time, an open hall roofed over. This style of double temple is not frequently met with. This small shrine has been dedicated to Sūrya-Nārāyaṇa, but it faces west instead of east as is customary with Sūrya temples. On the dedicatory block of the doorway is Gaja-Lakṣmi, but above her is Sūrya in his top-boots with his seven steeds below him, while, on either side, are pairs of female *cauri* bearers, and, beyond these, one on either side, are his two wives, Sāngnā and Chāyā, each with her bow. The throne for an image of Sūrya, upon which are his seven horses, lies in the hall of the main temple. This was probably in the shrine of the smaller temple originally.

Nagaradēvara temple has lost its spire and upper parts but what remains shows that, though not overloaded with ornaments, the temple has been finished with great care and elaboration. Inside of the shrine is a curious image of a cobra which appears to have been carved on the back of a Jina's throne.

The temple of Viśvanātha is a double temple, the smaller one facing the larger. It is partially ruined and is exquisitely rich in carving. Dr. Burgess considered the carvings of this temple perhaps the finest existing specimens of Hindu decorative work.

In the west of the town is the principal Jain temple. It is the largest temple in Lakkundi and also the oldest building. An upper chamber above the shrine raises the tower considerably above the substructure and thus imports a certain amount of dignity to the building. The *kirtimukha* (face of fame: a grotesque mask much used in old Hindu architecture) is introduced above all the little arched niches of the walls. In each of these little circular niches above the cornice is a seated Jina. The walls are pilastered and some of the spaces between the pilasters are decorated with little pavilions in relief; while between these again another ornament has been introduced. The general plan of the temple is simple and it has few offsets. It faces the east. The interior is very plain. Seated upon his *simhāsana* (lion throne) is an image of Mahavīra with his cognizance, the lion, in the central panel on the face of the throne.* Upon either side of the Jina is an attendant, each holding in his outer hand a *cauri* or fly brush, and in the inner a fruit resembling a citron or cocoanut. Upon the block above the shrine door is a Jina; over the antechamber is Gaja-Lakṣmi, and over the outer doors is a Jina.

A well-carved image of Brahma stands in the inner hall, and is a particularly fine figure, being second only, in point of workmanship, to that of Saraswati at Gadaga. In a corresponding position to this, on the other side of the entrance to the antechamber is an image of Saraswati. The ceilings are plain, a small rosette in the centre being their only ornament. The pillars are well decorated.

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* Mr. Cousens writing in 1926 says that this was smashed and thrown outside by *budmashes* a few years ago.

Close beside it on the north is another, rather smaller, which is also a Jaina temple. Within it is the same Jina and throne as in the other. Over the shrine door is a seated Jina with attendant *cauri* bearers.

Besides for its temples Lakkuṇḍi is noted for its step-wells built in the Jakaṇācārya style. The chief of these wells are the Chabir-bhānvi, Kannērbhānvi, and Musukina-bhānvi. The best is the Musukinabhānvi well near Māṇikēśvara's temple. Three flights of steps lead down on three sides to the water. Projecting from the sides just above the water are small canopied niches. There is also a ruined fort.

LAKSMESVARA.

Lakṣmēśvara (15° 05′ N, 75° 25′ E; Shirahaṭṭi T., p. 13,389) is situated at a distance of about 40 miles south-east of Dhārwār. It is about 8 miles from the Guḍageri railway station on the Poonā-Baṅga-lore metre-gauge line of the Southern Railway. It is also connected by road from Hubbaḷḷi and Kundagōḷa.

Lakṣmēśvara is a place of historical importance and was known as Puligere, Huligere, Purigere, Porigere, or Pulikaranagara in ancient days. According to early Kannaḍa authors, Purigere was one of the places where chaste Kannaḍa language was spoken. Formerly part of the Miraj (Senior) State, it is now included in the Śirahaṭṭi Taluka of the Dhārwār District. A number of village industries flourish in this town, e.g., hand-loom weaving, pottery, and manufacture of parched and beaten rice.

According to the census of 1951, of the total population of Lakṣmēśvara (13,339), 7,325 persons belonged to the agricultural classes; production other than cultivation sustained 2,574 persons; commerce, 1,284 persons; transport 145 persons; and other services and miscellaneous sources 2,011 persons.

The Lakṣmēśvara municipality, till August 1939, was under the control of the State Government of Miraj (Senior). The Dewan of the State was the president and the Mamlatdar of Lakṣmēśvara the chairman. Some officials and non-officials were nominated to the municipal council, which had only an advisory capacity. In 1939, popular control was instituted, in that ten of the fifteen seats and the office of president were made elective. In 1946 nominations were altogether abolished. When the State was merged in the district in 1948, the municipality was reconstituted under the Bombay District Municipal Act, 1901, with fifteen members, all elected, two of the seats being reserved for women and one for the Scheduled Castes and the Scheduled Tribes.

The total income of the municipality for the year 1953-54 was Rs. 88,396, composed of rates and taxes, Rs. 63,766; revenue derived from municipal property and powers from taxation, Rs. 14,815; grants and other contributions, Rs. 4,262; and miscellaneous, Rs. 5,553 The total expenditure for the year 1953-54, excluding Extraordinary and Debt heads, was Rs. 67,116, of which general administration and collection charges absorbed Rs. 25,406; public safety, Rs. 6,382; public health and convenience, Rs. 22,248; public instruction, Rs. 10,037; contributions, Rs. 35 and miscellaneous, Rs. 3,008.

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The total length of roads in the municipal limits is approximately 15 miles, including metalled and unmetalled. The Bazaar road which runs from south to north is about one mile long. Another road, which also has a course of about a mile, runs from west to east, crossing the Bazaar road near the Bazaar. There are a few roads which run parallel to these main roads. There is a bridge, which crosses a nālā called Landi Nālā, built in 1944. Water is supplied through wells only. There are many wells, both private and public, and there is no scarcity of water in the town. Some three or four wells are noted for sweet water. Only rough surface drainage exists. A few gutters are built but there are no *pakkā* gutters.

The municipal market, called the Banu Market, has 28 shops. Lakṣmēśvara being an important trading centre in cotton, groundnut, sesamum, castor seed, safflower, *kulthi* and chillies, the trade in these commodities has been regulated under the Agricultural Produce Markets Act, 1939. This market area covers the whole of the Śirahaṭṭi Taluka.

The slaughter-house is situated in Hulagēribana and attached to it is an old mutton market housed in a dilapidated building. Arrangements have been made for constructing a new slaughter-house and a mutton market. The District Local Board maintains a veterinary dispensary at Lakṣmēśvara. The municipality aids a public library in the town. There are two parks known as Jayadēva Circle and Dēsāi Circle, and one garden in the compound of the Municipal Office. There are four burial grounds and one burning ghat. Three of them are located at Hirēbana, one at Dēsāibana and one at Hulagēribana.

Temples.

The Sōmēśvara temple is one of the early temples in Lakṣmēśvara. It is mentioned in inscriptions of the 12th century A.D. as Sōmanāthadēva and Svayumbhu-Dakṣiṇa-Sōmanāthadēva. According to local tradition, it was formerly a temple of Jaina worship, but was turned into a Śaiva temple through the devotion and feats of one Adayya, a Śaiva devotee. It is said that Sōmanātha of Saurāṣṭra was very much pleased by the devotion of this Ādayya and came and settled at Lakṣmēśvara. The temple is built of stone and is a structure of about 11th-12th century A.D.

Sankha-basadi is also an early structure. It is mentioned as Sankha-Jinālaya in early records found in the *basadi* itself.

During the rule of the Adil Shahi Kings of Bijāpura, Lakṣmēśvara was governed by the chief Ankusakhan. The Jumma Masjid (also called Kāli Musjid) was constructed by this Ankusakhan. It is a fine structure with beautiful carvings. Later on this Ankusakhan settled at Manjalāpura where his tomb is found in the *dargā*.

Inscriptions.

Lakṣmēśvara was a great centre of political and cultural activities from ancient times. It is rich in antiquities such as temples, sculptures and inscriptions of which as many as fifty-three have been discovered. The epigraphs stretch over the period from the seventh to the sixteenth century and register various gifts to different religious institutions. They represent almost all the dynasties that ruled in Karnāṭaka, viz., the Early and Later

Inscriptions.

Cālukya, Western Gaṅga, Rāṣṭrakūṭa, Kalacuri, Yādava and Vijayanagara. The oldest is of Vinayāditya dated 686. In many of these records this city is mentioned as *rājadhānī-pattana*. A part of it called Brahmēśvaragiri was administered by 120 *Mahājanas* who encouraged the study of Sanskritic lores. Famous among the Śaiva institutions was the temple of Sōmēśvara. An epigraph of 1128 registers a gift by Kadamba Jayakēśi II for the educational institution attached to this temple. Jainism also prospered here under the patronage of great chiefs and members of the royal families. Among the large number of Jain temples mentioned in inscriptions, Ānesejjeyabasadi constructed by Kuṅkumamahādēvi, the younger sister of Cālukya Vijayāditya (696-733), appears to be the oldest.

MASURU.
Madag lake.

Māsūru (14° 20′ N, 75° 25′ E; Hirēkerūr T., p. 3916), is a large village about seven miles south-east of Hirēkerūr and 23 miles from Rāṇebennūr railway station. It has a ruined fort and a large artificial irrigation lake called the Madag lake. According to a Persian and Arabic inscription stone built into the outlet of the Madag lake the fort was built in 1635 by Muhammad Khan *bin* Raja Farid, an officer of the seventh Adilshahi king Mahmud (1626-1656). The Madag lake lies in Mysore limits about two miles south of Māsūr. The boundary between Hirēkerūr taluka and Mysore runs along the top of the old dam so that the lake is in Mysore while the lands which it waters are in Hirēkerūr taluka. Like other irrigation works in the south and west of the district, the Madag lake is believed to date from the time of the Vijayanagara kings (1336-1570). The maker of the lake intended to close the gap in the hills through which the Kumudvati feeder of the Tuṅgabhadrā flows into Hirēkerūr and by this means to form a lake on the south side of the range of hills which divide the Māsūr valley from Mysore. This was accomplished by throwing up an earthen embankment, now about 800 feet thick at the base and 100 feet high, faced towards the lake with huge stone blocks descending in regular steps from the crest of the embankment to the water's edge. Two similar embankments were also thrown across other gaps in the hills to the right and left of the Kumudvati valley to prevent the pent-up waters escaping by them, and a channel was cut along the hills for the overflow of the lake when it had risen to the intended height. When full this lake must have been ten to fifteen miles long and must have supplied water for the irrigation of a very large area. The neighbouring hills still bear traces of vast cuttings for material and of the roads by which it was brought to the site. A moderate sized fort on the hill commanding the lake is said to have been built for the protection of the work-people. Each of the three embankments was provided with sluices built of huge slabs of hewn stones for the irrigation of the plain below, and two of these remain as perfect as when they were built. These sluices were built on the same principle as other old Hindu local sluices, a rectangular masonry channel through the dam closed with a perforated stone fitted with a wooden stopper. But, as the sluices had to be in proportion to the size of the lake, instead of the small stone pillars which in ordinary works carried the platform over the stopper, the

CHAPTER 20. Places. MASUR. Madag lake.

supports were formed of single stones weighing about twenty tons each. To the upper sluice a tradition of human sacrifice attaches. As it was the crowning point of this great work the Vijayanagara king and his court met to see the great single stone pillars raised to their places. For days the workmen's efforts were vain. At last it was known that the Place Spirit was angry, and, unless a maiden was offered to her, would not allow the pillar to be raised. Lakṣmi the daughter of the chief Vaḍar or pond digger offered herself, and was buried alive under the site of the pillar. The spirit was pleased and the pillar was raised and set in its place without mishap. In honour of Lakṣmi the sluice became a temple.*

The lake was finished and filled. But in some heavy flood it burst not through the carefully closed valley but by the most westerly of the three embankments. Through this outlet a vast body of water forced its way in a deep groove with a fall of nearly 100 feet, wearing a chasm with nearly perpendicular sides as if cut with a knife. As the pressure of the water grew lighter and the strata to be cut became harder, the wearing ceased, and a certain quantity of water remained in the bed of the lake. The surplus now passes in a pretty little waterfall over the point where the cutting ceased. After this disaster no steps were taken to make use of the water which the broken lake still held. The builders abandoned the undertaking, and the unfinished channels and the dam

* Lieut.-Colonel Playfair, R. E.. Superintending Engineer for Irrigation, 27th October 1879. According to a second legend the patil of Māsūr, whose family lived at Pura Parkēri in the Mysore division of Simoga had a beautiful daughter Keñcavva whom the Vijayanagara king wished to marry. As her father was of a higher caste than the king the girl refused the king's offer and fled. Afterwards her parents wished to marry Keñcavva to the patil of Isūr in the Śikārpura sub-division of Mysore. They set out to celebrate the marriage, but on passing a temple now covered by the waters of the Madag lake, Keñcavva entered the temple and devoted herself to the god. When the lake was made, Keñcavva refused to leave her god, and, when the first floods of the rainy season came, the temple was hidden under the lake and the girl was drowned. It was a season of severe floods and a watchman was set to watch the dam. Keñcavva entered into this watchman and told him to go and tell the patil that unless he offered her a woman nine months with child she would burst the lake. The watchman said he could not leave his post. Keñcavva promised that if he went she would not break the big dam but that if he was long in coming back she would burst through one of the hills. The watchman went and gave the headman Keñcavva's message. But the headman paid no heed to his message, punished him for leaving his post, and offered Keñcavva no sacrifice. Enraged with his insolence Keñcavva broke through the hill and the embankment as well. Poor people used to go to the lake and beg Keñcavva to lend them nose and earrings to use at a wedding and found what they wanted at the water side. One man forgot to return the ornaments and Keñcavva no longer provides them. In 1870, a fisherman's tackle got entangled in the roof of the under-water temple. Diving down to free his tackle the fisherman entered the temple and saw a golden image of Keñcavva. She warned him to tell no one she was alive; and told him that on the day he let out her secret he would burst a blood-vessel and die. He asked her how he could get out of the temple; she gave him a push and he was on the surface. He kept his secret for two years, told it, burst a blood-vessel, and died. In seasons of drought, the heads of the temples in Śikārpura come to this lake with a round piece of gold and a nose-ring. They lay food on a small raft and pushing it into the lake pray Keñcavva to send rain. (Dr. Burgess' "List of Archaeological Remains," 17-18.)

remained overgrown with forest. It was sometimes visited to see the single stone of the main sluice which remained one of the wonders of the country. After the country passed to the English two difficulties prevented any use being made of the water stored in the broken lake. When the breach occurred, the lowest of the old native sluices, which offered the only channel for drawing water through the enormously thick dam, was left too high above the surface of the water to be of any value. Any attempt to dam the outlet chasm, and so raise the level of the lake sufficiently to use the old sluices, was prevented not only by its great expense, but by the opposition of the Mysore villagers, whose lands lay on the margin of the lake and would be swamped by any rise in its level. Owing to these difficulties nothing was done until, in 1858-59, Lieutenant-Colonel Playfair, R.E. (Executive Engineer of Dhārwār and Belgaum, 1858-67), thought that if a culvert could be laid below the old sluice the lake could be successfully tapped. This was done under Colonel Playfair's immediate supervision. For this the old native sluice had first to be cleared as it was filled with dirt. Clearing was begun on both sides, not without the opposition of the Mysore people who at first drove the workmen off, and objected to anything being done on their side. When the two parties of workmen came within 100 feet of each other progress was stopped as the stones that supported the roof were found to have fallen in. The sluice appears to have been originally laid on the rocky surface of the valley, roofed with enormous stones, and the dam built over it. The weight of the one hundred feet of earth had been too great for the sluice-roof. In the part where the sluice-roof had fallen the further clearing became a matter of great danger. The only plan appeared to be to gently dig over the broken stones and trust to find sounder ones beyond, and thus again to get a roof over the heads of the workmen. This attempt was successful. Only a few of the covering stones had fallen in ; and the earth above them was sufficiently consolidated by time to allow of a passage being dug through it. The two parties at length joined, and the old subterranean gallery was opened through its whole length of 800 feet. The digging of the culvert below the floor of the old sluice was then begun, the old work acting as a ventilator as well as a roof till the new tunnel was arched. All went well till towards the centre where a mass of extremely hard rock gave much trouble. Blasting was out of the question with a rickety moss of old masonry above and the remaining work was literally taken out in powder.

Lt. Col. Playfair also designed and partly carried out the following works :

(1) The protection of the breach that had formed in the west embankment by the construction of a masonry weir across it ; and

(2) construction of left and right bank canals from the new outlet along with the construction of the masonry works on the canals.

These works were finally completed in 1875 with some exceptions. Col. Playfair's estimate was closed in 1889. The length of the canals as finally constructed were 8½ miles on the right bank and 5½ miles on the left bank (i.e. 14 miles in all) to command 8,000 acres, though Col. Playfair's original project provided for

CHAPTER 20. Places. MASURU. Madag Lake.

29 miles of canal to command 4,880 acres. Subsequently during 1875-80 the last 4½ miles of the right bank canal were allowed to go to ruin and the mileage of the canal now maintained in working order is only 4 miles on the right bank and 5 miles on the left bank canal (i.e. 9 miles in all). The area of the tank surface at full supply level is 362 acres. The earthen dam which forms the lake is 1,850 ft. in length having upstream slopes of 2 : 1. The maximum height of the dam is 144 ft. The top width of the dam varies from 400 to 600 ft. and the base width is 800 to 1,200 ft.

A project for extending the right bank canal from 5 to 8½ miles is under execution and the same is scheduled for completion by 1st March 1956.

In a revenue statement of about 1789 Māsūr appears under the Baṅkāpura *sarkār* as the headquarters of a *parganā* (sub-division) yielding a yearly revenue of about Rs. 15,000.

MEDLERI.

Meḍlēri (14° 40′ N, 75° 40′ E ; Rānebennūr T., p. 3,787), a large village on the Tuṅgabhadrā, is 9 miles from Rāṇebennūr railway station. It is noted for its melons and blankets. The melons are used mostly locally. The blankets are sold throughout the district and even exported outside. There is a large Government irrigation tank in this village.* The earthen dam forming this tank is 2,250 ft. long with a top width of 6 ft. and maximum height of 41 ft.

MISRIKOTI.

Miśrikōṭi (15° 10′ N, 75° 00′ E ; Kalaghaṭagi T., p. 3,477), on the Hubbaḷḷi-Kalaghaṭagi road eight miles north-east of Kalaghaṭagi and nine miles from Hubballi railway station, was the headquarters of a sub-division till 1838 and of a petty division till 1862. It has a large fort and a black stone temple of Rāmēśvara. Two early inscriptions are found in the Rāmēśvara temple. One of them dated 1136 states that Mailāḷadēvi, daughter of Vikramāditya VI and queen of Kadamba Jayakēśi II, was ruling the kingdom from her capital Kundūru (i.e. Narēndra). The other of 1159 belongs to the time of Śivacitta Permāḍi.

During the third Marāṭhā war Miśrikōṭi surrendered to Brigadier-General Munro on the 15th of January, 1818.

MOTEBENNUR.

Mōṭebennūr (14° 40′ N, 75° 25′ E ; Byāḍagi pēṭa, p. 4,480) is a large village, about a mile and a half from Byāḍagi railway station. In 1790 Captain Moor, the author of the *Hindu Pantheon*, describes Mōtebennūr as a market town of some extent and importance enclosed by a ditch and a wall of no strength. There were some handsome stone houses and brisk traffic with Mysore in sandalwood. There is now a Basel Mission church in the village. There is also an agricultural basic school. Close to the village is an unique megalithic structure, apparently the remains of an enormous dolmen consisting of large rough unhewn stones resting horizontally on upright stones.

There are eight inscriptions in Mōtebennūr and the earliest on a slab in the temple of Mallikārjuna is dated 1051. In the medieval period it appears to have been a place of some importance to the Jain community, as Jain teachers of renown resided here. Its

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*See Chapter 5—Agriculture, "Irrigation".

old name was Bennevūru which was subsequently changed to Mōṭana-Binnūru.

MUGADA.

Mugada (15° 25′ N, 74° 55′ E; Dhārawāḍa T., p. 1,832) is a village and railway station seven miles west of Dhārawāḍa. This village whose old name was Mugunda was the head of a unit of thirty villages. It has four inscriptions and the earliest is dated 1045 in the reign of Cālukya Sōmēśvara I. This record describes a line of Jain preceptors of the Yūpanīya school, who thrived here and records gifts to the Jain temple named Samyaktaratnākara. In the neighbourhood of Mugada is an old artificial lake kept in repair. It is largely used for irrigation purposes.

MULAGUNDA.

Muḷagunda (15° 15′ N, 75° 30′ E; Gadaga T., p. 7,924) is an old town 12 miles south-west of Gadaga. Till 1848, when through failure of heirs, it lapsed to Government, Muḷagunda belonged to the chief of Tāsgāon.

The early history of this place goes back to ancient times. The earliest epigraph is of Cālukya Jayasimha II, dated 1028. It was an important town being the headquarters of a unit of twelve villages. Eighteen inscriptions found here furnish many a detail regarding the political as well as the religious activities of the followers of different faiths. This was a stronghold both of Śaiva and Jain teachers. A distinguished line of Jain scholars and monks flourished here. Reputed among them was Nayasēna, author of the Kannaḍa classical work *Dharmāmṛita*.

1862 Muḷagunda was a petty divisional headquarters. There are Hindu temples dedicated to Kāḷabhairava, Kumbhēśvara, Nagarēśa, Pēṭe Basappa and Siddhēśvara and Jain temples dedicated to Candranātha, Pārśvanātha and Hiri. There is also a Liṅgāyata *maṭh* called Andanasvāmi's *maṭh*. To the east of the town is a small hill about 300 feet high where a large fair is held in Kārtika. People take to the hill-top a slipping stone or *jarbaṇḍi* and let themselves down on it.

MUNDARGI.

Mundargi (15° 10′ N, 75° 50′ E; p. 6,564), about 24 miles south-east of Gadaga, is the headquarters of the Muṇḍargi Pēṭa. Muṇḍargi is not situated near any railway line, the nearest railway station Harlāpura on the Hubbaḷḷi-Gadag-Guntakal line being 15 miles away. It is a big trading centre, from which about one lakh bags of groundnuts are exported every year. There are two cotton ginning factories and two oil mills.

There is a Government dispensary and a veterinary dispensary. In addition to three primary schools for boys and girls, there is a high school under private management. There is also a free library.

Muṇḍargi has a fort on a rocky hill about 250 ft. high. In the 1857 Mutiny, the hereditary district officer of Muṇḍargi, named Bhīmrāo Nāḍgīr, joined hands with the Chief of Naragunda who raised the standard of revolt. Bhīmrāo fled to Kopaḷa in the Nizam's territory, 25 miles north-east of Muṇḍargi and was killed in the seige of that town. His private villages of Beṇṇīhaḷḷi and Haitāpura

were confiscated. About a furlong to the west of the village is the temple of Kanaka Narasimha, situated on a hillock. A fair is held at this temple every year in the month of Fālguṇa (Feb.-Mar.). There are two *maṭhs* (monasteries) viz., Annadānēśvara and Tonṭadārya Swāmi. A fair is held at the Annadānēśvara *maṭh* every year in the month of Chaitra (Mar.-Apr.).

NAGAVI.

Nāgāvi (Gadaga T., 15° 20′ N, 75° 35′ E, p. 1,929) has a temple associated with the great Buddhist teacher Nāgārjuna. An image said to represent this personage is found here. It is nicely executed and presents a good specimen of the medieval sculptor's art. There are six inscriptions. The earliest of 969 refers to the reign of Rāṣṭrakūṭa Nityavarṣa Khoṭṭiga. The latest is of the time of Yādava Kannara, dated 1255.

NARAGUNDA.

Naragunda (15° 40′ N, 75° 20′ E ; p. 9,573), is on the Hubbaḷḷi-Bijāpura road about 12 miles north of Navalgunda. It is the headquarters of the Naragunda pēṭā. It is mainly an agricultural town. According to the census of 1951, its agricultural classes numbered 6,454 persons out of the total population of 9,573. Those deriving their principal means of livelihood from production other than cultivation numbered only 861 persons ; from commerce 825 persons ; from transport 56 persons, and from other services and miscellaneous sources, 1,377 persons. There is a market regulated under the Bombay Agricultural Produce Markets Act, 1939, functioning here for trade in cotton, groundnut, safflower and pulses (*tur, mug,* beans and *uddu*). A large quantity of wheat, jowar, cotton seed, oil, oilcakes and jaggery also passes through the Naragunda markets. There are 8 cotton ginning factories, 2 oil mills and one cotton pressing company. A cotton spinning mill is now (1953) being erected by a private company.

History.

Naragunda is said to have been fortified by Śivāji in 1674. In 1778 when Haidar became master of the whole country south of the Kṛṣṇā, Naragunda was left to its chief on condition that he acknowledged Haidar's supremacy and paid tribute. In 1785 by demanding a higher tribute Ṭīpu Sultan estranged Venkaṭrāv, the chief of Naragunda. As by himself he was unable to withstand Ṭīpu, Veṅkaṭrāv applied for help to the Bombay Government, and as they were unable to help him he turned to the Court of Poona. When Ṭīpu pressed Veṅkaṭrāv, Nānā Phaḍanvīs interfered. He declared that Ṭīpu had no right to exact more than the former tribute, that landholders on the transfer of districts were liable to no additional payments and that the rights of Brahman landholders, except when guilty of treason, were always respected. Ṭīpu replied by sending two bodies of troops to demand more tribute than the Naragunda chief could pay and thus give him a pretext for reducing the fort. In March 1785 when news reached Poona that the siege of Naragunda was begun, a body of Marāṭhās was sent to relieve Veṅkaṭrāv. Before the Poona detachment arrived, want of water had forced the Mysore troops to raise the siege. They were still in the neighbourhood and after some skirmishing compelled the Marāṭhās to retire, took Rāmdurga about twenty miles north-west of Naragunda, and resumed the siege of Naragunda. On Ṭīpu's assurance that only the regular tribute would be exacted, the Marāṭhā

army re-crossed the Kṛṣṇā. The siege was pressed with vigour and on the strength of the terms promised by Ṭipu Veṅkaṭrāv capitulated. As soon as the fort was taken Ṭipu broke his promise and sent Veṅkaṭrāv and his family into captivity. In 1787, in accordance with the terms of a treaty made with the Marāṭhās, Ṭīpu ceded them Naragunda. In a Marāṭhā revenue statement of about 1790 Naragunda Bahādur appears under the Torgal district as the head-quarters of a sub-division with a revenue of Rs. 75,000. On the conquest of the Pēśwā's territory in 1818 Naragunda was restored to Dadājirāv Appā, the chief who was then in possession of it. In 1821 the chief was freed from a tribute of Rs. 3,470, called Kunur Bāb, and from rendering any service on condition that he acknowledged British supremacy and acted loyally to them. In 1827 Naragunda town was described as well built with an excellent market in the fair season. In 1842 it was described as a large and populous town with a large number of houses. It was surrounded by a mud wall with bastions and curtains in bad order. In 1857 the Naragunda chief was Bhāskarrāv Appāsāhēb, commonly called Bābā Sāhēb, the most intelligent of the Bombay-Karnāṭaka chiefs. He had collected a library believed to contain between three and four thousand Sanskrit volumes. He conceived himself grievously wronged by the British Government who refused him sanction to adopt a son. This Chief of Naragunda was one of those who struck for independence during the Great Indian Mutiny of 1857. Mr. Manson was the Political Agent of the Southern Marāṭha Country at that time. In the struggle that ensued Mr. Manson's head was cut off and fixed by the Chief on the gate of Naragunda town. When the British troops surrounded Naragunda fort* and prepared to blow open the fort gates, many of the garrison jumped down the precipice rather than face the storming party. The chief himself fled. His track was followed and on the 2nd of June 1858 he was found in the Torgal forest with six of his chief followers. He was taken to Beḷagāñvi and was there tried, convicted and hanged on the 12th of June 1858. On the 3rd of June a proclamation was issued declaring the Naragunda State forfeited.

* In 1826 a committee of inspection describes the fort as very irregular and covering the top of a high rocky hill. The works appeared to have been faced with stone without cement. All round the fort the country was cultivated and the soil fit for cotton. In the hot season water was scarce.

A second committee of inspection in 1842 described Nargund hill as lying north-west by south-east in a large plain of cotton soil almost waterless in the hot season. The hill was about 600 feet high at the end, and a little depressed in the middle, and had a plain top about 1200 yards long by fifty to 200 feet broad. To about half-way up the hill rose from the plain at nearly an even slope of thirty-five to forty feet. In the upper half the rocks rose sheer, in some places in tiers of natural scarps, one over the other, in other places in one sheer scarp of great height. The entire crest of the hill was fortified with stone bastions and curtains, in some places in double lines. The works were in good order and though of no great height, coupled with the natural bold character of the rock, they made the fort look impregnable to assault. The south-west end was formed into a citadel by a stone curtain built across the crest of the hill. It contained one large strong gate leading into the outer fort. The bastions and works in the citadel were all in good order and capable of holding ordnance. The citadel over-looked the town and the rock on which it was built was the boldest point

CHAPTER 20. — Places. NARAGUNDA. Municipality.

The municipality of Naragunda was established on the 20th January 1871 and is now functioning as a city municipality under the Bombay District Municipal Act, 1901. The town is divided into six electoral wards which elect 18 councillors who form the municipality. Two of the 18 seats are reserved for women and one for the Scheduled Castes and Scheduled Tribes. In 1952-53, the total income of the municipality, excluding extraordinary and debt heads, was Rs. 1,28,695 made up as follows, namely, terminal tax (substituted by octroi since 1st April 1953) Rs. 34,206; property tax (house tax, general sanitary cess and consolidated tax, comprising lighting tax, general water rate and education cess) Rs. 39,517; taxes on animals and vehicles, Rs. 964; tolls, Rs. 7,610; miscellaneous taxes, Rs. 591; revenue from municipal property and powers apart from taxation, Rs. 18,915; grants and contributions, Rs. 25,185; miscellaneous, Rs. 1,707. The total expenditure, excluding extraordinary and debt heads, was Rs. 1,30,203 composed of general administration and collection charges, Rs. 11,977; public safety (lighting, etc.) Rs. 5,180; public health and convenience Rs. 58,634; public instruction, Rs. 37,438; contributions, Rs. 35; and miscellaneous, Rs. 16,939.

There are about 4,320 houses in the town, whose estimated rental value is Rs. 1,54,318. There are 9 miles and 5 furlongs of roads, of which 1 mile and 9 furlongs are metalled, 4 miles and 5 furlongs unmetalled, and 3 miles and 5 furlongs are paved. Kerosine lamps and petromax lights are used for street lighting. Being built on the slopes of a hill, drainage is easy, and there is a good drainage system maintained by the municipality at an annual cost of about Rs. 2,000. Two major tanks, (1) Paḍuvagoṇd-Kumbāragaṭṭi tank, and (2) Sōmāpura tank, supply water to the town. Besides these there are 8 municipal wells, out of which five contain sweet water and the rest are brackish. Pumping sets have been erected to pump water

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of the hill, a perpendicular scarp of very great height. The fort had two entrances, both from inside the citadel. One ran up the north-east side of the hill, the other led by a pathway up the south-west side. The north-east was the chief entrance and passed through strong gates well flanked and defended by bastions and loopholed walls. The ascent near the gates was steep and stony. In the south-west entrance was a small gate with two small strong doors leading through a small rock-cut gallery. The fort contained two large cisterns holding much water and remains of a number of houses. In the citadel was a palace with a few lines and store-rooms for arms and ammunition. Some pieces of ordnance were mounted on carriages but not in good order. A few guards lived in the citadel. The committee were of opinion from its natural strength and from its efficiency for defence that the fortress was capable of making a strong resistance, specially because there were no heights attached to the hill and no available positions for batteries, while the great extent of the fort made mortars of no use. The only chances of attack were by a daring entrance by the main gate or an attempt to escalade the west point of the fort where the hill slope ran almost to the foot of the works where, however, the works were double. The committee considered the fort one of the strongest in the Bombay-Karnatak. If well defended its capture would require much time and trouble and a large invading force.

After the forfeiture of the state in 1858, the fort was garrisoned by a few British tropps which were soon withdrawn. The fortifications were eventually dismantled and the fort was rendered untenable by destroying some of the chief reservoirs.

from the wells into reservoirs. Primary education is managed by the Dhārwār District School Board, the municipality contributing its statutory share, namely 5 per cent. of the total annual letting value of properties within the municipal area. The municipality maintains a high school which has a strength of 334 pupils, a mutton market, and a dispensary. There is a market-yard maintained by the Agricultural Produce Market Committee. A veterinary dispensary at Naragunda is managed by the District Local Board. A free public library, as well as a public garden in front of the municipal office are maintained by the municipality. A radio kept in the municipal office by the Rural Broadcasting Department is managed by the municipality. There is a free boarding house known as Muragha-Rājēndraprasād Nilaya managed by a trust committee for feeding poor students attending the high school. There are three cremation places and six burial places.

The chief attraction of the town is the Naragunda hill, where there are now the remains of the old fort. This fort was considered one of the strongest in Bombay-Karnāṭaka. When Naragunda State was confiscated in June 1858, the fortifications were dismantled and the fort was rendered untenable by destroying some of the chief reservoirs.

Naragunda has a large temple of Śaṅkaraliṅga and a smaller temple of Mahābaḷēśvara, both built of black stone and a small temple of Jōḍa Hanumant. The temple of Veṅkatēśa on the hill-top in the fort was built in 1720 by Rāmrāv,* the founder of the Rāmdurg chiefship, at a cost of Rs. 1,00,000 and enjoys a yearly grant of Rs. 2,210 in land and Rs. 1,320 in cash. In 1792 when the Rāmdurg estates were divided, the temple with its endowment was made over to the Naragunda branch. In 1858, in the sack which followed the flight of the Naragunda chief, the temple was desecrated and the idol broken. When the Mutiny troubles had passed the Rāmdurg chief spent a large sum in consecrating his ancestral temple and in consideration of the interest he took in it Government entrusted the temple with its endowment to the charge of the Rāmdurg family. A yearly fair in honour of the god attended by about 10,000 people is held on the full-moon of Āśvina (Sept.-Oct.) and lasts for twelve days. A car procession takes place on the last day. The pilgrims come from Gadaga, Hubbaḷḷi, Navalgunda, and Rōṇa in Dhārwār, Bādāmi in South Bijāpura, and Saundatti in Beḷagāñvi. There is also a Nagarēśvara temple built by Jakaṇācārya.

Naragunda has three inscriptions and they belong to three successive rulers of the Later Cālukya family, viz. Sōmēśvara III, Jagadēkamalla II and Taila III. It is described as Piriya (i.e. big) Narugunda being an *agrahāra* administered by 220 Mahajanas.

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*Rāmrāv is said to have built the temple at the desire of his family god Veṅkaṭēśa. The god, wishing to save Rāmrāv from the trouble and fatigue of a long journey to his distant shrine, appeared to his devotee in a dream and told him that he would be content if Rāmrāv brought from Lakṣmēśvara an image called Kēśava Mūrti and enshrined it in Naragunda as Sri Veṅkaṭēśvara.

CHAPTER 20. — Places. NARASAPURA.

Narasāpura (15° 25′ N, 75° 35′ E; Gadaga T., p. 402) is an *inām* village two miles north-east of Gadag. The revenues of the village go towards the maintenance of the temples of Trikūṭēśwara and Vīranārāyaṇa at Gadag. The village has an old temple. The temple has two windows adorned in a somewhat peculiar style with figures in deep relief. The figures seem taken from the Rāmāyaṇa and Mahābhārata and are much like the elaborate sculptures on each side of the porch base in the Kailāsa temple at Ellōrā. They are fine examples of the mode in which Hindu sculptors of the thirteenth century carved life in action, conventional and not without many defects, but free from any great extravagance, and telling with sufficient distinctness the tale they are meant to record. The way in which the bas-reliefs are separated from one another is very beautiful, a dark line admitting light into the interior. But the way of breaking its monotony by medallions at intervals gives a sparkling effect to the whole in a very pleasing manner.

NAREGAL.

Narēgal (15° 30′ N, 75° 45′ E; Hānagal T., p. 1,862) is a large village 14 miles north-east of Hānagal and ten miles from Hāvēri railway station. It has a very old temple of Sarvēśvara. Its roof is supported by 24 round polished pillars.

Narēgal has nine inscriptions, the earliest being of the reign of Rāṣṭrakūṭa Dhruva. It was a flourishing *agrahāra* town managed by one thousand *Mahājanas*, in the period of the 11-12th century.

Narēgal has also a famous reservoir and small temple of Basappa. The reservoir is the largest in the Hānagal taluka and has an area of more than 300 acres. It is supplied with water from the Kañcineglūr canal. In a revenue statement of 1790 Nurgul (probably Narēgal) appears under the Bāṅkāpura *sarkār* as the head-quarters of a *parganā* yielding a yearly revenue of Rs. 54,370.

NAREGAL.

Narēgal (15° 40′ N, 75° 40′ E; Rōṇa T., p. 8,647) is a small old town ten miles south-east of Rōna and 20 miles from Mallāpura railway station. It has black stone temples of Tripurāntakēśvara, Sōmēśvaradēva, Kalamēśvaradēva and Candramaulēśvaradēva and a fifth black stone temple of Molle Brahmadēva in the neighbouring hamlet of Kōḍikop. Sōmēśvara's, the chief temple, has two halls, a shrine beyond them, and two long shrines one on either side of the first hall which is open in front. In these side shrines a long altar or bench runs the length of the back wall, the front of which is moulded. Along the top of this altar is a row of sockets for detached images and about the middle of the west shrine are two images in their places. On either side of the doors of these shrines is a panel of open screen work of a pretty diaper design. The pillars of the outer hall are much like those in the Ḍambaḷa porch, star-shaped in plan with the corners running up through all the horizontal mouldings of base shaft and capital. The outer face of the temple which fell down years ago have now ruined walls built in and around it. The temple of Candramaulēśvaradēva is now a ruin.

NAREGAL.

There are ten inscriptions in this village representing the Rāṣṭrakūṭa, Later Cālukya, Kalacuri, Yādava and Hoysaḷa dynasties. The earliest is dated 950. This was the chief town of a unit of twelve villages. This territory was under the authority of the Sinda chiefs of Yalbargi in the twelfth century.

NARENDRA.

Narēndra (15° 30′ N, 74° 55′ E ; Dhārwār T., p. 2,696), a village five miles north-east of Dhārwāḍa, was a petty divisional headquarter under the Pēśwās. The village has a temple of Saṅkaraḷinga. There are two inscriptions of Vikramāditya VI, dated 1125-26. This emperor's daughter Mailāḷadēvi who was married to Jayakēśi II of the Goa Kadamba family, was governing this territory from her headquarters at Kundūru which was the old name of this place.

NAVALAGUNDA.

Navalagunda (15° 30′ N, 75° 20′ E ; p. 8,171), about 25 miles north-east of Dhārwār, is the headquarters of the Navalagunda taluka and also a municipal town. Navalagunda is chiefly an agricultural town. According to the census of 1951, the agricultural classes in the town numbered 4,731. As regards the rest 3,440, production other than cultivation provided the principal means of livelihood for 773 persons, commerce for 757 persons, transport for 154 persons and other services and miscellaneous sources for 1,756 persons. Navalagunda is noted for its superior breed of cattle which are sold at its weekly market on Tuesdays and for its cotton carpets which are exported throughout Dhārwār and neighbouring districts. Cradles and toys are also made and largely sold. The nearest railway station Aṇṇigēri, on the Hubḷi-Gadag rail link, is 12 miles away.

History.

No remains of old temples or inscriptions have been found at Navalagunda and it appears to be a new town. Its earliest mention is in 1454 as the head-quarters of a *sarkār* (province) governed under the Bahamani king Alla-ud-din II (1435-1457) by his brother-in-law Jalālkhān. In the same year Jalālkhān and his son Sikandar Shah hearing a false report that the king had died, seized on several districts round Navalagunda. The king promised a free pardon to the rebels if they submitted. Instead of submitting Jalālkhān called for aid to the Māḷwā king telling him that Ala-ud-din was dead and that the ministers were dividing the kingdom. The Māḷwā king crossed Khāndēsh and came to the Deccan in 1457, but learning that he had been deceived retreated leaving secret orders to capture Sikandar and bring him to Mandu. Sikandar retreated to Navalagunḍa and on the promise of a free pardon gave up Navalagunda fort. In the distribution of governorships and commands which followed the death of Ala-ud-din II, and the succession of his son Humayun Zelim (1457), Sikandar Shah suffered a disappointment and joining his father at Navalagunda began to raise troops. He defeated the force sent against him. Then the king advanced in person, and offered to pardon the rebel father and son if they submitted. As they refused to submit, Humayun ordered an attack. The insurgents fought with the greatest bravery. After a long indecisive action the king who was pressing forward in the centre mounted on an elephant was attacked by Sikandar. The king's life

CHAPTER 20. — Places. NAVALAGUNDA. History.

was saved by his elephant which seized Sikandar in his trunk, and threw him from his horse. Sikandar was killed and his followers fled. Next day the siege of Navalagunda was begun; and at the end of a week, having no hope of relief, Jalālkhān submitted. His life was spared but he remained a prisoner for the rest of his days. About 1690, under Aurangzeb's governor of Savaṇūr, Navalagunda was the headquarters of a revenue division managed by a hereditary Liṅgāyata officer called the Dēsāi of Navalagunda. In 1747 the Savaṇūr Nawab was obliged to agree to a treaty ceding to the Pēśwā the whole of the present sub-division of Navalagunda along with other parts of the Dhārawāḍa district. In 1778 when Haidar Ali became master of the country south of the Kṛṣṇā, Navalagunda was left to its chief on condition that he acknowledged Haidar's supremacy and paid him tribute. In a Marāṭhā revenue statement of about 1790 Navalagunda appears in the Torgal *sarkār* (district) as the head of a *pārgaṇā* with a revenue of Rs. 75,420. Between 1795 and 1800 in the struggles which convulsed the Marāṭhā state Dhoṇḍo Pant Gōkhale took Navalagunda and Gadag from their hereditary Dēsāi. In November 1817 General Munro appointed one Rāmrāv as the military officer and *amildār* of Navalagunda. After his appointment Rāmrāv quickly took possession of more than half of the district and advanced on Navalagunda (19th December). Gōkhale's son, who was in charge of Navalgunda, fled with his horsemen. On hearing of his son's defeat, Gōkhale came from Bādāmi to join him and after gathering the fugitives reached Navalagunda on 22nd December. Rāmrāv retired into the fort, and on the 23rd, with ammunition nearly exhausted, he was hard pressed by Gōkhale. But the blockade was raised on the arrival of General Munro from Dhārawāḍa to Rāmrāv's help.

Municipality.

The Navalagunda municipality was established in 1870 and is now functioning as a city municipality under the Bombay District Municipal Act, 1901. The area of the municipality is 0·273 sq. miles. The town is divided into four wards, three with four seats each and the fourth with three seats. Two of the seats are reserved for women and one for the Scheduled Castes and Scheduled Tribes. In 1951-52 the income of the municipality, excluding Extraordinary and Debt heads, amounted to Rs. 85,000—Rs. 70,860 from municipal rates and taxes; Rs. 1,590 from municipal property and powers apart from taxation; Rs. 12,356 from grants and contributions for general and special purposes; and Rs. 694 from miscellaneous items. The expenditure, excluding Extraordinary and Debt heads, totalled Rs. 91,034—Rs. 16,945 under general administration and collection charges; Rs. 3,849 under public safety; Rs. 66,235 under public health and convenience; Rs. 2,800 under public instruction; and Rs. 1,205 under miscellaneous. The estimated annual rental value of the houses numbering 1470 in the municipal area was Rs. 55,879. The total length of the metalled roads in the town was 3 miles, 3 furlongs and of unmetalled roads 1 mile and 5 furlongs. Lighting of the streets is by petromax lights and ordinary kerosene street lights. There is a municipal market, which cost about Rs. 23,000. The main road of the town has *pakkā* drains. The main source of water supply is the Neelava's tank. There are also three wells of

sweet water and six wells of brackish water provided by the municipality. There are also about 30 private wells containing brackish water. Primary education is managed by the Dharwar District School Board, the municipality paying its statutory contribution. The municipality pays Rs. 1,000 to the Model Education Board which runs a high school in the town. There is a municipal dispensary in the town. There is also a veterinary dispensary run by the Dhārwār District Local Board, for which the municipality pays a contribution. There is a library named Vidyaranya Library. There are separate cremation grounds maintained by the municipality for the various sections of the population.

NEELAGUNDA.

Neelagunda (15° 25′ N, 75° 35′ E ; Gadag T., p. 1,198) is a village twelve miles south-west of Gadag and eight miles from Sunigēri railway station. It has a temple of Nārāyaṇa built of polished stone with a *maṇḍapa* (large hall) in front. The roof of the temple is supported on twelve round and highly carved pillars and the walls are adorned with mythological sculptures. Neelgunda has two inscriptions, one of which belongs to the reign of Vikramāditya VI. The other dated 1524 registers a grant to the god Siddheśvara by Veṇgalappa-nāyaka, son of Bagila Malappa-nāyaka.

NIRALGI.

Nīralgi (15° 05′ N, 75° 10′ E ; Śiggāñvi T., p. 517), four miles south-east of Tadas and 12 miles south of Kundagoḷa railway station, contains a temple of Siddharāmēśvara, which, according to H. Cousens, is "a very complete temple of the same style as that of Muktēśvara at Cauḍadāmpura." It was originally a Vaiṣṇava shrine as may be seen from the architecture above the entrance to the antechamber, where, in the centre, is Visnu as Kṛṣṇa. The finial upon the tower is not original ; it has been put there to supply the place of the missing one. Mr. Cousens says that this may have taken place when the temple was converted to Śaiva worship. It has an inscription of Vikramāditya VI whose feudatory Tailapa of the Hānagal Kadamba family is mentioned as administering this area.

RANEBENNUR.

Rāṇebennūr (14° 35′ N, 75° 35′ E ; p. 25,282) is located on the Poonā-Bangaḷore railway line about 80 miles south-east of Dhārawāḍa and only 13 miles west of Harihar, the nearest Mysore town on the border between Mysore and Bombay States. It is the headquarters of the Rāṇebennūr taluka. There are two cotton ginning factories in the town and also a small factory manufacturing confectionery. The 1951 census shows that agricultural classes in the town numbered 6,479 composed of cultivators of land (owned and unowned) and their dependents numbering 4,246 ; cultivating labourers and their dependents numbering 1,574 ; and non-cultivating owners of land, agricultural rent receivers and their dependents numbering 659. The non-agricultural classes numbered 18,803. Production other than cultivation provided the principal means of livelihood for 7,972 persons ; commerce for 5,125 persons ; transport for 616 persons and other services and miscellaneous sources for 5,090 persons.

Rāṇebennūr is an old municipality and it is now functioning as a city municipality under the Bombay District Municipal Act, 1901. The town is divided into six electoral wards, which elect 18

CHAPTER 20. — Places. RANEBENNUR.

councillors. Three seats are reserved, two for women and one for the Scheduled Castes and the Scheduled Tribes. In 1951-52 the income of the municipality, excluding Extraordinary and Debt heads, was Rs. 1,97,331, composed of municipal rates and taxes Rs. 1,18,516; realisation under special Acts, Rs. 79; revenue derived from municipal property and powers apart from taxation Rs. 44,668; grants and contributions Rs. 33,707; and miscellaneous Rs. 361. The expenditure, excluding Extraordinary and Debt Heads, was Rs. 1,56,097—Rs. 33,579 under general administration and collection charges; public safety (i.e. lighting, etc.) Rs. 6,133; public health and convenience, Rs. 51,273; public instruction Rs. 55,781; contributions Rs. 35; and miscellaneous, Rs. 9,296.

In 1951-52 there were 5,541 houses in the town and the estimated annual rental value of these was Rs. 2,93,289. The total mileage of roads in the town, both metalled and unmetalled, was 20. The municipality runs a dispensary and a maternity ward. There is a municipal *dharmashala*. The municipality also makes a contribution to the veterinary dispensary run in Rāṇebennūr by the Dhārwār District Local Board. A survey is being contemplated for an improved drainage system for the town. Water supply is by means of 27 public wells, 4 tanks and numerous private wells. Compulsory primary education is conducted by the District School Board, the municipality paying its statutory contribution. A high school with a strength of 570 pupils is maintained by the municipality at a cost of Rs. 42,000. There is also a library maintained by the municipality. There are two municipal burial places, one for Hindus to the west of the town and the other for Muhammadans to the east.

There is an ancient temple of Siddheshvar in the town.

Ranebennur has three inscriptions and the earliest is dated 859. The latest epigraph is of the time of the Vijayanagara king Sadāśiva bearing the date 1550.

There is a Mussalman tomb said to belong to a saint Hazrat Jamalshah Walo who came from Ajmere about 1785. The saint wore bangles up to his elbows and used to lead by one string a mouse, a cat, a dog, a stag, a snake and a mungoose. A large gathering of people, chiefly of the town Mussalmans, takes place at the tomb during the Muharram week.

RATTIHALLI.

Raṭṭīhaḷḷi (14° 25′ N, 75°30′ E; Hirēkerūr T., p. 5,010), a large village about ten miles south of Kōḍa and 17 miles from Rāṇebennūr railway station, was the headquarters of the Kōḍa sub-division till 1864, when it was transferred to Hirēkerūr. It has a ruined fort and an ancient temple of Kadambēśvara in the Jakaṇācārya style built of sculptured slabs and with three domes supported on 36 pillars.

Raṭṭīhaḷḷi was the chief town of a unit of hundred villages in the medieval period. Ten inscriptions belonging to the rulers of the Later Cālukya, Kalacuri, Yādava and Vijayanagara dynasties have been found here.

RATTIHALLI.

In 1764, in the war between Haidar and the Marāṭhās, Raṭṭīhaḷḷi was the scene of a signal rout of Haidar's army. Uniting with the force under his general Fazl Ullah, Haidar took a strong position at Raṭṭīhaḷḷi with 20,000 horse and 40,000 foot of which one-half were disciplined infantry. The fourth Pēśwā Mādhavrāv (1761-1772) gaining through his cavalry correct information of the strength of Haidar's position determined not to attack it and instead employed his troops in driving out Haidar's garrison from the towns and villages north of the Varada. In the hope of bringing on a general engagement Haidar moved with 20,000 men intending to retire and draw the Marāṭhās towards the strong position which Fazl Ullah held with the main body of the army. The Marāṭhās threw out a few bodies of skirmishers who, retiring as he advanced, drew Haidar forward until their parties, always going away but steadily thickening, at last formed solid masses of horse, which gradually moved round Haidar and his camp and, not without heavy loss, forced him to turn his feigned retirements into a real retreat.

RONA.

Rōṇa (15° 40′ N, 75° 40′ E ; p. 8,978) is the headquarters of the Rōṇa taluka. It is eight miles from Mallāpura railway station on the Hubli-Hotgi line. This was a prominent place as revealed by its antiquities which include about a dozen epigraphs. It was a renowned centre of learning, described as *mahāgrahāra* (i.e. great *agrahara*) administered by 104 *Mahājanas*. The earliest inscription dated 874 belongs to the reign of Rāṣṭrakūṭa Amōghavarṣa I. A record of 1111 near the temple of Drōṇācārya register gifts for lighting the assembly hall and study room, for dinner in honour of the goddess of Learning on the occasion of the Indra festival and for teaching logic. The original temple of Drōṇācārya is converted into a Basavaṇṇa temple and the image of the former is kept outside. It is a good piece of sculpture spoiled by coatings of oil. The figure of the epic sage bearing the joined together hair matted and moulded like *kirīṭa* on the top. Tradition attributes the derivation of the name Rōṇa to Drōṇa. Among other shrines worthy of mention are those of Anantaśayana, Lōkanātha and Saṅgamēśvara. A Jaina temple called Bastigudi contains an image of Pārśvanātha with an inscription on its pedestal.

SANGUR.

Saṅgūr (14° 45′ N, 75° 15′ E ; Hāvēri T., p. 1,022) is a small village on the left bank of the Varadā about seven miles from Hāvēri railway station. It has a temple of Iśvara with a roof supported on two octagonal pillars, a Vīrabhadra temple and a ruined fort. Its old name was Caṅgūru or Caṅgapura. It has eight inscriptions. One dated 1265 in the reign of Yādava Mahādēva registers gift of this village to the god Kapilasiddha Mallikārjuna of Sonnalage (i.e. Shōlāpūr) which was the native place of the Śaiva saint Siddharāma. Another of 1407 engraved on a stone bearing the sculpture of a warrior on horseback describes the setting up of the memorial in the name of Kumāra Rāmanātha, son of Kapilarāya, who sacrificed his life in opposing the Muslim invasion from the north before the foundation of Vijayanagara.

SAUNSI.

Saunśi (15° 10′ N, 75° 15′ E ; Kundagōḷa pēṭa, p. 4,630) is a large village with a railway station on the Poonā-Baṅgaḷōre line. It had a municipality run under the old State Government which was

abolished soon after its merger with the newly formed Kundagōḷa pēṭa. The civic affairs of the place are now managed by a village panchayat. It has a Śaṅkaraliṅga temple and a temple of Siddhēśvara said to have been built by Jakaṇācārya. Saunśi has four inscriptions. Three belong to the reigns of Cālukya Sōmēśvara II, Vikramāditya VI and Jagadēkamalla II. Its old name was Tāpasipura and it was an *agrahāra* under the management of four hundred *Mahājanas.*

SAVADI.

Savadi (15° 35′ N, 75° 40′ E; Rōṇa T., p. 3,627) a village five miles south-west of Rōṇa and four miles from Mallāpura railway station, has a temple of Brahmadēva and Narāyaṇadēva. The Brahmadēva temple is said to have been built of stone brought from Bādāmi in Bijāpura. The roof of the temple is supported on numerous carved pillars and the outer walls are adorned with paintings. Savadi has three inscriptions and the earliest dated 970 belongs to the reign of Rāṣṭrakūta Khoṭṭiga. The second of Vikramāditya VI dated 1082 mentions the administration of his son Sōmēśvara II over this region. The third on a pillar of the Brahmadēva temple refers to the renovation of the shrine of Traipuruśa.

SAVANUR.

Savaṇūr (14° 55′ N, 75° 15′ E; Śigganvi T., p. 14,784) is on the the Poonā-Bangalōre railway, 34 miles south-east of Hubbaḷḷi. The modern town of Savaṇūr was founded by Abdul Raufkhan (one of the ancestors of the Savaṇūr Nawabs) who received from Aurangazeb an assignment of the twenty-two mahals of Bankāpura, Torgal and Azamnagar Beḷagānvi. At first his headquarters were Baṅkāpura, but afterwards taking a fancy to the site of a small village named Janmarauhaḷḷi he founded there the town of Savaṇūr or Śrāvaṇūr, as the place itself is still locally called because the removal of capital took place during the month of *Śrāvaṇa* (August). Savaṇūr State in 1948 consisted of 25 villages. Twenty-two of these villages were merged into the taluka of Bankāpura (now Śiggānvi) and three into Hāvēri. According to the census of 1951 these merged villages had an area of 67·4 sq. miles and population of 25,372.

The municipality of Savaṇūr was established on or about 1893.

There were 12 councillors out of which eight were elected and 4 were nominated by the Darbar and out of the nominated, two were officials and two were non-officials. The President was an elected non-official.

After the merger, the municipality was brought under the Bombay District Municipalities Act, 1901, under which it continued to function till 15th October 1949, when it was superseded by the Bombay Government, and its administration was placed in charge of an Administrator appointed by Government. Thereafter the municipality was handed over to popular control on 1st December 1953. It has now 14 members on its board, all elected. Two seats are reserved, one for women and the other for the Scheduled Cates and the Scheduled Tribes. The total income of the municipality in 1953-54 was 99,880, which included house tax Rs. 19,195; wheel tax Rs. 647; market rent Rs. 409; electric lights Rs. 5,007; special taps Rs. 4,487; slaughtering Rs. 3,096; and tobacco

Rs. 870. The total expenditure during the same year amounted to Rs. 1,04,485; office establishment costing Rs. 11,270; electric works Rs. 9,100; water works Rs. 5,164; repairs to building Rs. 1,149; repairs to roads Rs. 13,604.

In 1953 there were 2,967 houses in the town. There are 10 miles of metalled roads and 4 miles of unmetalled roads. There is no drainage system. But the town has got at many places "V" shaped *kachā* gutters with *Kerur* stones on both sides. A surface drainage scheme has been prepared by the Public Health Engineer to Government, costing Rs. 4,23,800 but the scheme has been postponed for the present for want of funds.

The town is electrically lighted. There are about 400 wells in the town, almost all of which have only brackish water. There are only half a dozen wells which have potable water. The municipality is supplying drinking water through taps which take water from a well called Hakkalbāvi and boring called Khaḍarbāg. Water is pumped from these sources to iron tanks located on elevated buildings, and distribution is made from these tanks through pipes. Primary education in the town is under the control of the District School Board, Dhārawāḍa.

The town is nearly round and covers an area of three quarters of a square mile. It is enclosed by a ditch and has eight gates, three of which are ruined. The chief objects of interest in the town are the Nawab's palace, nine mosques, the Vaiṣṇava religious house or *maṭh,* and some old ponds and wells. All of the nine mosques are in fair repair. The chief are "Kamalbangdi" and "Khaḍarbāg" with the tombs of the Savanūr Nawabs. The Vaiṣṇava *maṭh* of Satyabōdhasvāmi in the heart of the town is a large building in good repairs. A yearly fair in honour of the Svāmi attended by a large number of his Vaiṣṇava followers is held at the Holi time (March or April). To the east and south-east of the town there are many *pan* gardens watered by a large tank called *Mōti talav* (pearl pond). The gardens have wells of which two called Sadaśivbāvḍi and Viṣṇu Tīrth are beautiful. The Viṣṇu Tīrth is held in great veneration by Brahmans. Near the Viṣṇu Tīrth is a Hindu temple in good repair built entirely of ashlar stone. To the west of the town, near the Baṅkāpura gate, is a large and beautiful but ruinous well called Allikhanbavdi, after Allikhan a minister of one of the Savaṇūr Nawabs. Outside the town is a bungalow surrounded by a garden belonging to the Nawab of Savaṇūr.

Inscriptions.

There are about twenty inscriptions of early and late periods. In early times Savaṇūr was an *agrahāra* managed by two hundred *Mahajanas.* These *Mahajanas,* according to an epigraph of 1087, selected a warrior named Madhusūdana as the protector of the frontier town of Savaṇūru. The Kannaḍa and Marāthi versions of one and the same inscription dated 1598 in the reign of Ibrahim Adilshah II of Bijāpūra are built into a wall of the Prānt office. Inscriptions of the time of Savaṇūr Nawabs are found in the premises of the Nawab's bungalow and elsewhere. These ranging from 1752-53 to 1857 represent Abdul Majid Khan, Abdul Hakim Khan (1794), Abdul

Khair Khan (1827) and Abdul Dilair Khan (1854-57). The epigraph of 1752-53 on the main gateway of the fort refers to its construction by Abdul Majid Khan *alias* Dilair Khan.

SIGGANVI.

Siggānvi, or Shiggaon (14° 55′ N, 75° 10′ E; p. 7,360), the headquarters of Siggānvi taluka, is 14 miles from Yaḷavigi railway station. It has temples of Kalamēśvara and Basappa. There are sixteen inscriptions of the times of the Rāṣṭrakūṭa, Later Cālukya, Yādava and Vijayanagara kings. The earliest dated 865, belongs to Amōghavarṣa I and registers a gift to the Sun-god. Another record of the same ruler introduces his subordinate Baṅkeyarasa of the Cellakētana family. Feudatories of the Kadamba and other families also figure in some epigraphs. A late record of 1849-50 mentions the Savaṇūru Nawab Dilavar Khan.

About four miles west of Siggānvi in an uninhabited village called Edlabad is a holy well called Gaṅgibhāvi or the Ganges Well where a yearly fair attended by about 2,000 persons is held in January. The well is thickly shaded by mangoes in a pleasant spot surrounded by woody hillocks. A small brook rises from the well and flows down the valley. On the edge of the well is a domed stone and mortar temple of Rāmēśvara with a self-made or *Svayambhu liṅga*. To the north-west of the well is a cave said to have been used as a hermitage by the sage Janhu, who used to drink the well dry, and let it trickle from his ear. The three holes from which the well water oozed are still shown on the north side of the well—two from the north and one big flow from the west. Pilgrims to the number of 2,000 come from all parts of Dhārwār, from Bādāmi and Bāgalkōṭ in south Bijāpura, and from Muṇḍgōd and Sirse in Kanara. The fair is held on Makarasaṅkrānti (14th January). Pilgrims bathe in the well and worship Rāmēśvara. The bath and the worship are said to be an unfailing cure for fever. The fair is not of any trading importance, the only things sold are plantains and cocoanuts which pilgrims buy to offer to the god.

SINGATALUR.

Singaṭalūr (15° 10′ N, 75° 50′ E; Muṇḍargi peta, p. 1,020), a village 11 miles from Muṇḍargi, has an ancient temple of Vīrabhadra Dēva on the south hill of the Kappat ranges at a height of about 200 ft. Every year there is a fair in Caitra (March-April) which attracts nearly 6,000 people.

SIRAGUPPI.

Siraguppi (Hubballi T., p. 2,011) has five inscriptions. One of the 7th century refers to the Sēndraka king Vanasatti. There is an interesting mediæval sculpture of Bhairava in black granite standing near the Hanumān temple. The image about five feet high holding various objects in eight hands is richly carved with minute details.

SIRAHATTI.

Śirahaṭṭi (15° 10′ N, 75° 35′ E; p. 6,569) is about 12 miles south of Gadaga and is the headquarters of the Śirahaṭṭi taluka. Under the Bahmani kings (1347-1499) Śirahaṭṭi formed part of the Lakṣmēśvara sub-division. Under the Bijāpūra kings (1489-1686) Lakṣmēśvara formed part of the *jāgīr* of one Syed Mausun Bokhari, commonly called Ankushkhan. In 1607 the fifth descendant of the first Ankushkhan is said to have given the *dēshgat* of Lakṣmēśvara including Śirahaṭṭi

to one Khāngaunḍa, the ancestor of the Dēsāi family of Śirahaṭṭi.* At the fall of the Bijāpūra kingdom in 1686 the Śirahaṭṭi Dēsāis became subject to the Nawab of Savaṇūr. In 1756 eleven sub-divisions including that of Lakṣmēśvara were given by the Nawab to the third Pēśwā Bāḷāji Bājirāv (1740-1761). From this year the Dēsāis ceased to exercise magisterial powers. They simply enjoyed the *inām* lands. In 1764 the Lakṣmēśvara sub-division formed part of the *saranjām* granted to Gōvind Hari Paṭvardhan. In 1801 when the *saranjām* was divided the sub-division and the fort of Śirahaṭṭi came to the share of the Sāṅgli Chief Chintāmaṇrāv. In 1948 Śirahaṭṭi sub-division was merged into the Dhārwār district and converted into a taluka.

The town of Śirahaṭṭi has a municipality. This municipality had its beginnings in the year 1878 when a Gram Sudharana Committee, consisting of six members, with the State Kārabhāri, Sāṅgli State, as Chairman, was established for its administration. In 1908, this committee was changed into a regular municipality consisting of 12 members nominated by the Sāṅgli State Government, five of whom were officials and seven non-officials. The Mamlatdar was ex-officio President. In 1939 three-fourths of the councillors were made elective and the right of choosing a president from among the elected members was given to the municipality. After the merger of Śirahaṭṭi into the Dhārwār district the municipality came to be governed by the Bombay District Municipal Act, 1901. The town is divided into five electoral wards. It has now 16 councillors, two of whom are women elected to reserved seats.

*The tradition about the grant of the *deshgat* is as follows : The ancestors of the Desais of Shirhaṭṭi and Lakṣmēśvara lived in Sāgar and Kembhāvi in the Nizam's territory. They belonged to the Kuḍ-Vakkal caste and were converted to Liṅgāyatism by the Liṅgāyata saint Fakīrsvāmi the first. Avliṅgavva, a lady of the Dēsāi family, accompanied by the Fakīrsvāmi, left her native country with her two sons Bhīmaṇṇa and Sōmaṇṇa and settled at Kadadi in Gadaga. While going on a pilgrimage to Srīśaila Mallikārjuna, Avliṅgavva, with her younger son Sōmaṇṇa and the Fakīrsvāmi is said to have lodged for the night in the house of the jagirdar Ankushkhan at Lakṣmēśvara. At night Ankushkhan began to play chess with his wife. When the game was at its height, the oil in the lamp proved short and the light threatened to disappear. Ankushkhan called for oil, but was told that there was none in the house. He is then said to have observed that whoever should manage to make the light of the lamp last to the end of the game, he would reward him even with his own *jagir*. Avliṅgavva, who had over-heard this speech, then took her large pot of clarified butter and supplied the lamp with it. Ankushkhan continued the game and when it was over Avliṅgavvā requested Ankushkhan to fulfil his promise by surrendering the *jagir* to her in reward. Ankushkhan then saw the folly of his thoughtless promise, but it was too late. He however, attached the following conditions to the grant,–that Avliṅgavva's son Sōmaṇṇa should assume the name of Khān-gaunḍa Dēsāi, use the same seal as was hitherto used by Ankushkhan, tie a *shelimani* bead round his neck, use a green flag and green dress, live in a house built after the Mahammadan fashion, give alms to the poor every Thursday in the *dargas*, and use the Mahammadan language in his court. These conditions being agreed to, Ankushkhan made over the jagir to Avliṅgavva and retired to Manjlāpura village about a mile east of Lakṣmēśvara. The Fakīrsvāmi was also granted an *inām* on his agreeing to live after the Musalman fashion and this appears to be the probable origin of the mixed term Fakīrsvāmi.

CHAPTER 20. Places. SIRAHATTI.

In 1951-52 the income of the municipality, excluding Extraordinary and Debt heads, was Rs. 18,549—municipal rates and taxes (mainly house tax and octroi) contributing Rs. 15,704; realisation under special taxes, Rs. 346; revenue derived from municipal property and powers apart from special taxation Rs. 999; grants and contributions Rs. 187; miscellaneous, Rs. 1,313. Expenditure, excluding Extraordinary and Debt heads, totalled Rs. 15,859—made up of general administration and collection charges, Rs. 7,490; public health and convenience, Rs. 3,640; public instruction, Rs. 4,545; contributions Rs. 25; and miscellaneous Rs. 159.

The town had 1,128 houses in 1951. The road mileage within the limits of the town is 3½. The town is lighted by electric lights. The drainage is by open drains. The drains are built of mud and stones and the beds are not paved. There is no piped supply of water. There are plenty of wells in the town, of which 15 are maintained by the municipality. Water from a nearby stream is used for cattle. Primary education is the responsibility of the Dhārwār District School Board, the municipality contributing its statutory share of the cost. There is no fire service. There are no municipal burial grounds. There are, however, four private burial grounds (two for Muslims and two for Hindus) and one cremation ground for Hindus.

There is a Lokmanya Dharmārth Vācanālaya (free library) established in 1881. The municipality makes a contribution of Rs. 25 to this library. The State Government also gives a grant to it. There is a Government hospital and maternity hospital. The Śikṣaṇa Samiti, Śirahaṭṭi, runs a high school called the Dabali High School.

Fort.

The three most important places of interest are the fort, Avlingavva *maṭh*, and Fakīrsvāmi *maṭh*. The fort, according to one account, was built by Khāngauṇḍa Dēsāi and according to another account by Ankushkhan of Lakṣmēśvara. It had fifteen bastions, but the north wall with three bastions was razed to the ground in 1858 by order of Government. The walls are nineteen feet high and fifteen thick. They are built of earth and unscoured rubble inside with dry pitching on the outside. The bastions are all round except the Virabhadra bastion which is an octagon and built with well dressed stone. The gate which faces the east is 10′ × 15′ and has two bastions one on each side, measuring forty feet high and thirty in diameter. The fort is surrounded by a ditch which is about twelve feet deep and from eighty to a hundred feet wide at the top.

Avliṅgavva Maṭh.

The Avliṅgavva *maṭh* or monastery, an excellent stone building, lies about half a mile east of the fort. The monastery was built about 260 years ago by Avliṅgavva, the founder of the Lakṣmēśvara *dēśgat*. It was originally intended for Avliṅgavva's own tomb, but it is said that she was not buried here as she died not at Śirahaṭṭi but elsewhere. The monastery is a rectangle 95½′ ×55½′ and built of chisel-dressed stone and mortar. The whole superstructure is interspersed with ornamental decoration showing artistic skill. The building faces the north and may be divided into the front verandah and the main building.

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Avlingavva Math.

The front verandah is 55¼′ × 16¼′ inclusive of the end walls two feet broad and is twenty-six feet high. It is the most decorated part of the whole building and begins from the level of the plinth which is five feet high all round. The plinth has four stone elephants in front of it. Above the two central of these elephants and on the surface of the plinth are the two main octagonal pillars in the verandah, broad at the base and tapering towards the top. The side of the octagon at the base is 1⅝ feet and the base one foot high. The shaft which is of a single stone is 16′ and the capital 2′-8″ and the entablature 6′-4″. The front verandah has twenty carved images in four rows, each image 15″ high. They are variously occupied. Some are *copdārs* or macebearers, some beat the drum, and some play the tambourine. There are nineteen carved images in the frieze on three sides of the verandah. The lower surface of the ceiling or roof is carved with lotus flowers and a pair of serpents coiling round each other as if mating. The verandah is open only to the length of thirty-one feet in the middle and the remaining 24¼ feet are converted into two end rooms having their floor raised to the height of 1′-10″. These rooms have each a balcony facing north. The entrance to the balcony is effected by a Gothic arched window 4′-8″ × 2′-8″. The end rooms have an upper floor each beginning at a height of 19′-8″ from the surface of the plinth. The upper floors have two balconies, one facing the north just above the lower balcony and the other exactly in the middle of the room facing towards the east in the eastern upper floor and towards the west in the western upper floor. The seats in the balconies have four pillars covered with an umbrella-like roof at the top The entrance to these balconies is effected by Gothic arched windows of the same dimensions as those to the balconies on the lower floor. The upper floors also have Gothic arched windows opposite to those of the eastern and western balconies in the opposite inner walls. The dimensions are about 1½′ × 1¼′. On the ground floor of these side rooms or rather open places there are two doors one in each to effect an exit into the eastern and western verandahs. The dimensions of these doors are each 4′-5″ × 2′-8″.

The main building is 70¼′ × 37½′ inclusive of the end walls, which are 11 feet high and 3½′ broad. It has an open verandah on three of its sides, each nine feet broad. Of these, two are covered with a stone slab roof on the east and west, and the third or the rear side is uncovered. The number of pillars in each side is eight, each 10′-5″ high and 2′ broad and 2′ long. The surface of the main building is 1′-10″ higher than that of the front verandah. It consists of the open front hall 31′ × 20½′ without the walls on three sides. It is eleven feet high and has four round and lathed pillars having a diameter of two feet and a height of eleven feet each. The first pair of these four pillars is put exactly opposite to the two octagonal pillars in the front verandah at a distance of 13¼ feet and the second pair is placed from the first at the distance of 7¾ feet. This hall is a plain work and without any carving except to the main door which gives entrance to the tomb room and which is put in the middle of the northern wall five feet thick. Its dimensions

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are 5′ × 2½′. The skill displayed in the carving on the sides and on the mantel of this door is excellent. The number of carved images is 148. In the centre of the mantel is the *linga* of Mahādēva with the *nandi* or bull on the east and a devotee on the west. The other images are of human beings in various attitudes. This door has to its west the stairs leading to the upper storey. The entrance door to these stairs is placed nine feet distant from the main door and is 2½′ broad and 4½′ high. The steps of the stairs are each two feet broad and nine inches high. To the east of the main door at the distance of 8 1/3 feet is a niche 4⅔′ × 2½′. The side walls have two Gothic arched niches in each of them. To this hall succeeds the tomb-room to its south. It is a square of thirty-one feet and is eleven feet high. To the south of the tomb-room are two smaller rooms. The eastern is 18½′ × 9′ and the western 11′ × 9′. The partition wall between the tomb-room and the smaller inner rooms is two feet wide and eleven feet high and that between the smaller rooms is 1¾ feet broad and eleven feet high. The tomb-room has the place of the tomb in the centre of the room occupying a square of 14 1/3 feet enclosed within four pillars similar to those in the front hall. The tomb is carved with exceeding nicety as also is the ceiling above it. The tomb-room has two doors in its eastern and western walls. The dimensions of each of these doors are nicely carved, the centre of the mantel being allotted to Mahālakṣmi who is represented as being constantly bathed by water from pots held in the trunks of two elephants one on each side of the goddess. Above this Mahālakṣmi are ten carved lions in a row. The total number of carved images on the sides and mantels of each of these doors, including those already mentioned, is fifty-five. The outside of the walls of the main building is decorated with seventeen carved images of persons occupied variously.

To the east of this large monastery and adjoining it there is another small monastery. It is built from the fifteenth foot from the south-east corner of the Avlingavva *math* and extends towards the north to the length of forty-nine feet. It is built of first rate chiselled stone and mortar, but is a plain work. It consists of three parts the open verandah 19′ × 12′, the tomb-room 19′ × 19′ excluding the partition and the side walls which are two feet wide, and the inner room 19′ × 12′. The inner room which is to the south of the tomb-room is entirely dark; but has three rectangular cellars. It has only one door in the centre of its north wall 4½′ × 2 1/3′. The tomb-room is a square having one of its sides 6 1/3 feet long. It has four stone pillars each 4′-8″ in diameter and 10′-5″ in height. To the north-west corner of the tomb-room there is also a cellar which is reported to be an underground passage leading to a large cellar in the neighbouring *math* or monastery. The east and west walls of this room have two stone network windows, each of which is 2′ × 1½′ in the middle. The entrance door, which is in the middle of the north front wall is 4½′ × 2 1/3′. Next to the tomb-room and to its north is the open verandah having an open Gothic arch in its west wall. The dimensions of this arch are 5′ × 2½′. The verandah has two octagonal pillars above the north end of the plinth placed 6½ feet apart from the east and west walls. The

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distance between these pillars is four feet. The side of the octagon is three-fourths, the base one, the shafts five, the capital two, and the entablature five feet.

Fākīrsvāmi Sirahatti. Math.

The Fakīrsvāmi *math* (monastery) lies about a quarter of a mile north-west of the Avliṅgavva *maṭh*. It contains six tombs of the six Fakīrsvāmis. Five of the tombs are well built with stone and mortar. The *maṭh* enjoys an *inām* of Rs. 1,000 a year. The tomb of Fakīrsvāmi is highly venerated by the Liṅgāyats. On the full moon in Vaiśākha (April-May) a fair is held in the compound of the *maṭh* in honour of the Fākīrsvāmis.

The Fakīrsvāmi *maṭh* contains inscribed slabs some of which are built into the ceiling. Their dates range from 1718 to 1792. The *maṭh* was founded by Cennavīra Svāmi I. He was succeeded by Siddharāma I who by Śivayōgi I in 1686. Śivayōgi's successor Cennavīra II was a contemporary of Dhōndji Wāgh. Śivayōgi II, the next successor, was a contemporary of Kṛṣṇarāja Voḍeyar III of Mysore and he visited the state in 1851. The subsequent succession is as follows: Cennavīra III, Siddharāma II, Śivayōgi III and Cennavīra IV.

Soratūru.

Soraṭuru (Gadag T., 14° 05′ N, 75° 35′ E; p. 3,543) was an important medieval *agrahāra* administered by 200 *mahajanas*. There are thirteen inscriptions, the earliest being of Rāṣṭrakūṭa Amōghavarṣa I, dated 867. An epigraph of 1071 testifies to the existence of a well established Jaina temple here. The goddess Mahālakṣmi of Kōlhāpūr is stated to have been protecting this town in a record of 1091. It has a temple of Kāḷabhairava whose image is accompanied by the figure of a scorpion. The image of this deity about six feet in height is awe-inspiring.

Shrimantgad Fort.

Śrīmantgaḍ Fort (15° 05′ N, 75° 35′ E; Śirahaṭṭi T.). This is a fort in a deserted village nine miles south of Śirahaṭṭi and nine miles south-east of Lakṣmēśvara. The walls are thirty feet high and eight feet thick, the parapet at the top having loopholes for musketry. They are built of earth and unscoured rubble inside with dry pitching on the outside. The fort has the shape of the segment of a circle. Of the thirty bastions the chord which faces the east has thirteen and the arc seventeen. The largest bastion lies to the southern extremity of the chord, from the top of which the Tuṅgabhadrā, about 14 miles distant in the south, can be seen. Of the thirty bastions, six on the chord were razed to the ground in 1858 by order of Government. The fort has a temple of the goddess Vhallamma which is a rectangular block 143 feet by 80 feet. Its height including the parapet is about 16 feet. The fort has seven ponds with potable water, in the rainy season, but only four hold water during summer. The largest pond is four-sided, having the opposite sides 210 and 50 feet long and the perpendiculars 37 and 42 feet. It has an area of 8,295 feet and water eight to nine feet deep in the rainy season.

Shringeri.

Śṛṅgēri (14° 45′ N, 75° 05′ E; Hānagal T., p. 64) is a tiny village about eight miles south-west of Hānagal and 27 miles from Hāvēri railway station. It has an old stone weir across the Dharmā river. The weir forms the headworks of an old canal seventeen

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miles long irrigating over 7,000 acres of garden and terraced land and feeding 89 old reservoirs. The weir seventeen feet high and forty feet broad at top and about 100 feet long is founded on a ledge of rock. It is built of old carved temple stone said to have been brought from Hānagal.

SUDI.

Sūḍi (Roṇa T., 15° 40′ N, 75° 50′ E ; p. 3,581), important in the early centuries, is referred to as *rajadhani* in the records of the 11th century. Fifteen inscriptions belonging to the kings of the Rāṣṭrakūṭa, Later Cālukya, Kalacuri and Yādava dynasties have been found here. According to an epigraph of 1010, the Cālukya princess Akkādēvi was governing this territory from her headquarters at Vikramapura (i.e. Arasībīḍi, Hunagunda T.). The goldsmiths of this town were licensed to mint coins and foremost among them was the royal mint-master Uttavōja who struck coins for Vikramāditya VI.

TAMBUR.

Tambūr (15° 05′ N, 74° 55′ E ; Kalaghaṭagi T., p. 259), seven miles from Kalaghaṭagi, is known for its ancient Basava temple. The temple is carved with beautiful engravings. There is a big tank to the left of the temple. A fair is held once a year on Bhārat full-moon day. It has a few inscriptions.

TILAVALLI.

Tiḷavaḷḷi (14° 35′ N, 75° 10′ E ; Hānagal T., p. 3,259), a village 12 miles south-east of Hānagal and 25 miles from Byādagi (on the Poonā-Baṅgaḷōre railway line), is noted for its temple of Śantēśvara. The temple is situated in the middle of the village and is about 75′ × 57′. It has comparatively little figure sculpture about it, but it is fully decorated with other ornaments. The outer side of the parapet wall of the hall is very effectively decorated with an endless repetition of miniature *śikharas*. The three porches of the hall have rather pretty ceilings with very chaste-looking rosette centres.

Tilavaḷḷi has twenty-six inscriptions, many of which are of the times of the Later Cālukya kings. It was a prominent seat of learning being an *agrahāra* administered by one thousand *Mahajanas.* An inscription in the compound of the Śāntēśvara temple states that it was constructed in 1238 by Sāvanta Kalidēva, a subordinate of Yādava Siṅghaṇa, in memory of his father Sāvanta Ṭhakkura, and named Sāvantēśvara after him.

TIRMALKOP.

Tirmalkop (15° 05′ N, 75° 05′ E ; Hubbaḷḷi T., p. 236), is a small village on the Poonā-Harihar road about 12 miles south of Hubbaḷḷi. It is largely used as a halting place and has a District Bungalow for the use of touring Government officers and the travelling public.

UNAKAL.

Uṇakal (15° 20′ N, 75° 05′ E ; Hubbaḷḷi T., p. 4,778), a large village about three miles north of Hubbaḷḷi, is noted for its three ancient temples. Two of them, Kalamēśvara's and Vīrabhadra's, are small and modern looking, but the third Candramaulēśvara's is a large black stone temple with sculptured walls and pillars. The temple is now used by Liṅgāyats. There is a ruined fort nearby. The plan of the temple is quite unlike that of any other temple met with in Kanarese districts. Instead of having a single entrance from the hall, it has four entrances one on each of its four sides, each of which is provided with its own antechamber. Of the little dedicatory images on the blocks above the doorways two are Gaja-

UNAKAL.

Lakṣmi and two Saraswati. Mr. Cousens, author of *Chalukyan Architecture*, says that it seems possible that the temple was originally dedicated to Brahma. This village has two inscriptions of about the 12th century.

VARVI.

Varvi (15° 10′ N, 75° 35′ E ; Śirahaṭṭi T., p. 321), a village 19 miles from Yaḷavigi railway station, is the seat of Mounēśvara *math*.

YAMANUR.

Yamanūr (16° 10′ N, 76° 50′ E ; Navalagunda T., p. 1,009), a village three miles south-west of Navalagunda and nine miles from Hebsūr railway station (Hubli-Guntakal line), is the scene of a large yearly fair in March-April attended by 20,000 to 100,000 people. The fair is held in honour of Rājā Bāghsavār, a saint of Kulburga, in Hyderābād. The story is that about 1690 shortly after the overthrow of the Bijāpura Adilshahi dynasty (1489-1687), there lived two famous saints, Khwāja Band Nawāz at Bijāpura and Shāh Mira Abdul Rajak Kādri at Kulburgā in Hyderabad. Kādri worked many miracles and rode with a snake-whip on a scorpion-bridled tiger which gave him the name of the Tiger-riding king or *Rājā Bāghsavār*. Riding on his tiger Kādri once went to visit Khwājā the Bijāpur saint. As he drew near, Khwājā's grandson, a miraculous boy of seven unwilling to be outdone by Kādri, jumped on an old wall and rode up on it to meet the tiger king. Humiliated by a power which could make a wall move Kādri returned to Kulburgā without seeing Khwājā and died of grief. Khwājā cursed his grandson for causing the death of his saintly visitor and the boy too died. Since then the tiger-riding saint's fame has spread and various tombs have been raised in his honour. Betroji, a Maratha headman of Koregaon village in Satara, a great devotee of the saint, saw him in a dream. The saint asked him if he had any wish and Betroji prayed the saint to live near him and take care of him and his family. The saint told him that he would find impressions of the saint's hand or *panjās* lying near his pillow and that he was to take them to Yamanūr and worship them there. On awaking Betroji found near his pillow two canes and a hand or *panjā* riding on a silver tiger. He took them to Yamanūr and began to worship them. About 1720 the present tomb, a mud-walled whitewashed building with a wooden roof, still standing was built by a descendant of Betroji. The present objects of worship are two hands or *panjās* on two small brass horses. The ministrants are descendants of Betroji who get about Rs. 1,200 as offerings from the devotees at the fair. The fair is held on the fifth of the dark half of *Phālguṇa* or March-April and lasts about four days. Of the twenty or twenty-five thousand Hindus and Musalmans who attend the fair only about 5,000 are devotees, who come under vows to the saint to cure venereal disease. They come from various parts of the Dhārwār district, from Beḷagāñvi, Bijāpura, Kanara, and Hyderabad. Persons suffering from disease promise, if the saint cures them, to offer sheep and fowls and to feed Musalman beggars. They take medicine in the name of the saint and if cured come to Yamanūr to fulfil the vows. On arriving the devotees bathe in the Beṇīhaḷḷa which flows close by the town, smear their bodies with mud and swallow some incense burned before the sacred hands mixed with the water in which the

sacred hands have been bathed. The promised sheep and fowls are slain by a Musalman who is paid a *halal* fee. After being boiled and offered with a wheat cake to the saint, the animals are eaten by the payer of the vow if he is a flesh-eating Hindu. If he is not a flesh-eater he gives the animals to the Marāṭhā ministrants or to the people. Sometimes brass and silver horses and hands are presented to the saint. These are kept near the original horses and hands and worshipped with them. The fair is a considerable centre of trade. A large number of booths are set up by dealers. The people spend the four days of the fair in great merriment. Hindus buy sugar, flowers, and perfumes and if they have made a vow, offer them with animals to the saint, making a small money present to the ministrant. Musalmans offer cooked food and presents in money to the Marāṭhā ministrant and to the Musalman beggars, but abstain from animal sacrifices. When they have paid these vows, the people form in groups and go to hear dancing girls singing and playing beggars, or go to see wrestlers, or buy and eat sweetmeats and fruit, or buy toys for children, or combs, matches, needles and thread for home use. The Yamanūr fair is managed by the Navalgund municipality.

YELAWATTI.

Yeḷawatti (15° 10′ N, 75° 35′ E; Śirahaṭṭi T., p. 2,152), a village about seven miles north-west of Śirahaṭṭi and 12 miles from the Aṇṇigēri railway station, has an old fort. In 1846 Yeḷavatti fort with Hallāpur village was granted in *inam* by the East India Company to Cintāmaṇrāv of Sāṅgli for services rendered in suppressing the rebellion at Kōlhāpūr in 1844. The fort is a square 600 feet. It has twelve bastions twenty-five feet high inclusive of the parapet and forty feet in diameter. The wall is twenty feet high and ten feet thick. The fort was built about 320 years ago by the first Khāngavṇḍā Dēsāi of Śirahaṭṭi. The northern wall of the fort is built of stone and mortar to the height of about four feet, the rest being of earth. The other three sides are built of stone and earth inside with strong dry pitching on the outside. Yeḷavatti has a large well outside the village called the Maḷalva Bhāvi which supplies drinking water to the whole village throughout the year. Another large well called the Sakrava Bhāvi lies in the fort and holds much water. It has a temple of Guṇḍēśvar which is visited by many people from a long distance.

Yeḷavatti has seven inscriptions and the earliest is of the eighth century. Some belong to the kings of the later Cālukya, Kalacuri and Hoysaḷa dynasties. It is described as a *mahāgrāma* and an *agrahāra* administered by 120 Mahājans. It is said to have been founded by Śrī-Rāma.

DIRECTORY OF VILLAGES AND TOWNS

EXPLANATION OF COLUMN HEADINGS, SYMBOLS AND ABBREVIATIONS USED

The names of towns and villages are arranged in alphabetical order.

Column 1.—The name of the village in English, the abbreviation of the taluka and the name of the village in Kannada respectively are given in that order

The English spelling is marked diacritically as under :—

ā-ಆ; ī-ಈ; ū-ಊ; ē-ಏ; ō-ಓ; ṛ-ಋ; ṭ-ಟ; ṭh-ಠ; ḍ-ಡ; ḍh-ಢ; ś-ಶ; ṣ-ಷ; ḷ-ಳ; c-ಚ; ch-ಛ; ṅ-ಙ; ñ-ಞ; ṇ-ಣ; n-ನ (ಅನುಸ್ವರ).

Column 2.—(*a*) Direction and (*b*) Travelling distance of the village from the taluka head-quarters.

Column 3.—(*a*) Area (Sq miles) ; (*b*) Total population ; (*c*) Number of households ; (*d*) Total number of Agricultural Population.

Column 4.—(*a*) Post Office ; (*b*) Its distance from the villages.

Column 5.—(*a*) Railway Station ; (*b*) Its distance from the village.

Column 6.—(*a*) Weekly Bazar ; (*b*) Bazar Day ; (*c*) Distance of the bazar place from the village.

Column 7.—(*a*) Nearest Motor stand ; (*b*) Its distance from the village.

Column 8.—Drinking water facilities available at the place.

Column 9.—Miscellaneous information relating to the village e.g. school, panchayat, co-operative society, fair etc. as given below :—

br.—brook ;

ch.—chavadi ;

cl.—canal ;

Cs.—co-operative society ;

[(c)—credit ; (fmg)—farming ; (i)—industrial ; (con)—consumers ; (mis)—miscellaneous ; (mp)—multi-purpose ; (sp)—sale and purchase ; (wvg)—weaving.]

dh.—dharmashala.

dp.—dispensary.

Fr.—fair.
gym.—gymnasium.
H. Q.—head-quarters.
ins.—inscription.
lib.—library.
mq.—mosque.
mun.—municipality.
o.—scarcity of water.
p.—pond.
pl.—pipeline.
pyt.—panchayat.
rv.—river.
sl.—school ; (h)-high ; (m)—middle ; (pr)—primary.
spr.—spring.
str.—stream.
sud.—shudha.
t.—tank.
tl.—temple.
Ur.—Urusu.
vad.—vadya.
w.—well.

INDIAN MONTHS.

Ct.—Chaitra.
Vsk —Vaishakh.
Jt.—Jaishtha.
Asd.—Ashadha.
Svn —Shravana.
Bdp.—Bhadrapada.
An.—Ashvina.
Kt.—Kartika.
Mrg.—Margashirsha.
Ps.—Pushya.
Mg —Magha.
Phg —Phalguna.

Abbreviations used to indicate Talukas.

B.—Byadgi ;
D.—Dharwar ;
G.—Gadag ;
HG.—Hangal ;
HV.—Haveri ;
HR.—Hirekerur ;
HB.—Hubli ;
KA.—Kalghatgi ;
KU.—Kundgol ;
M.—Mundargi ;
NR.—Nargund ;
NV.—Navalgund ;
RB.—Ranebennur ;
RN.—Ron ;
SG.—Shiggaon ;
SH.—Shirhatti.

DIRECTORY OF VILLAGES AND TOWNS

Village name in English : Taluka abbreviation. Village name in Kannada ;	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Abalūru ; HR. ; ಅಬಲೂರು ...	NE ; 6-0	3·0 ; 875 ; 156 ; 781.	Kod 3-0
Abbigēri ; RN. ; ಅಬ್ಬಿಗೇರಿ	S ; 8-0	22·4 ; 4376 ; 902 ; 4215.	Local
Adaraguñci ; HB. ; ಅದರಗುಂಚಿ	S ; 4-6	4·1 ; 2090 ; 382 ; 1910.	Arlikatti 5-0
Aḍarakaṭṭi ; SH. ; ಅಡರಕಟ್ಟಿ ...	SW ; 13-0	2·0 ; 1017 ; 208 ; 911.	Laxmeshwar 1-0
Aḍnūru ; NV. ; ಅಡ್ನೂರು	E 9 0	2·5 ; 552 ; 110 ; 527.	Hallikeri 2-0
Ādrahaḷḷi ; SH. ; ಅದ್ರಹಳ್ಳಿ ...	S ; 7-0	2·1 ; 1084 ; 196 ; 840.	Laxmeshwar 2-0
Aḍūru ; HG. ; ಅಡೂರು ...	E ; 11-0	3·9 ; 1926 ; 360 1748.	Local.
Aḍavisōmāpura ; G. ; ಅಡವಿಸೋಮಾಪುರ	SE ; 4 0	5·7 ; 1464 ; 260 ; 1370.	Gadag 3-0
Aḍavisōmapūr ; SG. ; ಅಡವಿಸೋಮಾಪುರ ...	NW ; 10-0	3·8 ; 491 ; 104 ; 451.	Tadas 2-4
Agaḍi ; HV. ; ಅಗಡಿ	E ; 5-4	10·2 ; 5005 ; 926 ; 3385.	Local.
Agaḍi ; HB. ; ಅಗಡಿ ...	S ; 11-0	3·6 ; 978 ; 179 ; 895.	Arlikatti 1-4
Agasanahaḷḷi ; B. ; ಅಗಸನಹಳ್ಳಿ	SW ; 1-1	2·9 ; 528 ; 84 ; 496.	Byadgi 0-4
Agasanahaḷḷi ; D. ; ಅಗಸನಹಳ್ಳಿ ...	NW ; 12-0	1·3 ; 59 ; 17 ; 57.	Garag 1-4
Agasanamaṭṭi ; HV. ; ಅಗಸನಮಟ್ಟಿ.	NE 10-0	0·8 ; 140 ; 27 ; 140.	Karjagi 2-0
Āheṭṭi ; NV. ; ಅಹೆಟ್ಟಿ	W ; 21-0	5·4 ; 1073 ; 221 ; 1017.	Morab 4-0
Ahōbalāpura ; ; HB. ; ಅಹೋಬಲಾಪುರ	SW ; 2-7	1·7.	......
Airaṇi ; RB. ; ಐರಣಿ. ...	E ; 14-0	14·6 ; 1770 ; 337 ; 1500.	Local.
Ajaguṇḍi ; NR. ; ಅಜಗುಂಡಿ ...	NE ; 15-1		
Ajjanāyakanahaṭṭi ; D. ; ಅಜ್ಜನಾಯ್ಕನಹಟ್ಟಿ .	SW ; 7-0	1·0.	......
Ajjāpūra ; HB. ; ಅಜ್ಜಾಪುರ	S ; 4-1	0·9.	
Akkīgunda ; SH. ; ಅಕ್ಕೀಗುಂದ	SW ; 6-0	4·0 ; 520 ; 92 ; 488.	Magadi 2-0
Akkivaḷḷi ; HG. ; ಅಕ್ಕಿವಳ್ಳಿ	E ; 4-0	1·4 ; 512 ; 100 ; 479.	Belgalpeth 3-0
Akkūru ; HV. ; ಅಕ್ಕೂರು	N ; 19-1	4·1 ; 884 ; 166 ; 770.	Hosaritti 2-0
Āladāgeri ; HR. ; ಆಲದಗೇರಿ	NE ; 10 0	3·1 ; 1535 ; 294 ; 1409.	Kod 4-0
Āladakaṭṭi ; HG. ; ಆಲದಕಟ್ಟಿ	NE ; 10-4	2·3 ; 805 ; 133 ; 677.	Belgalpeth 0-1
Āladakaṭṭi ; HV. ; ಆಲದಕಟ್ಟಿ ...	W ; 2-3	3·0 ; 1534 ; 253 ; 1248.	Haveri 2-4
Āladakaṭṭi ; HR. ; ಆಲದಕಟ್ಟಿ	N ; 3-0	1·2 ; 262 ; 53 ; 239.	Hirekerur 2-0
Āladakaṭṭi ; KA. ; ಆಲದಕಟ್ಟಿ ...	S ; 6-0	1·1 ; 246 ; 55 ; 246.	Kalghatgi 4-0

Railway St.: Distance.		Weekly Bazar; Bazar Day; Distance.			Motor Stand; Distance.		Drinking water facilities.	Institutions and other information.
Byadgi	18-0	Kod	Tues.	3-0	Kod	3-0	p.	Sl(pr).; Basava, Fr. Phg. Sud. 9; 2tl.; ch.; Somnath and Basappa tls.; 4 ins.;
Mallapur	9-0	Local	Mon.		Local		w.; t.	Sl(pr).; pyt.; 2Cs (2c).; Basava, Fr., Svn.; 25tl.; 5mq.; 2gym. ch.; lib.; ins.
Hubli	5-0	Hubli	Sat.	4-0	Hubli	4-4	w.	Sl(pr).; 2Cs(mp).; Fr. May; 9tl.; 2 mq.; 2 gym.; ch. ins.
Gudgeri	10-0	Laxmeshwar	Fri.	1-0	Laxmeshwar	1-4	w.	Sl(pr).; Cs(c).; Fr. Ct sud. 1; tl.; mq.; ch.
Annigeri	7-0	Annigeri	Fri.	7-0	Navalgund	8-0	w.	Sl.(pr).; Cs(c).; 2tl.; dg;
Gudgeri	16-0	Laxmeshwar	Fri.	2-0	Chhabbi	3-0	w.	Sl (pr).; tl.; ch.;
Haveri	10-0	Local	Sat.		Local		rv.; w.	Sl(pr).; Cs(c).; Mailardev Fr. Apr.; 10tl.; mq.; gym. ch.; lib.; ins.
Gadag	3-0	Gadag	Sat.	3-0	Gadag	3-0	w.	Sl.(pr).; Cs(c).; 8tl.; 2M; mq.; 2gym.
Gudgeri	18-0	Tadas	Tues.	2-4	Tadas	2-4	w.	Sl (pr).; 3tl.; dg.
Haveri	5-0	Local	Wed.		Haveri	5-0	w.	Sl(pr).' pyt.; Cs(mis).; Fr. Feb.; 8tl.; 2mq.; 4 gym.
Hubli	12-0	Arlikatti	Thurs.	1-4	Varur	2-0	w.	Sl(pr).; Cs(c).' 7tl.; gym.
Byadgi	3-0	Byadgi	Sat.	1-4	Local.		w.; p.	Sl (pr).; 2tl.; ch.
Dharwar	11-0	Garag	Thurs.	1-4	Garag	1-4	str.	
Karjagi	5-0	Karjagi	Tues.	2-0	Karjagi	2-0	rv.	tl.
Dharwar	12-0	Hongal(Inam)	Fri.	2-0	Hongal(Inam)	2-0	str.	Sl(pr).; Cs(c).; 4tl.; M.; mq.; lib.
....		....			....		w.	Deserted.
Chalageri	6-0	Local	Fri.		Karlahalli	2-0	rv.	Sl (pr).; 5tl.; mq.; gym.; ch.
....		....			....		t.	Deserted.
....		....			Dharwar	7-0	o.	Deserted.
...		....			....		..	Deserted.
Gudgeri	13-0	Laxmeshwar	Fri.	5-0	Magadi	2-4	t.	Sl.(pr).; Cs(c).; gym.; ch.
Haveri	16-0	Belgalpeth	Mon.	3-0	Belgalpeth	3-0	p.	Sl. (pr).; 3 tl.; mq.; gym.
Haveri	18-0	Hosaritti	Sat.	2-0	Hosaritti	2-0	rv.	Sl (pr); 4tl.
Byadgi	12-0	Kod	Tues.	4-0	Lingedevarkop	0-4	w.	Sl(pr).; Cs(c).; 8tl.; dh. gym.; lib.
Hattimattur (Savanur).	20-0	Belgalpeth	Mon.	0-1	Belgalpeth	0-1	w.	Sl (pr).; 3tl.; gym.
Haveri	3-0	Haveri	Thurs.	2-4	Haveri	2-4	w.	Sl(pr).; 3Cs(2c, fmg).; 2tl.; mq.; gym.; ch.
Byadgi	23-0	Hirekerur	Mon.	2-0	Hirekerur	2-0	p.	Sl (pr).; 5tl.; gym.
Hubli	21-0	Bammigatti	Wed.	4-0	Kalaghatgi	4-0	w.	2tl.; 2M.; gym.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop ; Households ; Agricultural population.	Post Office ; Distance.
Āladakaṭṭi ; RB. ; ಆಲದಕಟ್ಟಿ	S ; 6-4	3·5 ; 694 ; 127 ; 678.	Halageri 1-4
Āladakēri ; D. ; ಆಲದಕೇರಿ	W ; 9-0	0·8.	.....
Aḷagavāḍi ; NV. ; ಆಳಗವಾಡಿ .	NW ; 7-0	22·0 ; 2,150 ; 452 ; 2,021	Navalgund 6-0
Alagilavāḍa ; SH. ; ಆಲಗಿಲವಾಡ ...	SE ; 15-6	2·0 ; 170 ; 39 ; 168.	Bellatti 4-0
Alagōḍa ; HG. ; ಆಲಗೋಡ	N ; 5-2	1·2.	......
Aḷalagēri ; B. ; ಆಳಲಗೇರಿ	N ; 4-0	4·5 ; 814 ; 149 ; 791.	Motebennur 3-0
Allāpura ; D. ; ಅಲ್ಲಾಪುರ	E ; 6-0	1·4 ; 608 ; 105 ; 528.	Hebli 4-0
Allāpura ; HR. ; ಅಲ್ಲಾಪುರ	NE ; 11-0	0·9.	......
Allāpura (Hamlet of Pur) ; KU. ; ಅಲ್ಲಾಪುರ	NW ; 4-0	354 ; 62 ; 353.	Kundgol 5-0
Allāpura ; HG. ; ಅಲ್ಲಾಪುರ	E ; 12-3	1·0 ; 302 ; 65 ; 277.	Adur 6-0
Allipura ; SG. ; ಅಲ್ಲಿಪುರ	E ; 13-0	2 3 ; 377 ; 73 ; 334.	Yelvigi 2-0
Aḷaṇāvara ; D. ; ಆಳಣಾವರ	W ; 23-0	2·1 ; 6,107 ;1193 ; 1,892.	Local
Ālūru ; HG. ; ಆಲೂರು	SE ; 5-0	2·1 ; 4,733 ; 888 ; 2444.	Local
Ālūru ; M. ; ಆಲೂರು ...	NW ; 14-0	25·3 ; 2,591 ; 545 ; 2,446.	Local
Amaragaṭṭi ; RN. ; ಅಮರಗಟ್ಟಿ	NE ; 14-6	1·7 ; 272 ; 55 ; 260.	Suidi
Amaragōḷa ; HB. ; ಅಮರಗೋಳ	NW ; 5-5	5·8 ; 2,358 ; 470 ; 1,826.	Local
Amaragōḷa ; NV. ; ಅಮರಗೋಳ	N ; 8-0	7·8 ; 1,383 ; 281 ; 1,210.	Local
Amaragōḷa ; RN. ; ಅಮರಗೋಳ	NW ; 9-4	1·4 ; 639 ; 129 ; 585.	Hole Alur 1-4
Amarāpūra ; SH. ; ಅಮರಾಪುರ	S ; 12-2	2·6 ; 264 ; 59 ; 259.	Suranagi 3-0
Ambalikoppa ; D. ; ಅಂಬಲಿಕೊಪ್ಪ	SW ; 10-0	2·0 ; 190 ; 47 ; 190.	Mugad 9-0

Railway St.; Distance.		Weekly Bazar ; Bazar Day ; Distance.			Motor Stand ; Distance.		Drinking water facilities.	Institutions and other information.
Ranebennur	6-4	Halageri	Thurs.	1-4	Halageri	1-4	w.	Sl(pr).; 2 Cs (2c).; Maheswar Fr. Dec.; ch.
....		....			....		str.	Deserted.
Hebasur	15-0	Local	Mon.		Navalgund	6-0	t.; str.	Sl(pr.); Cs(mp).; 10tl.; 2mq.; dh.; 2 gym.; lib.
Gudgeri	16-0	Bellatti	Mon.	4-0	Bellatti	4-0	w.	3tl.; mq.; ch.
......		......			Hangal	4-0		Deserted.
Byadgi	3-0	Motebennur	Mon.	3-0	Motebennur	3-0	w.	Sl(pr.); Cs(c).; 4tl.; ch.
Amargol	5-0	Hebli	Wed.	4-0	Hebli	3-0	w.; t	Sl(pr.).; 4tl.; mq.; gym.
......		......			......		...	Deserted.
Kundgol	5-0	Kundgol	Wed.	5-0	Kundgol	5-0	t.; w.	tl.; mq.; ch.
Haveri	10-0	Naregal	Fri.	1-0	Adur	7-0	rv.	Sl (pr).; 3 mq.
Yelvigi	2-0	Yelvigi	Mon.	2-0	Yelvigi	2-0	w.	Sl (pr).; Cs.
Local		Local	Tues.		Local		w.	Sl (pr).; pyt.; Cs(mp.) Timber Centre.
Haveri	18-0	Local	Tues.		Local		p.; w.	Sl (pr).; pyt.; 6 Cs (4mis, 2c).; 451 (4pr) 7tl.; 3M.; 3mq;. gym.; ch.; lib. ins.
Halligudi	5-0	Dambal	Thurs.	3-0	Dambal	3-0	w.; str.	Sl (pr).; Cs.; 3tl.; M.; ch ins.
Hole Alur	15-0	Mushtigeri	Sun.	2-0	Sudi	6-0	w	Sl (pr).; 2tl.; mq.
Local		Hubli	Sat.	5-0	Amargol	0-2	w.	Sl (pr).; Cs (c).; 11tl.; 3mq.; 2gym.; ch.
Annigeri	19-0	Nargund	Wed.	5-0	......		t.	Sl (pr).; Cs(c).; 2tl.; mq.; gym.; lib.
Hole Alur	1-4	Hole-Alur	Fri.	1-4	Ron	8-0	rv.	Sl (pr).; 5tl.; mq.
Yelwigi	12-0	Bellatti	Mon.	6-0	Bellatti	6-0	str.	
Dharwar	9-0	Dharwar	Tues.	9-0	Dharwar	9-0	str.	

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Ambōḷi ; D. ; ಅಂಬೋಳಿ	W ; 13-5	1·4 ; 125 ; 27 ; 115.	Alnavar 7-0
Amminabhāvi ; D. ; ಅಮ್ಮಿನಭಾವಿ.	NE ; 7-0	17·9 ; 4,732 ; 872 ; 3,841	Local
Aṇaji ; HR. ; ಅಣಜಿ	SE ; 14-0	2·4 ; 1,006 ; 177 ; 933.	Nagawand 2-0
Añcaṭageri ; HB. ; ಅಂಚಟಗೇರಿ	SW ; 4-4	2·8 ; 915 ; 208 ; 833.	Hubli 4-0
Andalagi ; SG. ; ಅಂದಲಗಿ	SW ; 16-2	1·6 ; 1,108 ; 223 ; 1,057.	Local
Aṅgaragaṭṭi ;B. ; ಅಂಗರಗಟ್ಟಿ	W ; 2-6	1·9 ; 439 ; 86 ; 409.	Shidesur 2-4
Aṅgaragaṭṭi ; HR. ; ಅಂಗರಗಟ್ಟಿ	SE ; 10-4	1·7 ; 549 ; 100 ; 505.	Nagawand 3-0
Aṅkadakaṇa ; SG. ; ಅಂಕದಕಣ	SW ; 15-0	Forms Part of Bankapur-non-	Municipal Area.
Aṅkali ; SH. ; ಅಂಕಲಿ	SE ; 17-0	1·9 ; 354 ; 71 ; 338.	Bellatti 6-0
Aṅkasāpūra ; RB. ; ಅಂಕಸಾಪುರ	NE ; 9-0	1·2 ; 735 ; 104 ; 693.	Medleri 1-0
Aṇṇigēri ; NV. ; ಅಣ್ಣಿಗೇರಿ	SE ; 12-0	43·1 8,923 ; 1,888 ; 6,205.	Local
Antaravaḷḷi ; RB. ; ಅಂತರವಳ್ಳಿ	S ; 7-0	5·2 ; 1,389 ; 249 ; 1,248.	Halageri 2-0
Antūru ; G. ; ಅಂತೂರು	SW ; 15-0	4·5 ; 1,075 ; 194 ; 948.	Annigeri 4-0
Aṇūru ; B. ; ಅಣೂರು	S ; 5-2	1·9 ; 986 ; 146 ; 909.	Byadgi 5-0
Apalāpura ; HR. ; ಅಪಲಾಪುರ ...	NW ; 11-0	0·9.	
Āpinakoppa ; HR. ; ಆಪಿನಕೊಪ್ಪ ...	NW ; 10-0	0·6 ; 163 ; 35 ; 140.	Chikkerur 1-4
Arabagoṇḍa ; B. ; ಅರಬಗೊಂಡ ...	N ; 5-2	2·7 ; 491 ; 64 ; 490.	Motebennur 3-0

Railway St.; Distance.		Weekly Bazar; Bazar Day; Distance.			Motor Stand; Distance.		Drinking water facilities.	Institutions and other information.
Kambarganvi	3-0	Alnavar	Tues.	7-0	Aravatige	1-0	o.	
Dharwar	7-0	Local	Fri.		Local		w.	Sl (pr).; pyt.; Cs(mp).; Fr. Svn.; 5tl.; M.; 2mq.; dh.; gym.
Ranebennur	25-0	Nagawand	Sat.	2-0	Rattilhalli	8-0		Sl (pr).; Cs (c).; tl.
Hubli	4-0	Hubli	Sat.	4-0	Hubli	4-0	w.	Sl (pr).; 3tl.; M.; 2mq.; gym.
Savanur	21-0	Bammanhalli	Sat.	2-0	Bammanhalli	2-0	p.	Sl (pr).; 2tl.; mq.; gym.
Byadgi	4-0	Byadgi	Sat.	4-0	Byadgi	2-4	w.; p.	Sl (pr).; 2tl.
Ranebennur	23-0	Nagawand	Sat.	3-0	Rattihalli	6-0	w.	Sl (pr).; Bhair-Devara, Fr. Mrg.; 3tl.
......		......			Kottigeri	0-4	w.	Sl (pr).; pyt.; Cs (c).; Durga Fr. Jan.; 3tl.
Yalwigi	20-0	Bellatti	Mon.	6-0	Bellatti	6-0	str.	Sl (pr).; tl.; dh.
Ranebennur	9-0	Medleri	Mon.	1-0	Ranebennur	9-0	p.	Sl (pr).
Local		Local	Fri.		Local		w. t.	Sl (pr).; pyt.; 7 Cs (3c, 2sp, mis i).; Amriteswar Fr. Nov.; 45tl.; 15M.; 14 mq.; dh.; 3 gym.; ch. lib.; 8dp. ins.
Ranebennur	7-0	Halageri	Thurs.	2-0	Halageri	2-0	w.; str.	Sl (pr.).; Cs (c).; 2tl.
Annigeri	4-0	Annigeri	Fri.	4-0	Annigeri	4-0	t.	Sl (pr).; Cs (c).; Ananda-swami Fr. Svn.; 3tl.; mq; ch.
Byadgi	5-0	Byadgi	Sat.	5-0	Byadgi	5-0	w.	Sl (pr).; Cs (c).
......		......			......		...	Deserted.
Byadgi	16-0	Chikkerur	Wed.	1-4	Chikkerur	1-4	p.	2tl.
Byadgi	4-4	Motebennur	Mon.	3-0	Motebennur	3-0	w.	Cs (c).; tl.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Arahatti ; NV. ; ಅರಹಟ್ಟಿ	NE. ; 11·0	3·9 ; 418 ; 68 ; 393.	Nargund 6·0
Arahunasi ; RN. ; ಅರಹುಣಸಿ	W ; 6·0	4·4 ; 836 ; 180 ; 794.	Ron 5·0
Aralēśwara ; HG. ; ಅರಳೇಶ್ವರ	E ; 5·6	2·1 ; 1183 ; 198 ; 1053.	Alur 4·0
Aralihalli ; HV. ; ಅರಳಿಹಳ್ಳಿ ...	NE ; 9·0	1·5 ; 237 ; 39 ; 229.	Karjagi 2·0
Aralihonda ; KA. ; ಅರಳಿಹೊಂಡ ...	S ; 7·0	1·9 ; 272 ; 66 ; 250.	Kalghatgi 7·0
Aralīkatti ; HR. ; ಅರಳೀಕಟ್ಟಿ ...	N ; 15·0	3·3 ; 986 ; 189 ; 948.	Kod 5·0
Aralīkatti (Bk.) ; HB. ; ಅರಳೀಕಟ್ಟಿ (ಬು).	S ; 9·0	2·1 ; 1865 ; 341 ; 1307.	Local.
Aralīkatti ; KA. ; ಅರಳೀಕಟ್ಟಿ ...	N ; 10·4	1·1 ;	......
Aralīkatti ; HB. ; ಅರಳೀಕಟ್ಟಿ ...	E ; 0·7	Forms Part of Hubli Municipal Area.	
Aratāla ; SG. ; ಅರಟಾಳ	W ; 8·4	5·2 ; 839 ; 170 ; 696.	Dhundsi ...
Aravatagi ; D. ; ಅರವಟಗಿ	W ; 13·0	2·9 ; 294 ; 75 ; 189.	Alnavar 8·0
Arbāna ; NR. ; ಅರ್ಬಾಣ ...	S ; 1·0	Forms Part of Nargund Municipal Area.	
Ārēbasanakoppa ; KA. ; ಆರೇಬಸನಕೊಪ್ಪ ...	NW ; 7·0	1·6 ; 158 ; 42 ; 149.	Kalghatgi 8·0
Ārēkurahatti ; NV. ; ಆರೇಕುರಹಟ್ಟಿ.	SW ; 4·0	10·7 ; 1292 ; 267 ; 1207.	Navalgund 4·0
Arēmallāpūra ; RB. ; ಅರೇಮಲ್ಲಾಪುರ.	E ; 9·0	5·2 ; 2352 ; 442 ; 1970.	Local. ...
Ārīkatti ; HR. ; ಆರೀಕಟ್ಟಿ ...	NW ; 7·0	2·5 ; 654 ; 107 ; 633.	Chikkerur 4·0
Arisinagōdi ; NR. ; ಅರಿಷಿಣಗೋಡಿ	N ; 5·7	2·7 ; 388 ; 79 ; 359.	Nargund 6·0
Arisinaguppi ; HG. ; ಅರಿಷಿಣಗುಪ್ಪಿ.	SE ; 10·6	2·0 ; 431 ; 71 ; 415.	Tilwalli 3·0
Arlikatti ; D. ; ಅರ್ಳಿಕಟ್ಟಿ	NE ; 4·0	1·2 ;	
Āstakatti ; KA. ; ಅಸ್ತಕಟ್ಟಿ	SE ; 8·4	2·5 ; 234 ; 66 ; 229.	Kalghatgi 9·0
Asundi ; G. ; ಅಸುಂಡಿ ...	SW ; 4·4	2·5 ; 1159 ; 254 ; 1003.	Hulkoti 3·0
Asundi ; RB. ; ಅಸುಂಡಿ	W ; 7·0	5·1 ; 1722 ; 321 ; 1699.	Byadgi 5·0
Asūti ; RN. ; ಅಸೂಟಿ ...	NW ; 14·4	12·7 ; 1631 ; 333 ; 1547.	Hole Alur 6·0
Attigēri ; SG. ; ಅತ್ತಿಗೇರಿ ...	NE ; 11·0	7·2 ; 1713 ; 333 ; 1492.	Gudgeri 2·0
Attīkatti ; B. ; ಅತ್ತೀಕಟ್ಟಿ ...	S ; 14·6	2·2 ; 678 ; 127 ; 648.	Madlur 3·0
Attīkatti ; M. ; ಅತ್ತೀಕಟ್ಟಿ ...	NW ; 21·0	2·4 ; 269 ; 57 ; 262.	Shirhatti 5·0
Attīkolla ; D. ; ಅತ್ತೀಕೊಳ್ಳ	SW ; 13·0	3·2 ; 234 ; 79 ; ...	Dharwar 0·2
Ayōdhyā ; HB. ; ಅಯೋಧ್ಯಾ ...	SW ; 2·0	Forms part of Hubli Municipal Area.	
Bābāpura ; HR. ; ಬಾಬಾಪುರ	NE ; 10·0	0·9 ; 119 ; 23 ; 119.	Kod 3·0
Bāda ; SG. ; ಬಾಡ	S ; 8·0	3·0 ; 556 ; 114 ; 531.	Bankapur 3·0

Railway St.; Distance.		Weekly Bazar; Bazar Day; Distance.			Motor Stand; Distance.		Drinking water facilities.	Institutions and other information.
Mallapur	12-0	Nargund	Wed.	6-0	Nargund	6-0	t.; str.	Sl (pr.); 2 tl.
Do.	4-0	Ron.; Unasi	Thurs.	5-0	Sandigwad	2-0	str.	Sl (pr).; Cs (c).; 4 tl.; 2mq.
Haveri	20-0	Alur	Tues.	4-0	Aladakatti	3-0	p.	Sl (pr).; Cs (c); Mallikarjun. Fr. May; 2 tl.; gym.; lib.; Kadambeshwar tl.; 3 ins.
Karjagi	5-0	Karjagi	do.	2-0	Haveri	9-0	rv.	Sl (pr).; 2tl.; gym.
Hubli	25-0	Bammigatti	Wed.	3-0	Kalghatgi	7-0	w.	Sl (pr).; 3 tl.
Byadgi	11-0	Kod	Tues.	5-0	Kod	5-0	w.	Sl(pr).; Cs(c).; 5 tl.; mq.; 3 ins.; Old Kan.; ins.
Kundgol	6-0	Local	Thurs.		Varur	2-0	w.; t.;	Sl (pr).; 2 Cs (2c).; 10tl.; 3 mq.; 3 gym.; ch.; lib.
......		......			Banagitti	2-0	t.	Deserted.
......		......			......		p.	7 tl.; 5 gym.
Savanur	15-0	Dhundsi	Thurs.	0-1	Dhundsi	0-1	w.	Sl (pr).; Cs (c).; 8 tl.; M.; mq.; 2dg.; gym.; ins.
Kambaganvi	2-0	Alnavar	Tues.	8-0	Local		w.	2Cs (mp, mis).
......		......			Nargund	0-2	t.	5tl.; dg.; ch.
Hubli	25-0	Hulkop	Mon.	5-0	Kalaghatgi	8-0	w.	2 tl.
Hebasur	7-0	Local	Sun.		Navalgund	4-0	t.	Sl(pr).; Cs(c).; 5tl.; mq.; 2 gym.; ins.
Chalageri	6-0	Medleri	Mon.	3-0	Ranebennur	9-0	w.	Sl (pr).; Cs (c).; 4 tl.; gym.; ch.
Byadgi	16-0	Chikkerur	Wed.	4-0	Chikkerur	4-0	w.	4 tl.
Mallapur	22-0	Nargund	Wed.	6-0	Nargund	6-0	t.	Sl (pr).; 3tl.; lib.
Haveri	23-0	Tilwalli	Thurs.	3-0	Sheshagiri	1-0	w.	Sl (pr).; 3tl.; mq.
......		......			......		t.	Deserted.
Hubli	27-0	Kalghatgi	Tues.	9-0	Kalghatgi	9-0	t.	Sl(pr).
Gadag	4-0	Gadag	Sat.	3-0	Gadag	3-0	w.	Sl (pr).; tl.; mq.; gym.; ch.; ins.
Devargudda	3-0	Byadgi	Sat.	5-0	Byadgi	5-0	w.; t.	Sl (pr).; Cs(c).; 3tl.; ch.; ins.
Hole Alur	6-0	Hole Alur	Fri.	6-0	Konnur	10-0	str.	Sl (pr).; pyt.; Cs(mp).; 7tl.; 2mq.; gym.; ch.
Gudgeri	2-0	Gudgeri	Sun.	2-0	......		p.; w.	Sl (pr).; Cs (c).; 5 tl.; 3 mq.; 2 gym.
Byadgi	21-0	Chikkabasur	Sat.	3-0	Tilwalli	4-0	p.	Sl(pr).; 3tl.; mq.; ch.; lib.
Gadag	10-0	Shirhatti	Sun.	5-0	Shirhatti	5-0	w.	Sl (pr).; tl.
Dharwar	0-2	Dharwar	Tues.	0-2	Dharwar	0-2	w.	Part of Dharwar Municipality.
......		......			......		p.	3 mq.; gym.
Ranebennur	16-0	Kod	do.	3-0	Kod	3-0		
Savanur	10-0	Bankapur	do.	3-0	Bankapur	2-0	t.; w.	Sl(pr).; Bankanath Fr. ur.; tl.; mq.; dg.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Bāḍa (Inam) ; D. ; ಬಾಡ(ಇನಾಂ).	SW ; 6-4	2·1 ; 810 ; 140 ; 755.	Mugad 3-0
Baḍābasāpūra ; RB. ; ಬಡಾಬಸಾಪುರ.	S ; 14-0	0·9 ; 181 ; 25 ; 181.	Tumminkatti 2-0
Baḍamalli ; B. ; ಬಡಮಲ್ಲಿ ...	SW ; 10-2	2·5 ; 406 ; 71 ; 382.	Hansabhavi 7-0
Bādaṅgaṭṭi ; HG. ; ಬಾದಂಗಟ್ಟಿ	N ; 9-0	1·7 ; 149 ; 28 ; 149.	Bammanasa-halli. 3-0
Baḍāsaṅgāpura ; HR. ; ಬಡಾಸಂಗಾಪುರ ...	E ; 13-0	1·6 ; 95 ; 22 ; 95.	Kudapali 1-0
Badnigaṭṭi ; KA. ; ಬದ್ನಿಗಟ್ಟಿ	S ; 9-0	1·2 ;	
Bagaḍagēri ; KA. ; ಬಗಡಗೇರಿ ...	E ; 6-0	2·3 ; 850 ; 159 ; 818.	Kalghatgi 6-0
Bāgatalāva ; D. ; ಬಾಗತಲಾವ ...	......	.	
Bāgawāḍa ; KU. ; ಬಾಗವಾಡ ...	E ; 10-0	1·3 ; 254 ; 47 ; 244.	Laxmeshwar 10-0
Bāgēvāḍi ; M. ; ಬಾಗೇವಾಡಿ ...	SW ; 11-0	9·2 ; 733 ; 172 ; 700.	Bannikoppa 3-0
Baicawāḍa ; KA. ; ಬೈಚವಾಡ ...	SW ; 9-0	3·0 ;	......
Baicavaḷḷi ; HG. ; ಬೈಚವಳ್ಳಿ ...	N ; 3-4	1·2 ; 758 ; 134 ; 677.	Hangal 4-0
Bailamādāpūr ; HV. ; ಬೈಲಮಾದಾಪುರ ...	NE ; 21-4	2·3 ; 167 ; 30 ; 158.	Neglur 5-0
Bailavāḷa ; HG. ; ಬೈಲವಾಳ ...	NW ; 10-3	1·2 ; 511 ; 103 ; 472.	Bammanhalli 3-0
Bairanahaṭṭi ; NR. ; ಬೈರನಹಟ್ಟಿ ...	NE ; 4-7	2·3 ; 712 ; 152 ; 676.	Nargund 5-0
Baḷagānūru ; G. ; ಬಳಗಾನೂರು ...	N ; 14-0	9·6 ; 1738 ; 366 ; 1508.	Local.
Bālagēri ; D. ; ಬಾಲಗೇರಿ.	W ; 23-0	1·4 ; 25 ; 6 ; 25.	Hebli 4-0
Baḷagōḍa ; RN. ; ಬಳಗೋಡ ...	NE ; 10-0	2·2 ; 475 ; 94 ; 475.	Hirehal 2-0
Bāḷambīḍa ; HG. ; ಬಾಳಂಬೀಡ ...	E ; 9-0	4·9 ; 1440 ; 315 ; 1331.	Akki-Alur 4-0
Bāḷambīḍa ; HR. ; ಬಾಳಂಬೀಡ ...	W ; 1-4	1·3 ; 494 ; 85 ; 446.	Hirekerur 2-0
Bālanāykanakoppa ; D ; ಬಾಲನಾಯ್ಕನಕೊಪ್ಪ ...	SW 24-4	0·5 ;	......
Bāḷēhosūru ; SH. ; ಬಾಳೇಹೊಸೂರು.	S ; 18-0	13·2 ; 2261 ; 425 ; 2152.	Local.
Bāḷīhaḷḷi ; HG. ; ಬಾಳೀಹಳ್ಳಿ ...	SW ; 9-3	3·8 ; 315 ; 59 ; 291.	Hangal 8-0
Ballaravāḍa ; NV. ; ಬಲ್ಲರವಾಡ	S ; 8-0	3·1 ; 654 ; 143 ; 636.	Hebasur 1-4
Baḷḷīgaṭṭi ; KU. ; ಬಳ್ಳೀಗಟ್ಟಿ ...	SW ; 12-5	1·3 ;	......
Bāḷūru ; HG. ; ಬಾಳೂರು ...	S ; 4-0	2·0 ; 641 ; 120 ; 625.	Alur 2-0
Bāḷḷūru ; NV. ; ಬಳ್ಳೂರು ...	W ; 9-0	3·5 ; 489 ; 89 ; 418.	Morab 6-0
Bammanahaḷḷi ; HG. ; ಬಮ್ಮನಹಳ್ಳಿ.	N ; 10-0	0·8 ; 1594 ; 269 ; 1295.	Local ...
Bammanakaṭṭi ; HV. ; ಬಮ್ಮನಕಟ್ಟಿ.	NE ; 15-0	3·9 ; 460 ; 90 ; 437.	Neglur 2-0
Bammāpura ; HB. ; ಬಮ್ಮಾಪುರ ...	E ; 4-0	......	......

Railway St.; Distance.		Weekly Bazar; Bazar Day; Distance.			Motor Stand; Distance.		Drinking water facilities.	Institutions and other information.
Mugada	3-0	Dharwar	Tues.	6-0	Dharwar	6-0	t.	Cs(c).; 4tl.; mq.; gym.
Ranebennur	14-0	Tumminkatti	Wed.	2-0	Tumminkatti	2-0	w.	Sl (pr).; tl.
Byadgi	15-0	Chikkabāsur	Sat.	3-0	Hansabhavi	7-0	w.	Sl (pr.).; Cs (c).; tl.
Savanur	14-0	Bammanhalli	do.	3-0	Bammanhalli	3-0	p.	Sl (pr).; 2 tl.
Ranebennur	12-0	Rattihalli	Fri.	4-4	Rattihalli	4-4	rv.	Sl (pr).
......		......			Kalaghatgi	8-0	...	tl.; Deserted.
Hubli	14-0	Kalghatgi	Tues.	6-0	Kalaghatgi	6-0	w.	Sl(pr).; Cs(c).; 3 tl.; mq.
......		......			Local	0-2	w.	Deserted.
Saunshi	10-0	Laxmeshwar	Sat.	10-0	Magdi	7-0	t.	4 tl.: ch.
Gadag	35-0	Bannikoppa	do.	3-0	Bannikop	3-0	w.; str.	Sl(pr).; Cs(c).; Hanamantdev Fr. Jt.; tl.; ch.
......		......			Devikop	4-0	t.	Deserted.
Haveri	26-0	Hangal	Fri.	4-0	Hangal	4-0	p.	Sl (pr.); gym.
Yalvigi	14-0	Hosaritti	Sat.	3-0	Hosaritti	5-0	t.	3 tl.
Savanur	33-0	Bammanhalli	do.	3-0	Bammanhalli	3-0	t.; w.	Sl(pr).; 3tl.; M.; mq.; gym.
Mallapur	15-0	Nargund	Wed.	5-0	Nargund	5-0	t.	Sl (pr).; Cs(c).; tl.; M.; gym.
Local		Gadag	Sat.	12-0	......		w.; t.	Sl(pr).; Cs(c).; tl.; mq.; gym.; ch.; ins.
Amargol	5-0	Hebli	Wed.	4-0	......		...	Deserted.
Hole Alur	9-0	Hirehal	Fri.	2-0	Hirehal	2-0	str.; w.	Sl (pr).; tl.
Haveri	14-0	Akki-Alur	Tues.	4-0	Local	...	rv.; w.	Sl (pr).; Cs (c).; 5tl.; ch.; ins.
Byadgi	21-0	Hirekerur	Mon.	2-0	Hirekerur	2-0	p.; w.	Sl(pr).; Cs(mp).; 3tl.; ins.
......		......			......		...	Deserted.
Yalwigi	15-0	Local	Thurs.		Hosaritti	6-0	w.; str.	Sl(pr).; Cs(mp).; Maruti, Fr. Apr.; 6 tl.; mq.; dg. dh.; 2 gym.; ch.
Haveri	26-0	Sammasigi	Sun.	3-0	Local		t.	Sl (pr).; 4tl.; ins.
Siswinahalli	2-4	Hebasur	Thurs.	1-4	Hebasur	1-4	t.	Sl (pr).; Cs (c).: 3tl.: mq
......		......			Timmapur	0-2	w.	tl.; Deserted.
Haveri	20-0	Alur	Tues.	2-0	Local		p.	Sl (pr).; mq.; ins.
Dharwar	24-0	Shirkol	Thurs.	2-0	Navalgund	9-0	t.	Sl (pr).; Cs(c).; 5tl.; mq.
Savanur	30-0	Local	Sat.		Local		p.; w.	Sl(pr).; pyt.; Cs(c).; Maremmadevi, Fr., Jan.; 3 tl.; 2 mq.; gym.; ch.
Karjagi	12-0	Neglur	Sun.	2-0	Hosaritti	3-0	w.; t.	Sl (pr).; 2 tl.
......		......			......		...	Part of Hubli Municipal area.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Bammarśikoppa ; D. ; ಬಮ್ಮರ್ಶಿಕೊಪ್ಪ ...	SW ; 24·0	1·7 ;	......
Bammasamudra ; HB. ; ಬಮ್ಮಸಮುದ್ರ ...	S ; 8·0	1·6 ; 388 ; 97 ; 380.	Arlikatti 4·0
Bammigaṭṭi ; KA. ; ಬಮ್ಮಿಗಟ್ಟಿ ..	S ; 7·4	3·3 ; 1377 ; 303 ; 1138.	Kalghatgi 7·0
Bānagittiguḍihāḷa ; KA. ; ಬಾನಗಿತ್ತಿಗುಡಿಹಾಳ	N ; 8·0	2·9 ; 723 ; 154 ; 679.	Kalghatgi 8·0
Banahaṭṭi ; NR. ; ಬನಹಟ್ಟಿ ...	SE ; 4·3	3·0 ; 1072 ; 206 ; 1018.	Nargund 4·0
Baṅkāpura ; SG. ; ಬಂಕಾಪುರ	S ; 6·0	6·7 ; 8214 ; 1461 ; 4784.	Local ...
Bannīhaḷḷi ; B. ; ಬನ್ನೀಹಳ್ಳಿ ...	W ; 8·2	1·9 ; 106 ; 21 ; 98.	Haveri 6·0
Bannihaṭṭi ; B. ; ಬನ್ನಿಹಟ್ಟಿ ...	S ; 3·6	2·2 ; 875 ; 145 ; 836.	Kadarman-dalgi. 3·0
Bannihaṭṭi ; HR. ; ಬನ್ನಿಹಟ್ಟಿ	SE ; 6·0	1·3 ; 210 ; 44 ; 208.	Masur 2·0
Bannihaṭṭi ; SG. ; ಬನ್ನಿಹಟ್ಟಿ	SE ; 8·0	1·2 ;	......
Bannikoppa ; SG. ; ಬನ್ನಿಕೊಪ್ಪ ...	N ; 3·0	1·0 ; 167 ; 37 ; 157.	Shiggaon 3·0
Bannikoppa ; SH. ; ಬನ್ನಿಕೊಪ್ಪ	SE ; 17·0	8·3 ; 2332 ; 520 ; 1986.	Local ...
Bannūru ; SG. ; ಬನ್ನೂರು	N ; 4·0	2·7 ; 976 ; 174 ; 849.	Shiggaon 3·4
Barabavaḷḷi ; KA. ; ಬರಬವಳ್ಳಿ	SW ; 7·2	0·6 ;	......
Baradavāḍa ; KU. ; ಬರದವಾಡ	E ; 11·7	5·5 ; 1190 ; 227 ; 1131.	Saunshi 2·0
Baradūru ; M. ; ಬರದೂರು ...	N ; 3·0	7·8 ; 1050 ; 235 ; 966.	Mundargi 3·0
Baradūru ; SG. ; ಬರದೂರು	SE ; 11·0	2·0 ; 376 ; 75 ; 342.	Bankapur 3·0
Basalīkaṭṭi-*Tāṇḍe* ; RB. ; ಬಸಲೀಕಟ್ಟಿ ತಾಂಡ ...	E ; 2·0	1·3 ; 542 ; 85 ; 392.	...... Ranebennur 1·0
Basanakoppa ; SG. ; ಬಸನಕೊಪ್ಪ.	NE ; 8·4	4·1 ; 437 ; 80 ; 402.	Shiggaon 3·0
Basāpura ; B. ; ಬಸಾಪುರ ...	SW ; 8·0	1·2 ;	......
Basāpura ; G. ; ಬಸಾಪುರ	SW ; 14·4	2·7 ; 364 ; 85 ; 344.	Mulgund 2·0
Basāpura ; HV. ; ಬಸಾಪುರ	E ; 12·0	4·9 ; 1296 ; 245 ; 1185.	Guttal 5·0
Basāpura ; KU. ; ಬಸಾಪುರ ...	SE ; 11·4	0·9 ; 302 ; 52 ; 284.	Kundgol 3·0
Basāpūra ; M. ; ಬಸಾಪುರ	W ; 3·0	1·1 ; 219 ; 45 ; 216.	Mundargi 3·0
Basāpūra ; NV. ; ಬಸಾಪುರ ...	S ; 6·0	7·0 ; 964 ; 202 ; 915.	Annigeri 5·0

Railway St.; Distance.		Weekly Bazar; Bazar Day; Distance.			Motor Stand; Distance.		Drinking water facilities.	Institution and other information.
......		......			......		...	Deserted.
Hubli	8-0	Arlikatti	Thurs.	4-0	Palegram	7-0	w.	3 tl. ; mq.
Do.	24-0	Local	Wed.		Kalaghatgi	7-0	w.	Sl (pr). ; pyt. ; Cs (c). ; 3 tl. ; 5M. ; 2mq. ; dg. ; dh. ; 2 gym. ; ch. ; lib. ; dp.
Dharwar	13-0	Dhumwad	Sun.	2-0	Local	...	w.	Sl (pr). ; Cs (c). ; Fr. Ct. sud. 1. ; 3 tl. ; M. ; 3 gym
Mallapur	12-0	Nargund	Wed.	4-0	Banhatti	4-0	str. ; t.	Sl (pr). ; Cs (c). ; 3 tl. ; M. ; mq.
Yelvigi	12-0	Local	Tues.	...	Local	...	w.	6Sl (6pr). ; 3 Cs(2c, mp). ; 51 tl. ; I 10 M. ; 11 mg. ; 6 dg. ; 5 gym. ; ch.; ins.
Haveri	6-0	Haveri	Thurs.	6-0	Haveri	6-0	w.	Sl(pr). ; 2tl. ; gym. ; ch.
Byadgi	5-4	Byadgi	Sat.	4-0	Byadgi	4-0	w.	Sl(pr). ; Cs(c). ; 2 tl.
Ranebennur	24-0	Masur	Sun.	2-0	Masur	2-0	w. ; o.	Sl (pr). ; ins.
......		......			......		str.	Deserted.
Gudgeri	10-0	Shiggaon	Wed.	3-0	Shiggaon	3-0	w.	tl ; gym. ; 2 ins.
Do.	24-0	Local	Sat.	...	Local	...	w. ; str	Sl (pr). ; pyt. ; Cs(c). ; tl. Basava Fr. An. ; mq. ; dh. ; gym. ; ch.
Do.	10-0	Shiggaon	Wed.	3-4	Shiggaon	3-4	w.	Sl (pr). ; Cs (c).
......		......			Kalaghatgi	7-0	...	Deserted.
Saunshi	2-0	Saunshi	Sat.	2-0	Nalwadi	...	w.	Sl (pr). ; 5tl. ; mq. ; 2 gym. ; ch.
Halligudi	11-0	Mundargi	Mon.	3-0	Mundargi	3-0	w.	Sl (pr). ; Cs (c). ; 6 tl. ; mq. ; ch. ; Bharateshwar tl. ; ins.
Savanur	6-0	Savanur	Fri.	4-0	Bankapur	3-0	w. ; str	Sl (pr). ; 4 tl. ; mq.
Ranebennur	1-0	Ranebennur	Sun.	1-0	Ranebennur	1-0	w.	tl.
Yelvigi	12-0	Shiggaon	Wed.	3-0	Yelvigi	5-0	w.	Sl(pr). ; 3tl. ; mq. ; ch.
......		......			......		...	Deserted.
Gadag	14-0	Mulgund	Wed.	2-0	Mulgund	2-0	w.	Sl(pr). ; 5tl. ; mq. ; gym.
Haveri	12-0	Guttal	Mon.	5-0	Guttal	5-0	w.	Sl (pr). ; Cs (c). ; 3 tl. ; ch.
Kundgol	3-0	Kundgol	Wed.	3-0	Kundgol	3-0	t.	Sl (pr). ; Basava Fr. Svn. ; tl. ; gym. ; ch.
Halligudi	18-0	Mundargi	Mon.	3-0	Mundargi	3-0	w.	Sl (pr). ; Cs (c). ; 3 tl.
Annigeri	5-0	Annigeri	Fri.	5-0	Local	0-4	t.	Sl (pr). ; Cs (c). ; 8 tl. ; 3 mq. ; 2 gym.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Basāpura (Bk.) ; SG. ; ಬಸಾಪುರ (ಬು) ...	W ; 8·0	0·9 ; 38 ; 10 ; 4.	Dhundsi 5·0
Basāpura (Hirēbaṇa) ; SH. ; ಬಸಾಪುರ (ಹಿರೇಬಣ)	SW ; 18·0	... 306 ; 60 ; 303.	Laxmeshwar 6·0
Basāpura (Inām) ; SH. ; ಬಸಾಪುರ (ಇನಾಂ) ...	SE ; 24·0	1·5 ; 18 ; 7 ; 18.	Neglur 3·0
Basāpura (Kh.); KU. ; ಬಸಾಪುರ (ಖುರ್ದ) ...	SW ; 11·6	0·8 ;	......
Basāpura M. Āḍūru ; HG. ; ಬಸಾಪುರ ಮ. ಆಡೂರು	SE ; 12·6	0·7 ; 443 ; 69 ; 360.	Adur 3·0
Basāpura M. Niḍasaṅgi ; HG. ; ಬಸಾಪುರ ಮ. ನಿಡಸಂಗಿ ...	N ; 9·4	0·6 ; 304 ; 59 ; 304.	Bammanhalli 3·0
Basarakōḍa ; RN. ; ಬಸರಕೋಡ	N ; 8·0	1·9 ; 325 ; 78 ; 318.	Hole Alur 4·0
Basarīhaḷḷi ; HR. ; ಬಸರೀಹಳ್ಳಿ	NE ; 1·4	1·5 ; 274 ; 56 ; 244.	Hirekerur 2·0
Basavanakaṭṭi ; HV. ; ಬಸವನಕಟ್ಟಿ.	NE ; 10·3	1·6 ; 352 ; 75 ; 322.	Agadi 3·0
Basavanakoppa ; SG. ; ಬಸವನಕೊಪ್ಪ	E ; 19·0	2·2 ;	......
Basavanāḷa ; SG. ; ಬಸವನಾಳ	NE ; 9·0	3·3 ; 1434 ; 273 ; 1372.	Hulgur 0·6
Basavāpura ; D. ; ಬಸವಾಪುರ ...	W ; 16·0	2·4 ;	......
Basavaraśikoppa ; KA. ; ಬಸವರಶಿಕೊಪ್ಪ	N ; 13·4	0·5 ; 14 ; 3 ; 14.	Dharwar 7·0
Batikoppa ; HR. ; ಬತ್ತಿಕೊಪ್ಪ	NE ; 11·0	1·7 ; 695 ; 136 ; 681.	Kod 5·0
Baṭṭūru ; SH. ; ಬಟ್ಟೂರು ...	SW ; 8·0	3·5 ; 1304 ; 277 ; 1276.	Laxmeshwar 4·0
Bāvanūru ; SH. ; ಬಾವನೂರು ...	SE ; 13·2	2·1 ; 198 ; 50 ; 196.	Bannikop 3·0
Bavanūru (Inām) ; HB. ; ಬವನೂರು (ಇನಾಂ)	SW ; 4·4	1·1 ;	......
Bēgūru KA. ; ಬೇಗೂರು ...	N ; 4·0	1·7 ; 1053 ; 208 ; 989.	Kalghatgi 3·0
Bēḷadhaḍi ; G. ; ಬೇಳಧಡಿ ...	S ; 7·0	0·6 ; 1427 ; 267 ; 1306.	Gadag 7·0
Beḷagali ; HB. ; ಬೆಳಗಲಿ	S ; 6·4	1·8 ; 884 ; 175 ; 794.	Arlikatti 4·0
Beḷagali ; SG. ; ಬೆಳಗಲಿ ...	N ; 5·0	1·6 ; 348 ; 85 ; 269.	Shiggaon 7·0
Beḷaghaṭṭa ; SH. ; ಬೆಳಘಟ್ಟ	SE ; 16·0	6·7 ; 631 ; 128 ; 476.	Hebbal 3·0
Beḷagilapēṭa ; HG. ; ಬೆಳಗಿಲಪೇಟ	NE ; 9·6	3·7 ; 1938 ; 351 ; 1434.	Local ...
Beḷahāra ; NV. ; ಬೆಳಹಾರ	SW ; 5·0	4·3 ; 477 ; 106 ; 473.	Navalgund 5·0
Beḷahōḍa ; G. ; ಬೆಳಹೋಡ	NW ; 12·0	3·7 ; 875 ; 153 ; 861.	Hombal 3·0
Beḷakēri ; B. ; ಬೆಳಕೇರಿ	S ; 8·4	2·2 ; 898 ; 167 ; 835.	Kadarmandalgi 2·0

Railway St. ; Distance.		Weekly Bazar ; Bazar Day ; Distance.			Motor Stand ; Distance.		Drinking water facilities.	Institutions and other information.
Savanur	14-0	Chandapur	Tues.	3-0	Dhundsi	0-4	...	......
Gudgeri	5-0	Laxmeshwar	Fri.	6-0	Harlapur	3-0	...	Hamlet of Hirebana.
Gudgeri	24-0	Hebbal	Tues.	3-0	Bellatti	12-0	rv.	......
......		......			Jiglur	1-0	o.	tl. ; Deserted.
Haveri	14-0	Adur	Sat.	3-0	Adur	3-0	rv.	Sl (pr). ; Basavēshwar Fr. Apr. 2 tl.
Savanur	36-0	Bammanhalli	Sat.	3-0	Bammanahalli	3-0	t. ; w.	Sl (pr). ; Cs (c).
Hole-Alur	4-0	Hole Alur	Fri.	4-0	Hirehal	5-0	w.	Cs (c). ; 4 tl. ; M. ; mq. ch.
Byadgi	26-0	Hirekerur	Mon.	2-0	Hirekerur	2-0	w.	Sl (pr). ; 2 tl.
Haveri	10-0	Agadi	Wed.	3-0	Somanakatti	1-0	w.	Sl (pr). ; Cs (c). ; Fr. Ct. sud. 9 ; tl.
......		......			......		...	Deserted.
Gudgeri	6-0	Hulgur	Sun.	0-6	Shiggaon	9-0	t. ; w.	Sl (pr). ; 3 tl.
......		......			......		...	Deserted.
Dharwar	7-0	Dhumwad	Sun.	4-0	Dharwar	7-0	...	......
Ranebennur	10-0	Kod	Tues.	5-0	Rattihalli	8-0	p. ; w.	Sl (pr). ; Cs (c). ; Maheswar. Fr.
Gudgeri	12-0	Laxmeshwar	Fri.	4-0	Laxmeshwar	4-0	str.	Sl (pr). ; Cs (c). ; tl. ; mq.
Gadag	41-0	Bannikop	Sat.	3-0	Bannikop	1-4	w. ; str	......
......		......			......		...	Deserted.
Hubli	20-0	Kalghatgi	Tues.	3-0	Kalaghatgi	3-0	w.	Sl (pr). ; pyt. ; Cs (c). ; 4 tl. ; 2 M. ; 2 gym. ; lib.
Gadag	7-0	Gadag	Sat.	7-0	......		w.	Sl (pr). ; Cs (c). ; 4 tl. ; M. ; mq. ; gym.
Hubli	7-0	Arlikatti	Thurs.	4-0	Pale	1-0	w.	Sl (pr). ; 4 tl. ; mq. ; 2 gym.
Gudgeri	9-0	Hirebendigeri	Wed.	2-0	Jigalur	4-0	w.	Sl (pr). ; 2 tl.
Gadag	40-0	Hebbal	Tues.	3-0	Bellatti	6-0	w.	Sl (pr). ; Cs ; 2 tl. ; mq.
Savanur	20-0	Local	Mon.	...	Local	...	w.	Sl (pr). ; Cs (c). ; 2 tl. ; mq. ; ch. ; lib. ; 3 ins.
Sishwinahalli	5-0	Navalgund	Tues.	5-0	Navalgund	5-0	t.	Sl (pr). ; Cs (c). ; 2 tl. ; gym.
Hombal	4-4	Hombal	Fri.	3-0	......		w.	Sl (pr). ; Cs (c). ; tl. ; mq. ; ins.
Byadgi	5-0	Byadgi	Sat.	5-0	Byadgi	5-0	str.	Sl (pr). ; Cs (c). ; 2 tl.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Beḷavagi ; HV. ; ಬೆಳವಗಿ ...	NE ; 26-4	4·1 ; 1493 ; 295 ; 1330.	Neglur 4-0
Beḷavalakoppa ; SG. ; ಬೆಳವಲಕೊಪ್ಪ.	N ; 6-4	2·9 ; 744 ; 137 ; 695.	Ingalgi 3-0
Beḷavaṇiki ; RN. ; ಬೆಳವಣಿಕಿ ...	W ; 12-0	14·8 ; 3214 ; 651 ; 2774.	Local ...
Belavantara ; KA. ; ಬೆಲವಂತರ	S ; 2-4	2·2 ; 882 ; 175 ; 771.	Kalghatgi 2-4
Beḷavaṭagi ; NV. ; ಬೆಳವಟಗಿ ...	N ; 2-0	10·3 ; 1292 ; 258 ; 1198.	Navalgund 4-0
Beḷavatti ; HG. ; ಬೆಳವತ್ತಿ ...	NE ; 8-0	3·7 ; 192 ; 34 ; 192.	Belgalpeth 1-0
Bēlēri : S. Bēlūru ; RN. ; ಬೇಲೇರಿ ಸ. ಬೆಲೂರು	N ; 9-0	0·9 ; 455 ; 84 ; 440.	Hole Alur 4-0
Bellada-Basarīkaṭṭi ; SG. ; ಬೆಲ್ಲದ ಬಸರೀಕಟ್ಟಿ ...	W ; 3-0	0·5.	......
Beḷḷaṭṭi ; SH. ; ಬೆಳ್ಳಟ್ಟಿ ...	SE ; 12-0	3·6 ; 2899 ; 564 ; 1950.	Local ...
Beḷḷeri ; NR. ; ಬೆಳ್ಳರಿ ...	N ; 15-4	2·1 ; 313 ; 63 ; 273.	Konnur 2-4
Beḷḷikoppa ; G. ; ಬೆಳ್ಳಿಕೊಪ್ಪ . .	SW ; 6-0	2·9 ;	......
Beḷḷūru ; HR. ; ಬೆಳ್ಳೂರು	SE ; 6-4	1·8 ; 66 ; 18 ; 66.	Masur 3-0
Bēlūru ; D. ; ಬೇಲೂರು ...	NW ; 11-0	3·5 ; 921 ; 183 ; 800.	Garag 3-0
Bēlūru ; RB. ; ಬೇಲೂರು ...	NE ; 13-0	3·6 ; 1198 ; 219 ; 1041.	Medleri 4-0
Beṇacamaṭṭi ; RN. ; ಬೆಣಚಮಟ್ಟಿ ...	E ; 19-0	3·5 ; 233 ; 42 ; 230.	Gajendragad 4-0
Beṇaci ; D. ; ಬೆಣಚಿ ...	W ; 25-0	2·6 ; 526 ; 114 ; 482.	Alnavar 3-0
Beṇaci ; KA. ; ಬೆಣಚಿ ...	NW ; 4-0	1·5 ;	......
Benahāḷa ; RN. ; ಬೆನಹಾಳ ...	NE ; 7-3	3·8 ; 892 ; 187 ; 809.	Hole Alur 3-4
Benakanahaḷḷi ; HV. ; ಬೆನಕನಹಳ್ಳಿ.	SW ; 7-0	1·3 ; 501 ; 84 ; 500.	Kabbur 2-0
Benakanahaḷḷi ; KU. ; ಬೆನಕನಹಳ್ಳಿ.	NE ; 4-2	1·7 ; 392 ; 83 ; 390.	Shirguppi 5-0
Benakanakaṭṭi ; D. ; ಬೆನಕನಕಟ್ಟಿ...	SW ; 7-0	1·2 ; 592 ; 104 ; 589.	Mugad 5-0
Benakanakoṇḍa ; RB. ; ಬೆನಕನ ಕೊಂಡ ...	SW ; 5-0	6·1 ; 1693 ; 298 ; 1501.	Halageri 1-4
Benakanakoppa ; G. ; ಬೆನಕನಕೊಪ್ಪ.	NE ; 8-0	4·5 ; 441 ; 87 ; 435.	Kotumachigi 4-0
Benakanakoppa ; NR. ; ಬೆನಕನ ಕೊಪ್ಪ ...	NW 6-4	3·4 ; 610 ; 124 ; 377.	Nargund 7-0
Benakanamaṭṭi ; D. ; ಬೆನಕನಮಟ್ಟಿ.	NE ; 6-0	0·6.	......
Beñcihaḷḷi ; HV. ; ಬೆಂಚಿಹಳ್ಳಿ ...	W ; 9-2	1·3 ; 272 ; 44 ; 262.	Haveri 8-0
Beṇḍigēri ; KA. ; ಬೆಂಡಿಗೇರಿ ..	E ; 0-3	0·6 ; 446 ; 91 ; 286.	Local ...
Beṇḍlagaṭṭi ; KA. ; ಬೆಂಡ್ಲಗಟ್ಟಿ ...	SE ; 10-0	3·9 ; 418 ; 94 ; 390.	Tadas 3-0

Railway St.; Distance.		Weekly Bazar; Bazar Day; Distance.			Motor Stand; Distance.		Drinking water facilities.	Institutions and other information.
Karjagi	17-0	Local	Wed.	...	Havanur	5-0	rv.	2Sl (2pr).; Cs(c).; 4tl.; mq.; gym.
Gudgeri	10-0	Hirebendigeri	Sun.	1-4	Timmapur	4-0	w.	Sl (pr).; 2 tl.;
Mallapur	2-4	Local	Wed.	...	Mallapur	2-4	t.	2Sl (2pr).; pyt.; 2Cs (c, mp).; 11tl.; 6 M.; mq.; gym.; 2lib.; ins.
Hubli	19-4	Kalghatgi	Tues.	2-4	Kalaghatgi	2-4	t.; w.	Sl(pr).; Cs(c).; 5tl.; M.; mq.; gym.; lib.; 2 ins.
Annigeri	4-0	Navalgund	Tues.	4-0	Navalgund	4-0	t.	Sl(pr).; Cs(mp).; Ulvi Basavi Fr. Svn.; 8 tl.; mq.; 2 gym.; lib.; ins.
Haveri	22-0	Belgalpeth	Mon.	1-0	Belagipeth	1-0	w.	Sl(pr).; Cs.; Gokuleshwar tl.; 8 ins.
Hole Alur	4-0	Hole Alur	Fri.	4-0	Hirebal	4-0	str.	Sl(pr).; Cs; 5 tl.; ch.
......		......			......		t.	Deserted.
Gudgeri	32-0	Local	Mon.	...	Local	...	w.	Sl(pr).; pyt.; Cs(c).; tl.; mq.; dh.; gym.; ch.
Hole Alur	14-4	Govankop	Mon.	2-6	Konnur	2-4	st.	Sl(pr).
......		......			......		...	Deserted.
Ranebennur	26-0	Masur	Sun.	3-0	Masur	3-0	p.	......
Nagalavi	5-0	Garag	Thurs.	3-0	Local	0-2	w.	Sl(pr).; Cs(c).; 6tl. 2gym.
Ranebennur	12-0	Medleri	Mon.	4-0	Ranebennur	12-0	rv.	Sl(pr).; Cs(c).; Fr. Phg.; 10 tl.; ch.
Mallapur	30-0	Gajendragad	Tues.	4-0	Gajendragad	4-0	w.	......
Alnavar	3-0	Alnavar	Tues.	3-0	Alnawar	3-0	p.	Sl (pr).; tl.
......		......			Kalaghatgi	4-0	...	Deserted.
Hole Alur	3-4	Hole Alur	Fri.	3-4	Ron	7-0	str.	Sl (pr).; Cs (c).; 2 tl.; mq.; ch.
Haveri	7-0	Kabbur	Fri.	2-0	Haveri	6-0	p.	tl.; mq.
Kundgol	4-0	Yerguppi	Thurs.	3-0	Shirguppi	5-0	t.	Sl(pr).; 5tl.; gym.; ch.
Mugad	5-0	Dharwar	Tues.	7-0	Dharwar	3-0	t.	2 tl.; gym.
Ranebennur	5-0	Halageri	Thurs.	1-4	Halageri	1-4	w.	Sl (pr.); Cs (c).; 2tl.; mq. Kalameshwar tl.; 4 ins.
Kanaginhal	4-0	Kotumachigi	Sun.	4-0	Kanaginhal Gujjikeri.	1-4	w.	Sl (pr).; 4 tl.; mq.
Mallapur	24-0	Nargund	Wed.	7-0	Nargund	7-0	t.	Sl (pr).; 4 tl.
......		......			Amminabhavi	3-0	t.	tl.; Deserted. ins.
Haveri	8-0	Devihosur	Sun.	2-4	Devihosur	2-4	rv.	Sl(pr).; Cs (c).; 2tl.
Hubli	20-0	Local	Tues.	...	Kalaghatgi	...	w.	2tl.; Veterinary dispensary.
Hubli	18-0	Tadas	Tues.	3-0	Tadas	3-0	t.	Sl (pr).

Village name in English : Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.				Post Office ; Distance.	
Beṅgēri ; HB. ; ಬೆಂಗೇರಿ ...	N ; 2-0	2·8 ;	618 ;	130 ;	311.	Hubli	2-0
Beṇṇīhaḷḷi ; M. ; ಬೆಣ್ಣೀಹಳ್ಳಿ ...	S ; 3-0	2·5 ;	500 ;	117 ;	464.	Mundargi	3-0
Bennūru ; NV. ; ಬೆನ್ನೂರು ...	S ; 11-0	2·1 ;	389 ;	73 ;	360.	Hebasur	1-0
Bentūru ; G. ; ಬೆಂತೂರು ...	SW ; 15-0	2·7 ;	898 ;	167 ;	836.	Annigeri	4-0
Beṭadūru ; KU. ; ಬೆಟದೂರು ...	W ; 5-0	5·1 ;	1747 ;	319 ;	1561.	Arlikatti	2-0
Beṭagēri ; G. ; ಬೆಟಗೇರಿ ...	......	Forms part of Gadag Municipal area.					
Beṭakerūru ; HR. ಬೆಟಕೆರೂರು ...	NW ; 7-0	3·3 ;	881 ;	164 ;	856.	Chikkerur	3-0
Bēvinahaḷḷi ; HV. ; ಬೇವಿನಹಳ್ಳಿ ...	N ; 18-5	1·9 ;	343 ;	76 ;	319.	Savanur	3-0
Bēvinahaḷḷi-M. Kuppēlūru ; RB. ; ಬೇವಿನಹಳ್ಳಿ-ಮ. ಕುಪ್ಪೇಲೂರು ...	SW ; 12-0	2·6.				......	
Bēvinahaḷḷi-M. Raṇēbennūru ; RB. ; ಬೇವಿನಹಳ್ಳಿ-ಮ. ರಾಣೇಬೆನ್ನೂರು ..	NE ; 6-0	0·7 ;	45 ;	13 ;	39.	Ranebennur	6-0
Bēvinakaṭṭi ; RN. ; ಬೇವಿನಕಟ್ಟಿ ...	E ; 12-0	3·1 ;	506 ;	102 ;	497.	Sudi	1-0
Bhadrāpura ; NV. ; ಭದ್ರಾಪುರ ...	S ; 15-0	6·7 ;	1332 ;	283 ;	1245.	Annigeri	4-0
Bhadrāpura ; SG. ; ಭದ್ರಾಪುರ ...	W ; 11-0	2 0 ;	60 ;	21 ;	60.	Dhundsi	5-0
Bhairāpura ; HG. ; ಭೈರಾಪುರ ...	SE ; 13-4	0 2.				......	
Bhairāpura ; HV. ; ಭೈರಾಪುರ ...	NE ; 23-5	1·2 ;	360 ;	60 ;	356.	Savanur	8-0
Bhairīdēvarakoppa ; HB. ; ಭೈರಿದೇವರಕೊಪ್ಪ ...	N ; 4-0	3·3 ;	1140 ;	228 ;	846.	Unakal	1-0
Bhaṇḍivāḍa ; HB. ; ಭಂಡಿವಾಡ ...	E ; 8-6	6·5 ;	1404 ;	266 ;	1212.	Untur	0-1
Bhaṅgāragaṭṭi ; KA. ; ಭಂಗಾರಗಟ್ಟಿ.	N ; 6-0	1·5 ;				......	
Bhaṅgīkoppa ; HB. ; ಭಂಗೀಕೊಪ್ಪ...	SW ; 6-0	0·6 ;				......	
Bharaḍi ; HV. ; ಭರಡಿ ...	E ; 13-1	3·5 ;	747 ;	123 ;	667.	Kanawalli	3-0
Bharamagaṭṭi ; SG. ; ಭರಮಗಟ್ಟಿ ...	SW ; 4-0	1·0.				......	
Bharamāpura HG. ; ಭರಮಾಪುರ ...	SW ; 2-0	0·7.				......	
Bhāsalāpura ; RN. ; ಭಾಸಲಾಪುರ ...	W ; 2-0	4·1 ;	441 ;	87 ;	430.	Ron	2-0
Bhaṭṭīkoppa ; KA. ; ಭಟ್ಟೀಕೊಪ್ಪ ...	W ; 10-0	2·2.				......	
Bhāvihāḷa ; D. ; ಭಾವಿಹಾಳ ...	NW ; 14-0	0·9.				......	
Bhāvī-Timmāpura ; HV. ; ಭಾವಿ ತಿಮ್ಮಾಪುರ ...	N ; 14-0	0 8.				......	
Bhikkimaṭṭi ; SH. ; ಭಿಕ್ಕಿಮಟ್ಟಿ ...	S ; 12-0	1·5.				......	
Bhiṅgāpūra ; HG. ; ಭಿಂಗಾಪುರ ...	NE ; 11-2	1·4 ;	266 ;	59 ;	261.	Belgalpeth	1-0

Railway St.; Distance.		Weekly Bazar; Bazar Day; Distance.			Motor Stand; Distance.		Drinking water facilities.	Institutions and other information.
Hubli	2-0	Hubli	Sat.	2-0	Hubli	2-0	w.	Sl(pr).; 3 tl.; mq.; gym.
Halligudi	16-0	Mundargi	Mon.	3-0	Mundargi	3-0	w.	Sl(pr).; Cs (c).; tl.; mq.; lib.
Siswanahalli	1-0	Hebasur	Thurs.	1-0	Hebasur	1-0	t.	Sl (pr).; 3 tl.; mq.
Annigeri	4-0	Annigeri	Fri.	4-0	Annigeri	4-0	t.	Cs (c).; Budiswami Fr. Vsk.; 4 tl.; mq.; ch.; ins.
Kundgol	5-0	Arlikatti	Thurs.	2-0	Chabbi	3-0	t.; w.	Sl (pr).; Mashabi Ur.; 8 tl; 2 mq.; dh.; gym.; ch.
......		......			......		w.	17Sl (14pr, 3h).; 4Cs.; Banashankari Fr. Feb. & Rangaswami Fr. Feb.; 34 tl.; 9M.; 16mq.; 31dg.; 8dh.; 6gym.; ch; 2lib.; 16dp.; ins.; Forms part of Gadag Municipal area.
Byadgi	18-0	Chikkerur	Wed.	3-0	Chikkerur	3-0	p.; w.	Sl (pr).; Cs (c).; 4 tl.
Savanur	3-0	Savanur	Fri.	3-0	Savanur	3-0	w.	Sl (pr).; Cs (c).; 2 tl.; mq.
......		......			......		...	Deserted.
Ranebennur	6-0	Ranebennur	Sun.	6-0	Ranebennur	6-0	w.	tl.
Mallapur	20-0	Sudi	Fri.	1-0	Sudi	1-0	w.	Cs(c).; 3tl.; mq.
Annigeri	4-0	Annigeri	do.	4-0	Local	...	str.	Sl(pr).; Cs(c).; 5tl.; 3 mq.; 2 gym.; ch.
Savanur	14-0	Chandapur	Tues.	3-0	Dhundsi	5-0	w.	tl.
......		......			Tilawalli	1-0	...	Deserted.
Savanur	8-0	Vanshigli	Sat.	5-0	Hosaritti	7-0	str.	Sl (pr).; tl.
Amargol	1-4	Hubli	do.	3-0	Hubli	3-0	w.	Sl (pr).; Cs (c).
Kusugal	3-4	Do.	do.	9-4	Local	0-6	t.; w.	Sl (pr).; Cs (c).; 5 tl.; 2 mq.; 2 gym.; ch.
......		......			Kalaghatgi	7-0	...	Deserted.
......		......			......		...	Do.
Haveri	12-0	Kanawalli	Sun.	3-0	Guttal	6-0	w.	Sl (pr).; 2 tl.; gym.
......		......			......		...	Deserted.
......		......			......		...	Do.
Mallapur	6-0	Ron	Thurs.	2-0	Ron	2-0	w.	Sl(pr).; Cs(c).; 2tl.; mq.
......		......			......		...	Deserted.
......		......			Tadakod	0-4	w.	tl.; Siddheswar tl.; ins.;
......		......			......		...	Deserted.
......		......			Bellatti	2-4	str.	Do.
Hattimattur (Savanur).	10-0	Belgalpeth	Mon.	1-0	Belagilpet	1-0	w.	Sl (pr).; 2 tl.; gym.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Bhōgāvi ; HR. ; ಭೋಗಾವಿ ...	N ; 12-0	2·2 ; 487 ; 80 ; 434.	Havasabhavi 3-0
Bhōpaḷāpūra ; RN. ; ಭೋಪಳಾಪುರ.	NW ; 16-0	2·8 ; 385 ; 76 ; 350.	Shirol 3-0
Bīḍanahāḷa ; HB. ; ಬೀಡನಹಾಳ ...	S ; 1-5	Forms part of Hubli Municipal Area.	
Bīḍanahāḷa ; M. ; ಬೀಡನಹಾಳ ...	S ; 7-0	6·1 ; 1041 ; 206 ; 1029.	Mundargi 5-0
Bidaragaḍḍi ; HV. ; ಬಿದರಗಡ್ಡಿ ...	W ; 9-4	0·6 ; 102 ; 17 ; 102.	Kabbur 4-0
Bidaragaḍḍi ; KA. ; ಬಿದರಗಡ್ಡಿ ...	SE ; 8-2	3·2.	
Bidarahaḷḷi ; M. ; ಬಿದರಹಳ್ಳಿ ...	SW ; 19-0	9·2 ; 1003 ; 215 ; 965.	Mundargi 18-0
Bidarakaṭṭi ; B. ; ಬಿದರಕಟ್ಟಿ ...	SW ; 5-2	2·3.	
Bidarakoppa ; HG. ; ಬಿದರಕೊಪ್ಪ ...	W ; 4-2	1·1 ; 23 ; 9 ; 23.	Hangal 6-0
Biddāla ; D. ; ಬಿದ್ದಾಲ ...	NW ; 12-0	0·6.	
Bijjūru ; SH. ; ಬಿಜ್ಜೂರು ...	S ; 16-0	1·6 ; 575 ; 104 ; 532.	Bellatti 4-0
Bilēbāla ; KU. ; ಬಿಲೇಬಾಳ ...	S ; 2-2	1·1 ; 584 ; 96 ; 572.	Kundgol 3-0
Bilhaḷḷi ; RB. ; ಬಿಲ್ಹಳ್ಳಿ ...	SW ; 9-4	3·1 ; 1247 ; 215 ; 1198.	Halageri 5-0
Biṅkadakaṭṭi ; G. ; ಬಿಂಕದಕಟ್ಟಿ ...	W ; 3-0	3·4 ; 1101 ; 196 ; 1006.	Hulkoti 3-0
Bīraṇakoppa ; B. ; ಬೀರಣಕೊಪ್ಪ ...	SW ; 11-0	1·2 ; 323 ; 74 ; 296.	Hansabhavi 5-0
Bīravaḷḷi ; KA. ; ಬೀರವಳ್ಳಿ ...	SE ; 9-4	2·7 ; 720 ; 162 ; 696.	Tadas 4-0
Bisalahaḷḷi ; B. ; ಬಿಸಲಹಳ್ಳಿ ...	S ; 4-6	2·0 ; 1135 ; 197 ; 901.	Kadar-mandalgi 3-4
Bisanaḷḷi ; SG. ; ಬಿಸನಳ್ಳಿ ...	S ; 3-0	0·9 ; 254 ; 56 ; 218.	Bankapur 2-0
Bisaraḷḷi ; KA. ; ಬಿಸರಳ್ಳಿ ...	N ; 4-4	2·3 ; 239 ; 55 ; 237.	Kalghatgi 4-0
Bisāṭikoppa ; SG. ; ಬಿಸಟಿಕೊಪ್ಪ ...	NW ; 4-4	0·7 ; 105 ; 25 ; 105.	Shiggaon 4-0
Bōgānūru ; NV. ; ಬೋಗಾನೂರು ...	NE ; 8-0	4·0 ; 536 ; 112 ; 485.	Shelavadi 2-0
Bogenāgarakoppa ; KA. ; ಬೊಗೆನಾಗರಕೊಪ್ಪ ...	NE ; 7-4	2·0 ; 843 ; 166 ; 771.	Mishrikoti 2-0
Bōgūru ; D. ; ಬೋಗೂರು ..	NW ; 14-0	1·4 ; 361 ; 82 ; 321.	Garag 4-0
Bōkyāpura ; D. ; ಬೋಕ್ಯಾಪುರ ...	NW ; 12-0	0·8.	......
Būdagaṭṭi ; HV. ; ಬೂದಗಟ್ಟಿ ...	E ; 8-0	1·9 ; 423 ; 86 ; 385.	Anandvan 2-0
Būdanaguḍḍa ; D. ; ಬೂದನಗುಡ್ಡ ...	NW ; 15-0	0·7.	......
Būḍanahāḷa ; HB. ; ಬೂಡನಹಾಳ ...	S ; 6-4	3·2 ; 12 ; 3 ; ...	Hubli 6-0
Buḍapanahaḷḷi ; B. ; ಬುಡಪನಹಳ್ಳಿ ...	NE ; 6-0	9·4 ; 675 ; 134 ; 673.	Kakol 4-0
Būdihāḷa ; HB. ; ಬೂದಿಹಾಳ ...	S ; 3-0	4·8.	......
Būdihāḷa ; M. ; ಬೂದಿಹಾಳ ...	SW ; 3-0	2·5 ; 691 ; 129 ; 649.	Mundargi 3-0
Būdihāḷa ; NR. ; ಬೂದಿಹಾಳ ...	NE ; 15-1	0·8 ; 261 ; 60 ; 211.	Konnur 1-0
Būdihāḷa ; RN. ; ಬೂದಿಹಾಳ ...	NE ; 7-0	3·5 ; 579 ; 116 ; 572.	Jakkali 1-0

Railway St. ; Distance.		Weekly Bazar ; Bazar Day ; Distance.			Motor Stand ; Distance.		Drinking water facilities.	Institutions and other information.
Byadgi	13-0	Havasabhavi	Fri.	3-0	Havasabhavi	3-0	w. ; p.	Sl (pr). ; Cs ; Basava Fr. ; 2 tl.
Hole Alur	9-0	Shirol	Sun.	3-0	Mallapur	9-0	w.	Sl (pr). ; Cs (c). ; 6tl; Malashiranjan Annadaniswami Fr. Ps. Sud (7—9 Jan.) ;
......		......			......		w'	Sl (pr). ; tl. ; gym.
Halligudi	20-0	Mundargi	Mon.	5-0	Mundargi	5-0	w. ; str.	Sl (pr). ; Cs (c). ; 11tl. ; mq. ; ch.
Haveri	9-0	Sangur	Wed.	2-0	Sangur	2-0	rv.	tl.
......		......			Kalaghatgi	7-0	...	Deserted.
Gudgeri	28-0	Local	Wed.	...	Bannikop	8-0	rv.	Sl (pr). ; Cs (c). ; 12 tl. ; mq. ; ch.
......		......			......		...	Deserted. Sangameshwar tl. ; ins.
Haveri	28-0	Hangal	Fri.	6-0	Hangal	6-0	w.	
......		......			......		str.	Deserted.
Yelwigi	15-0	Bellatti	Mon.	4-0	Bellatti	4-0	str.	Sl (pr).
Kundgol	3-0	Local	Wed.	...	Kundgol	3-0	t. ; w.	3 tl. ; mq. ; gym.
Ranebennur	9-0	Halageri	Thurs.	5-0	Ranebennur	9-0	w.	Sl (pr). ; Cs (c). ; 6 tl. ; mq. ; ch.
Hulkoti	3-0	Gadag	Sat.	2-0	Gadag	2-0	w.	Sl (pr). ; tl. ; mq. ; ch. ; lib.
Byadgi	15-0	Hansabhavi	Fri.	5-0	Hansabhavi	5-0	w.	Sl (pr). ; tl.
Hubli	23-0	Tadas	Tues.	4-0	Tadas	5-0	w.	Sl (pr). ; Cs (c). ; 6 tl. ; 2 gym.
Byadgi	7-0	Byadgi	Sat.	6-0	Byadgi	6-0	w.	Sl (pr). ; 4 tl. ; 2 gym.
Savanur	9-0	Bankapur	Tues.	2-0	Bankapur	2-0	w.	Sl (pr). ; Cs (c). ; 2 tl.
Hubli	15-0	Kalghatgi	do.	4-0	Kalaghatgi	4-0	p.	Sl (pr). ; pyt. ; 2 tl. ; gym
Gudgeri	11-0	Dhundsi	Thurs.	3-4	Gotagudi	0-4	w.	tl.
Mallapur	11-0	Shelavadi	Mon.	2-0	Navalgund	10-0	t.	Sl (pr). ; Cs (c). ; 5 tl. ; mq. ; gym.
Hubli	12-0	Mishrikoti	Fri.	2-0	Kalaghatgi	8-0	w.	Sl (pr). ; Cs (c). ; tl.
Naglavi	7-0	Tegur	do.	2-0	Venkatapur	1-4	w.	Sl (pr). ; 2 tl. ; gym.
......		......			......		...	Deserted. Veerbhadra tl. ; ins.
Haveri	8-0	Agadi	Wed.	2-4	Somanakatti	1-4	str.	Sl (pr). ; tl. ; mq. ; gym.
......		......			......		w.	Deserted.
Hubli	7-0	Hubli	Sat.	6-0	......			
Devargudda	4-0	Byadgi	do.	6-0	Kakol	4-0	w.	Sl (pr). ; tl.
......		......			......		str.	Deserted.
Halligadi	22-0	Mundargi	Mon.	3-0	Mundargi	3-0	o.	Sl (pr). ; Cs (c).
Hole Alur	12-0	Shirol	Sun.	4-0	Konnur	1-0	rv.	Sl (pr). ; 3 tl.
Mallapur	14-4	Naregal	Mon.	2-0	Naregal	2-0	...	Sl (pr). ; Cs (c). ; tl. ; mq.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Būdihāḷa ; SH. ; ಬೂದಿಹಾಳ ...	SW ; 15-0	2·4 ; 456 ; 92 ; 438.	Bellatti 4-0
Budraśiṅgi ; HB. ; ಬುದ್ರಶಿಂಗಿ ...	S ; 3-4	1·0 ; 222 ; 43 ; 182.	Arlikatti 7-0
Buḷḷappanakoppa ; KU. ; ಬುಳ್ಳಪ್ಪನಕೊಪ್ಪ ...	S ; 7-0	2·0 ; 484 ; 105 ; 443.	Ingalgi 3-0
Buḷḷāpura ; HR. ; ಬುಳ್ಳಾಪುರ ...	E ; 14-0	5·2 ; 627 ; 124 ; 560.	Tumminkatti 1-0
Buruḍikaṭṭi ; HR. ; ಬುರುಡಿಕಟ್ಟಿ ...	W ; 3-0	2·6 ; 770 ; 134 ; 749.	Hirekerur 3-0
Byāḍagi ; B. ; ಬ್ಯಾಡಗಿ ...	......	5·7 ; 11625 ; 2038 ; 2712.	Local ...
Byāḍagi (Non-Municipal Area) ; B. ; ಬ್ಯಾಡಗಿ ...	NE ; 0-4	... 264 ; 56 ; 163.	Local ...
Byāḍarakoppa ; KA. ; ಬ್ಯಾಡರಕೊಪ್ಪ.	NE ; 11-0	1·2.	......
Byāgavādi ; HG ; ಬ್ಯಾಗವಾಡಿ ...	SW ; 14-3	1·9 ; 515 ; 95 ; 478.	Kusanur 3-0
Byāhaṭṭi ; HB. ; ಬ್ಯಾಹಟ್ಟಿ ...	NE ; 9-2	25·3 ; 4729 ; 926 ; 4015.	Local ...
Byālāḷa ; NV. ; ಬ್ಯಾಲಾಳ ...	W ; 13-0	4·0 ; 562 ; 119 ; 536.	Morab 3-0
Byālavāḍigi ; M. ; ಬ್ಯಾಲವಾಡಿಗಿ ...	S ; 0-2	1·6 ; 75 ; 35 ; 69.	Mundargi 0-4
Byātanāḷa ; HG. ; ಬ್ಯಾತನಾಳ ...	SE ; 13-2	1·9 ; 746 ; 129 ; 644.	Tilwalli 2-0
Cākāpura ; SG. ; ಚಾಕಾಪುರ ...	S ; 2-0	1·8 ; 360 ; 76 ; 355.	Shiggaon 2-0
Caḷagēri ; RB. ; ಚಳಗೇರಿ ...	SE ; 7-0	8·3 ; 2582 ; 422 ; 2190.	Karur 1-2
Callāḷa ; SG. ; ಚಲ್ಲಾಳ ...	SE ; 10-0	1·4 ; 555 ; 101 ; 513.	Savanur 4-0
Candanamaṭṭi ; D. ; ಚಂದನಮಟ್ಟಿ ...	N ; 9-0	2·9 ; 373 ; 86 ; 356.	Amminbhavi 2-4
Candāpura ; RB. ; ಚಂದಾಪುರ ...	NE ; 15-0	1·5 ; 289 ; 54 ; 214.	Guttal 5-0
Candāpura ; SG. ; ಚಂದಾಪುರ ...	SW ; 11-0	0·9 ; 753 ; 138 ; 723.	Bankapur 5-0
Candragēri ; HG. ; ಚಂದ್ರಗೇರಿ ...	NE ; 10-4	1·3 ; 7 ; 2 ; ...	Belgalpeth 0-6
Cannaḷḷi ; HR. ; ಚನ್ನಳ್ಳಿ ...	S ; 2-0	3·5 ; 828 ; 162 ; 768.	Hirekerur 3-0
Cannāpura ; HB. ; ಚನ್ನಾಪುರ ...	SW ; 7-0	2·0 ; 404 ; 72 ; 393.	Hubli 5-0
Cannāpura ; RB. ; ಚನ್ನಾಪುರ ...	N ; 6-0	1·9.	......
Cannāpura M. Āḍūru ; HG. ; ಚನ್ನಾಪುರ ಮ. ಆಡೂರು ...	E ; 10-0	1·7 ; 169 ; 41 ; 161.	Adur 3-0
Cannāpura M. Nidaśiṅgi ; HG. ; ಚನ್ನಾಪುರ ಮ. ನಿಡಶಿಂಗಿ ...	NW ; 11-4	1·5.	
Cannūru ; HV. ; ಚನ್ನೂರು ...	NE ; 16-4	1·5 ; 482 ; 81 ; 480.	Hosaritti 0-5
Capparadahaḷḷi ; HR. ; ಚಪ್ಪರದಹಳ್ಳಿ.	SE ; 8-0	1·0 ; 430 ; 71 ; 407.	......
Caṭnaḷḷi ; HR. ; ಚಟ್ನಳ್ಳಿ ...	E ; 18-0	3·6.	......
Cavuḍadānapura ; RB. ; ಚವುಡದಾನಪುರ ...	N ; 15-0	1·8 ; 602 ; 106 ; 468.	Guttal 5-0

Railway St.; Distance.		Weekly Bazar; Bazar Day; Distance.			Motor Stand; Distance.		Drinking water facilities.	Institutions and other information.
Gudgeri	20-0	Bellatti	Mon.	4-0	Bellatti	4-0	str.	Sl (pr). ; Cs (c). ; tl.
Hubli	5-0	Hubli	Sat.	5-0	Hubli	5-0	...	Sl (pr). ; tl.
Saunshi	5-0	Ingalgi	Mon.	3-0	Jiglur	9-0	w.	5 tl.
Ranebennur	15-0	Tumminkatti	Wed.	1-0	Rattihalli	6-0	w.	Sl (pr). ; Cs (c). ; 5 tl. ; dh.; gym.
Byadgi	20-0	Hirekerur	Mon.	3-0	Hirekerur	3-0	w. ; p.	Sl (pr). ; 2 tl.
Local	...	Local	Sat.	...	Local	...	w. ; t.	7Sl (6 pr, h). ; mun. ; 9Cs (2c, 5 mis, con, sp.). ; 22 tl. ; 2 M. ; mq. ; 2 dg. ; dh. ; 3 gym. ; ch. ; 2 lib. ; 6dp. ;ins.
Local	...	Do.	Sat.	...	......		...	Non-Municipal Area.
......		......			Dhumwad	0-4	...	Deserted.
Haveri	13-0	Kusanur	Sun.	3-0	Alur	9-0	p.	Sl (pr).
Kusugal	6-0	Hebsur	Thurs.	6-0	Local	...	w.	Sl (pr). ; pyt. ; Cs (c). ; Fr. Vsk. ; 15 tl. ; mq. ; dh. ; 5 gym. ; lib. ; ins.
Dharwar	15-0	Morab	Mon.	3-0	Hebballi	9-0	t. ; str.	Sl (pr). ; Cs (c). ; 3 tl. ; M. ; mq. ; ins.
Gadag	24-0	Mundargi	Mon.	0-4	Mundargi	0-4	w. ; str.	2tl. ; mq.
Haveri	22-0	Tilwalli	Thurs.	2-0	Sheshagiri	1-0	rv.	Sl (pr). ; 2 tl.
Savanur	10-0	Shiggaon	Wed.	2-0	Shiggaon	2-0	w.	Sl (pr). ; 4 tl. ; mq. ; gym.
Local	...	Karur	Wed.	1-2	Ranebennur	9-0	w.	Sl (pr). ; Cs (c). ; 6 tl. ; mq. ; 2 gym. ; ch.
Savanur	9-0	Savanur	Fri.	4-0	Savanur	4-0	str. ; w.	Sl (pr). ; 2 tl.
Dharwar	8-4	Amminbhavi	Fri.	2-4	Amminbhavi	2-4	w.	Sl (pr). ; 5 tl. ; 2 mq. ; gym.
Devargudda	10-0	Guttal	Mon.	5-0	Guttal	5-0	rv.	Sl (pr). ; 3 tl.
Savanur	16-0	Local	Thurs.	...	Bankapur	5-0	w.	Sl (pr). ; Cs (mp). ; 3 tl. ; mq. ; dh. ; gym. ; ch. ; lib.
Savanur	10-0	Belgalpeth	Mon.	0-6	Belgalpeth	0-6	w.	tl.
Byadgi	22-0	Hirekerur	Mon.	3-0	Hirekerur	3-0	p.	Sl (pr). ; 3 tl.
Hubli	5-0	Hubli	Sat.	5-0	Hubli	5-0	w.	Sl (pr). ; 2 tl. ; mq. ; gym.
......		......			......		...	Deserted.
Haveri	14-0	Adur	Sat.	3-0	Balambid	1-0	w.	Sl (pr). ; Cs (c). ; tl. ; ch.
......		......			Bammanahalli	3-0	t.	tl. ; Deserted.
Haveri	16-0	Hosaritti	Sat.	0-5	Hosaritti	0-5	rv.	Sl (pr). ; 2 tl. ; ch.
......		......			Rattihalli	3-0	p. ; w.	Sl (pr). ; Cs (c). ; tl. (Hanuman) ; ins.
......		......			......		w. ; rv.	Deserted.
Devargudda	10-0	Guttal	Mon.	5-0	Guttal	5-0	rv.	Sl (pr). ; Cs (c). ; 8 tl. ; dh. gym. ; ch. ; ins.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Cavaḍhāḷa ; SG. ; ಚವಢಾಳ ...	NE ; 9-0	4·5 ; 758 ; 150 ; 723.	Hulgur 4-0
Cavaḍhāḷa ; SH. ; ಚವಢಾಳ ...	SE ; 20-0	1·1 ; 305 ; 56 ; 298.	Hebbal 2-0
Cavaraguḍḍa ; HB. ; ಚವರಗುಡ್ಡ ...	SW ; 7-4	1·1 ; 225 ; 48 ; 200.	Hubli 8-0
Chabbi ; HB. ; ಛಬ್ಬಿ ...	S ; 8-0	5·9 ; 1618 ; 355 ; 1441.	Arlikatti 1-0
Chabbi ; SH. ; ಛಬ್ಬಿ ...	S ; 4-4	13·1 ; 1095 ; 221 ; 815.	Shirhatti 5-0
Chaḷamaṭṭi ; KA. ; ಛಳಮಟ್ಟಿ ...	NE ; 10-0	2·2 ; 157 ; 28 ; 157.	Mishrikati 3-0
Chapparadahaḷḷi ; RB. ; ಛಪ್ಪರದ ಹಳ್ಳಿ ...	SE ; 3-0	1·0.	......
Chatra ; B. ; ಛತ್ರ ...	NE ; 3-0	3·0 ; 571 ; 100 ; 565.	Kakol 2-0
Cikka-Aḷagundi ; RN. ; ಚಿಕ್ಕಅಳ ಗುಂಡಿ ...	NS ; 11-0	1·2 ; 246 ; 42 ; 246.	Hirehal 6-0
Cikka-Bāsūru ; B. ; ಚಿಕ್ಕ ಬಾಸೂರು ...	W ; 12-5	3·6 ; 1331 ; 231 ; 1132.	Chikerur 9-0
Cikka-Beṇḍigēri ; SG. ; ಚಿಕ್ಕ ಬೆಂಡಿ ಗೇರಿ ..	N ; 7-0	0·5 ; 266 ; 54 ; 252.	Shiggaon 7-4
Cikkabbār ; SG. ; ಚಿಕ್ಕಬ್ಬಾರ ...	E ; 16-0	3·3 ; 1343 ; 258 ; 1338.	Tumminkatti 6-0
Cikka Būdihāḷa ; SG. ; ಚಿಕ್ಕ ಬೂದಿ ಹಾಳ ...	SE ; 8-0	0·4 ; 29 ; 3 ; 29.	Bankapur 2-2
Cikka Būdihāḷa ; HR. ; ಚಿಕ್ಕ ಬೂದಿ ಹಾಳ ...	NE ; 9-0	2·0 ; 783 ; 134 ; 719.	Kod 3-0
Cikka Guñjāḷa ; KU. ; ಚಿಕ್ಕ ಗುಂ ಜಾಳ ...	E ; 11-0	4·1 ; 746 ; 138 ; 687.	Laxmeshwar 9-0
Cikkahaḷḷi ; B. ; ಚಿಕ್ಕಹಳ್ಳಿ ...	W ; 12-0	1·6 ; 417 ; 81 ; 375.	Chikkerur 9-0
Cikka-Handigōḷa ; G. ; ಚಿಕ್ಕ ಹಂದಿ ಗೋಳ ...	NW ; 9-0	6·5 ; 1293 ; 249 ; 1188.	Hulkoti 3-0
Cikka-Harakuṇi ; KU. ; ಚಿಕ್ಕ ಹರ ಕುಣಿ ...	S ; 6-7	1·5 ; 190 ; 38 ; 184.	Kamadolli 2-0
Cikka-Hullāḷa ; HG. ; ಚಿಕ್ಕ ಹುಲ್ಲಾಳ.	E ; 12-6	1·0 ; 472 ; 100 ; 410.	Adur 3-0
Cikkakuruvatta ; RB. ; ಚಿಕ್ಕ ಕುರು ವತ್ತ ...	NE ; 15-0	2·9 ; 760 ; 145 ; 692.	Ranebennur 15-0
Cikkaliṅgadahaḷḷi ; HV. ; ಚಿಕ್ಕಲಿಂ ಗದ ಹಳ್ಳಿ ...	S ; 3-6	2·4 ; 911 ; 145 ; 855.	Haveri 2-0
Cikkamāganūru ; RB. ; ಚಿಕ್ಕ ಮಾಗ ನೂರು ...	S ; 12-0	1·2 ; 652 ; 120 ; 591.	Halageri 6-0

Railway St. ; Distance.		Weekly Bazar ; Bazar Day ; Distance.			Motor Stand ; Distance.		Drinking water facilities.	Institutions and other information.
Gudgeri	5-0	Hulgur	Sun.	4-0	Savanur	6-0	w.	Sl (pr). ; Cs (c). ; 5 tl. ; mq ; 2 gym.
Gudgeri	29-0	Hebbal	Tues.	2-0	Bellatti	11-0	str.	Sl (pr). ; 4 tl. ; M.
Hubli	8-0	Hubli	Sat.	8-0	Hubli	8-0	w.	Sl (pr). ; 2 tl. ; mq.
Kundgol	6-0	Arlikatti	Thurs.	1-0	Hubli	9-0	o.	Sl (pr). ; 2Cs(c, mp). ; 5 tl. ; ins.
Gadag	26-0	Shirhatti	Sun.	5-0	Shirhatti	4-0	w.	Sl (pr). ; Cs. ; Hanuman. Fr. Ct. Sud. 1 ; 2tl. ; dh. ; ch.
Hubli	8-0	Mishrikoti	Fri.	3-0	......		w.	Sl (pr). ; 2tl. ; Budangudda Basappa tl. ; Ajwankatti den.
......		......			......		...	Deserted.
Byadgi	3-0	Byadgi	Sat.	4-0	Kakol	2-0	w.	Sl (pr). ; 4 tl. ; ch.
Hole Alur	15-0	Mushigeri	Sun.	1-4	Sudi	4-0	w.	Sl (pr).
Haveri	12-0	Local	Sat.	...	Tilwalli	6-0	p.	Sl (pr). ; pyt. ; 2Cs (c. mp). ; Siddarameshwar Fr. Ct. sud. ; 3 tl.
Gudgeri	10-4	Hiregendigeri	Wed.	1-4	Timmapur	5-4	w.	Sl (pr).
Ranebennur	21-0	Timminkatti	Wed.	6-0	Honnalli	8-0	w.	Sl (pr). ; Cs (c). ; 3 tl. ; ch. ; lib.
Savanur	7-0	Bankapur	Tues.	2-2	Bankapur	2-6	str.	tl.
Byadgi	16-0	Kod	Tues.	3-0	Kod	3-0	w.	Sl (pr). ; Cs (c). ; tl.
Saunshi	8-0	Laxmeshwar	Sat.	9-0	Magdi	8-0	t.	Sl (pr). ; 5tl. ; mq. ; gym. ; ch.
Haveri	12-0	Chikkabasur	Sat.	1-4	Hansabhavi	7-0	p.	Sl (pr). ; Cs (c). ; Basava Fr. Ct. sud. 15 ; 2 tl.
Hulkoti	2-4	Gadag	Sat.	9-0	Hulkoti	4-0	str.	Sl(pr). ; 2tl. ; mq. ; 2 gym.
Saunshi	3-0	Kamadolli	Mon.	2-0	Timmapur	7-0	t. ; w.	tl. ; ch.
Haveri	10-0	Adur	Sat.	3-0	Adur	3-0	rv.	Sl (pr). ; Cs (c). ; 2tl.
Ranebennur	15-0	Guttal	Mon.	6-0	Guttal	6-0	rv.	Sl (pr). ; Cs (c). ; 6tl. ; ch.
Haveri	4-0	Haveri	Thurs.	2-0	Haveri	3-0	w.	Sl (pr). ; Cs (c). ; Durga Fr. Every 3rd year ; 2tl. ; gym. ; lib.
Ranebennur	12-0	Tumminkatti	Wed.	5-0	Kuppelur	2 l	rv.	Sl (pr). ; Cs ; 2tl.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Cikkamallāpura ; SH. ; ಚಿಕ್ಕ ಮಲ್ಲಾಪುರ ...	S ; 15·0	1·0.	
Cikka-Malligavāḍa ; D. ; ಚಿಕ್ಕ ಮಲ್ಲಿಗವಾಡ ...	NW ; 5·0	2·3 ; 859 ; 178 ; 773.	Dharwar 3·0
Cikka-Mallūru ; SG. ; ಚಿಕ್ಕ ಮಲ್ಲೂರು ...	E ; 3·0	1·7 ; 644 ; 110 ; 640.	Shiggaon 2·4
Cikka-Maṇakaṭṭi ; SG. ; ಚಿಕ್ಕ ಮಣಕಟ್ಟಿ ...	N ; 5·0	0·9 ; 33 ; 7 ; 33.	Do. 4·0
Cikka-Maṇṇūru ; RN. ; ಚಿಕ್ಕ ಮಣ್ಣೂರು ...	SW ; 4·4	3·4 ; 545 ; 116 ; 474.	Savadi 2·0
Cikkamaraḷihaḷḷi ; HV. ; ಚಿಕ್ಕಮರಳಿಹಳ್ಳಿ ...	NE ; 13·6	2·6 ; 566 ; 101 ; 540.	Karjagi 5·0
Cikkamattūru ; HR. ; ಚಿಕ್ಕಮತ್ತೂರು ...	NE ; 6·4	1·1 ; 409 ; 71 ; 330.	Kod 1·4
Cikkamoraba ; HR. ; ಚಿಕ್ಕಮೊರಬ ...	SE ; 9·0	0·9 ; 147 ; 30 ; 146.	Rattihalli 3·0
Cikkamugadūru ; HV. ; ಚಿಕ್ಕಮುಗದೂರು ...	NE ; 7·4	1·0 ; 216 ; 49 ; 216.	Karjagi 0·4
Cikkanahaḷḷi ; HR. ; ಚಿಕ್ಕನಹಳ್ಳಿ ...	NE ; 8·0	0·8.	
Cikkaṇaji ; B. ; ಚಿಕ್ಕಣಜಿ ...	SW ; 11·0	1·7 ; 373 ; 76 ; 370.	Hansabhavi 2·0
Cikkaṇṇagi ; HG. ; ಚಿಕ್ಕಣ್ಣಗಿ ...	W ; 3·5	1·5.	.. ...
Cikka-Nandīhaḷḷi ; B. ; ಚಿಕ್ಕ ನಂದೀಹಳ್ಳಿ ..	SW ; 4·4	0·7.	......
Cikkanarti ; KU. ; ಚಿಕ್ಕನರ್ತಿ ...	NE ; 5·0	3·6 ; 474 ; 105 ; 467.	Shirguppi 5·0
Cikka-Naraguṇḍa ; NR. ; ಚಿಕ್ಕ ನರಗುಂದ ...	NW ; 8·1	6·9 ; 1096 ; 226 ; 874.	Nargund 6·0
Cikka-Nellūru ; SG. ; ಚಿಕ್ಕ ನೆಲ್ಲೂರು.	SE ; 3·0	1·7 ; 160 ; 37 ; 159.	Shiggaon 3·0
Cikkāṁśi-Hosūru ; HG. ; ಚಿಕ್ಕಾಂಶಿ ಹೊಸೂರು ...	S ; 13·0	2·2 ; 497 ; 102 ; 330.	Adur 12·0
Cikkaraḷihaḷḷi ; RB. ; ಚಿಕ್ಕರಳಿಹಳ್ಳಿ. .	NE ; 12 0	2.3 ; 717 ; 132 ; 669.	Guttal 6·0
Cikka-Savaṇūru ; SH. ; ಚಿಕ್ಕ ಸವಣೂರು ...	S ; 12·0	2·5 ; 360 ; 79 ; 355.	Bellatti 1·0
Cikkavaḍḍaṭṭi ; M. ; ಚಿಕ್ಕವಡ್ಡಟ್ಟಿ ...	W ; 15·0	6·7 ; 944 ; 209 ; 930.	Bannikoppa 5·0
Cikkayaḍaci ; HR. ; ಚಿಕ್ಕಯಡಚಿ ...	E ; 7·0	2·7 ; 1008 ; 188 ; 959.	Ratihalli 3·0
Cikkēri ; HG. ; ಚಿಕ್ಕೇರಿ ...	W ; 2·3	0·7 ; 57 ; 13 ; 54.	Hangal 2·0
Cikkerūru ; HR. ; ಚಿಕ್ಕೆರೂರು ...	NW ; 9·0	3·1 ; 3513 ; 597 ; 2233.	Local ...

Railway St. : Distance.		Weekly Bazar ; Bazar Day ; Distance.			Motor Stand ; Distance.		Drinking water facilities.	Institution and other information.
......		......			......		str.	Deserted.
Kyarkop	1-4	Dharwar	Tues.	3-0	Dharwar	3-0	w.	Sl(pr). ; Basava Fr. ; tl. ; gym.
Gudgeri	12-0	Shiggaon	Wed.	2-4	Shiggaon	2-4	w.	Sl (pr). ; Cs. ; 3 tl.
Do.	10-0	Do.	do.	4-0	Do.	4-0	w.	tl.
Mallapur	4-0	Ron	Thurs.	5-0	Ron	5-0	w.	Sl (pr). ; Cs (c). ; 4 tl. ; mq. ch.
Savanur	8-0	Karjagi	Tues.	4-0	Hosaritti	4-0	...	Cs (c). ; 2 tl. ; gym.
Byadgi	20-0	Kod	do.	1-4	Hirekerur	7-0	w.	Sl (pr).
Ranebennur	20-0	Rattihalli	Fri.	3-0	Rattihalli	3-0	rv.	Sl (pr). ; tl.
Karjagi	3-4	Karjagi	Tues.	0-4	Haveri	7-0	rv.	Sl (pr). ; pyt. ; tl.
......		......			.....		...	Deserted.
Byadgi	...	Hansabhavi	Fr.	2-0	Hansabhavi	2-0	p. ; w.	Sl (pr).
......		......			Hangal	5-0	...	Deserted. Amritling tl. ; 4ins.
......		......			.. ...		...	Deserted.
Kundgol	5-0	Yerguppi	Thurs.	1-0	Shirguppi	5-0	t.	Sl(pr). ; 3tl. ; mq. ; gym.
Ansigen	30-0	Nargund	Wed.	6-0	Nargund	6-0	t.	Sl(pr). ; Cs (c). ; Fr. Vsk. sud. 15 ; 5 tl. ; mq.
Savanur	11-0	Shiggaon	do.	3-0	Shiggaon	3-0	str. ; o.	Sl (pr). ; 2 tl.
Haveri	26-0	Local	Mon.	..	Alur	13-0	p.	Sl(pr). ; pyt. ; Cs(c) ; tl. ; lib.
Devargudda	9-0	Guttal	do.	6-0	Guttal	6-0	w.	Sl (pr).; 4 tl.; mq.; gym.
Gudgeri	19-0	Bellatti	do.	1-0	Bellatti	1-0	w.	Sl (pr.) ; Cs (c).; 2tl.; gym.; ch.
Gadag	30-0	Bannikoppa	Sat.	5-0	Bannikoppa	5-0	w.	Sl (pr).; Cs (c).; Basava Fr. Mg. vad. 14 ; 2tl.; ch. ins.
Ranebennur	18-0	Rattihalli	Fri.	3-0	Rattihalli	3-0	w. ; p.	Sl (pr).; Cs (c).; 6 tl.
Haveri	24-0	Hangal	do.	2-0	Hangal	2-0	w.	
Byadgi	18-0	Local	Wed.	...	Local	...	w.	Sl (pr).; pyt.; Cs (c).; 8tl.; mq.; 3 gym.; ch.; lib.; 5 ins. 2 Hero Stones ; 2 Inscribed Stones.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Cikkoṇati ; HR. ; ಚಿಕ್ಕೊಣತಿ ...	NW : 10-0	1·3 ; 641 ; 140 ; 535.	Chikkerur 2-0
Cikkoppa ; G. ; ಚಿಕ್ಕೊಪ್ಪ ...	NE. 3 0	2·9 ; 374 ; 81 ; 326	Chitgeri 1-4
Cilakavāḍa ; NV. ; ಚಿಲಕವಾಡ ...	SW ; 4-0	3·8 ; 589 ; 113 ; 527.	Navalgund 4-0
Cilazheri ; RN. ; ಚಿಲಝುರಿ ...	E ; 28-6	1·0 ; 319 ; 50 ; 299.	Gajendragad 2-0
Cillūru ; SG. ; ಚಿಲ್ಲೂರು ...	E ; 11-0	1·9 ; 231 ; 41 ; 224.	Savanur 3-0
Cillūrbaḍni ; SG. ; ಚಿಲ್ಲೂರಬಡ್ನಿ ...	E ; 11-3	4·6 ; 1081 ; 201 ; 1057.	Do. 3-0
Ciñcali ; G. ; ಚಿಂಚಲಿ ...	SW ; 15-4	4·5 ; 1264 ; 257 ; 992.	Mulgund 2-0
Cinnamuḷagunda ; HR. ; ಚಿನ್ನಮುಳಗುಂದ ...	N ; 16-0	7·2 ; 1759 ; 339 ; 1652.	Havasabhavi 4-0
Cinnīkaṭṭi ; B. ; ಚಿನ್ನೀಕಟ್ಟಿ ...	SW ; 7-0	2·3 ; 776 ; 133 ; 687.	Hansabhavi 6-0
Cīranahaḷḷi ; HG. ; ಚೀರನಹಳ್ಳಿ ...	N ; 5-0	1·2 ; 340 ; 59 ; 326.	Hangal 6-0
Curcihāḷa ; M. ; ಚುರ್ಚಿಹಾಳ ...	NW ; 16-0	2·7 ; 372 ; 92 ; 362.	Lakkundi 3-0
Cyāginakēri ; M. ; ಚ್ಯಾಗಿನಕೇರಿ ...	SW. 16-0	5·5.	
Cyākalabbi ; KU. ; ಚ್ಯಾಕಲಬ್ಬಿ ...	E ; 7-0	4·2 ; 1054 ; 206 ; 959.	Saunshi 5-0
Daḍḍikamalāpura ; D. ; ದಡ್ಡಿಕಮಲಾಪುರ ...	W ; 6-0	0·03 ; 200 ; 43 ; 120.	Mugad 3-0
Ḍambaḷa ; M. ; ಡಂಬಳ ...	NW ; 11-0	9·7 ; 4330 ; 779 ; 3651.	Local ...
Dammaḷḷi ; HR. ; ಡಮ್ಮಳ್ಳಿ ...	W ; 6-0	2·4 ; 537 ; 110 ; 530.	Chikkerur 3-0
Daṇḍagīhaḷḷi ; RB. ; ದಂಡಗೀಹಳ್ಳಿ ...	SW ; 11-0	2·1 ; 406 ; 77 ; 386.	Halageri 6-0
Daṇḍāpura ; NR. ; ದಂಡಾಪುರ ...	W ; ...	Forms Part of Nargund	Municipal Area.
Daṇḍāpura ; KA. ; ದಂಡಾಪುರ ...	SW ; 6-0	1·1.	......
Daṇḍikoppa ; D. ; ದಂಡಿಕೊಪ್ಪ ...	NE ; 4-0	1·67 ; 290 ; 62 ; 276.	Dharwar 3-0
Dāsanakoppa ; B. ; ದಾಸನಕೊಪ್ಪ ...	W ; 12-0	0·7 ; 88 ; 17 ; 86.	Haveri 10-0
Dāsanakoppa ; D. ; ದಾಸನಕೊಪ್ಪ ...	N ; 6-0	1·8 ; 128 ; 28 ; 128.	Amminbhavi 3-0
Dāsanakoppa ; HR. ; ದಾಸನಕೊಪ್ಪ.	NW ; 20-0	1·8 ; 196 ; 38 ; 151.	Havasabhavi 1-4
Dāsanakoppa ; SG. ; ದಾಸನಕೊಪ್ಪ...	W ; 10-5	0·7 ;.	
Dāsanūru ; KA. ; ದಾಸನೂರು	N ; 12-0	0·7 ; 381 ; 68 ; 360.	Kalghatgi 11-0
Daśaratha-koppa ; HG. ; ದಶರಥ ಕೊಪ್ಪ ...	N ; 7-0	1·4 ; 363 ; 65 ; 329.	Bammanhalli 5-0
Dāstikoppa ; KA. ; ದಾಸ್ತಿಕೊಪ್ಪ	NE ; 2-0	3·2 ; 1020 ; 189 ; 965.	Kalghatgi 2-0
Dāṭanāḷa ; NV. ; ದಾಟನಾಳ ...	E ; 14-0	6·5 ; 1451 ; 259 ; 1328.	Shelavadi 7-0
Dēvagiri ; HV. ; ದೇವಗಿರಿ	NW ; 7-0	10·6 ; 3860 ; 682 ; 3005.	Local ...

Railway St.; Distance.		Weekly Bazar; Bazar Day; Distance.			Motor Stand; Distance.		Drinking water facilities.	Institutions and other information.
Byadgi	16-0	Chikkerur	Wed.	2-0	Chikkerur	2-0	...	2 tl.
Gadag	2-0	Chitgeri	Sat.	1-4	Gadag	3-0	w.	Sl (pr).; 3 tl.; gym.
Siswanhalli	9-0	Navalgund	Tues.	4-0	Navalgund	4-0	t.	3 tl.; gym.
Mallapur	26-0	Gajendragad	d .	2-0	Gajendragad	2-0	w.	Sl (pr).; tl.
Savanur	8-0	Savanur	Fri.	3-0	Savanur	3-0	w.	Sl (pr).; Cs (c).; 2 tl.; mq.; ch.
Yelvigi	5-0	Do.	do.	3-0	Do.	3-0	w.	Sl (pr).; Cs.; 2 tl.; mq.
Annigeri	10-0	Mulgund	Wed.	2-0	Mulgund	2-0	w.	Sl (pr).; Cs (c).; Basava Fr. Bdp.; tl.; dg.; ins.
Byadgi	10-0	Havasabhavi	Fri.	4-0	Havasabhavi	4-0	w.; p.	Sl(pr).; Cs (c).; tl.; mq.; Chikkeshwar tl.; 2 ins.
Do.	7-0	Byadgi	Sat.	7-0	Tadas	3-0	w.; p.	Sl (pr).; Cs (c).; Someswara Fr. Ct. Sud. 15; 6 tl.; ch.
Haveri	28-0	Hangal	Fri.	6-0	Hangal	6-0	p.	Sl (pr).; tl.; mq.; gym.
Kanginhal	6-0	Lakkundi	Tues.	3-0	Dambal	4-0	w.	Sl (pr).; 4 tl.; mq.
......		......			Bannikop	1-0	...	Deserted.
Saunshi	5-0	Saunshi	Sat.	5-0	Shirguppi	7-0	t.	Sl (pr).; Cs (c).; Ellamma Fr. Ct. sud. 1; 5tl.; gym.; ch.
Mugad	3-0	Dharwar	Tues.	5-0	......			
Harlapur	10-0	Local	Thurs.	...	Local	...	w.	Sl(pr).; pyt.; Cs (c).; Tontadarayaswami Fr. Magh. sud. 15; 10 tl.; 6 mq.; dh.; 2 gym.; ch.; 2 lib.
Byadgi	16-0	Chikkerur	Wed.	3-0	Chikkerur	3-0	p.	Sl (pr).; Cs (c).; 2 tl.; lib.
Ranebennur	11-0	Halageri	Thurs.	6-0	Local	...	w.	Sl (pr).; tl.
......		......			Do.	...	w.; t.	Sl (pr).; mun; Cs (c).; 2 Fr. Svn. and An.; 15 tl.; 4 mq.; dh.; gym.; ch.; lib.; ins. Veterinary dispensary.
......		......			......		...	Deserted.
Dharwar	3-0	Dharwar	Tues.	3-0	Dharwar	3-0	w.	3 tl.; mq.; gym.
Haveri	10-0	Kaginelli	Mon.	2-0	Haveri	10-0	w.	
Dharwar	5-0	Dharwar	Tues.	5-0	Dharwar	5-0	w.	
Byadgi	13-0	Havasabhavi	Fri.	1-4	Havasabhavi	1-4	p.	Sl (pr).; 2 tl.
......		......			......		...	Deserted.
Hubli	10-0	Dhumwad	Sun.	2-0	Dhumwad	2-0	w.	Sl (pr).; tl.; mq.; gym.
Haveri	32-0	Bammanhalli	Sat.	5-0	Bammanhalli	5-0	p.	Sl (pr).; tl.
Hubli	15-0	Kalghatgi	Tues.	2-0	Kalaghatgi	2-0	w.	Sl (pr).; Cs (c).; 5 tl.; 2 gym.; ch.
Mallapur	6-0	Shelavadi	Mon.	7-0	Mallapur	6-0	t.	Sl (pr).; Cs (c).; 4 tl.; mq.
Karajagi	3-0	Local	Mon.	...	Local	...	w.; p.	Sl (4 pr).; pyt; 3 Cs(c, mis, mp).; 10 tl.; 3 M.; 2 mq.; dg.; gym.; ch.; 2 lib.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Dēvagiri M. Narēndra ; D. ; ದೇವಗಿರಿ ಮ. ನರೇಂದ್ರ	N ; 6-0	1·1 ; 402 ; 89 ; 381.	Narendra ...
Dēvagiri T. Kyârakoppa ; D. ; ದೇವಗಿರಿ ತ. ಕ್ಯಾರಕೊಪ್ಪ	W ; 10-0	0·3 ; 125 ; 25 ; 123.	Mugad 4-0
Dēvagiri Yallāpura ; HV. ; ದೇವಗಿರಿ ಯಲ್ಲಾಪುರ	N ; 5-2	3·3 ; 323 ; 71 ; 309.	Devagiri 1-0
Dēvagōṇḍanakaṭṭi ; RB. ; ದೇವಗೊಂಡನ ಕಟ್ಟಿ	SE ; 7-0	1·5 ; 465 ; 100 ; 421.	Ranebennur 6-0
Dēvaliṅgikoppa ; KA. ; ದೇವಲಿಂಗಿಕೊಪ್ಪ ...	N ; 12-0	0·8 ; 413 ; 87 ; 411.	Kalghatgi 12-0
Dēvanūru ; KU. ; ದೇವನೂರು ...	SW ; 4-0	3·4 ; 1174 ; 225 ; 1022.	Kundgol 3-0
Dēvaraguḍihāḷa ; HB. ; ದೇವರಗುಡಿಹಾಳ ...	W ; 5-4	4·1 ; 270 ; 74 ; 247.	Hubli 8-0
Dēvara-Hubbaḷḷi ; D. ; ದೇವರ ಹುಬ್ಬಳ್ಳಿ	SW ; 8-0	2·1 ; 880 ; 194 ; 782.	Mugad 3-0
Dēvarakoppa ; KA. ; ದೇವರ ಕೊಪ್ಪ	E ; 12-0	0·5.	......
Dēvihāḷa ; SH. ; ದೇವಿಹಾಳ ...	SE ; 9-0	4·2 ; 608 ; 123 ; 567.	Bellatti 3-0
Dēvīhosūru ; HV. ; ದೇವಿಹೊಸೂರು ...	W ; 6-6	8 0 ; 3523 ; 645 ; 2770.	Local ...
Dēvikoppa ; KA. ; ದೇವಿಕೊಪ್ಪ ...	SW ; 4-1	3·2 ; 1209 ; 238 ; 1002.	Kalghatgi 4-0
Dhāravāḷa (Dhārwār) ; D. ; ಧಾರವಾಡ	......	14·0 ; 66571 ; 11998 ; 10727.	Local ...
Dhōpēnaṭṭi ; D. ; ಧೋಪೇನಟ್ಟಿ ..	W ; 24-0	3·2.	......
Dhūḷikoppa ; B. ; ಧೂಳಿಕೊಪ್ಪ ...	SW ; 14-0	1·9 ; 425 ; 87 ; 406.	Hansabhavi 3-0
Dhūḷikoppa ; KA. ; ಧೂಳಿಕೊಪ್ಪ ...	N ; 6-0	1 6 ; 254 ; 63 ; 223.	Kalghatgi 6-0
Dhuṇḍaśi ; SG. ; ಧುಂಡಶಿ	W ; 7-0	3·4 ; 1253 ; 256 ; 634.	Local ...
Dhūpadahaḷḷi ; HR. ; ಧೂಪದಹಳ್ಳಿ	N ; 6-0	0·9 ; 370 ; 79 ; 343.	Hirekerur 4-0
Diḍagūru ; HV. ; ಡಿಡಗೂರು ...	SW ; 10-0	2·3 ; 720 ; 129 ; 635.	Kabbur 3-0
Ḍimbavaḷḷi ; KA. ; ಡಿಂಬವಳ್ಳಿ ...	W ; 10-0	1·9 ; 71 ; 15 ; 68.	Kalghatgi 10-0
Diṇḍūru ; M. ; ಡಿಂಡೂರು ...	NW ; 21-0	1·2 ; 209 ; 37 ; 209.	Doni 4-0
Diṇḍūru ; RN. ; ಡಿಂಡೂರು	E ; 26-6	2·8 ; 1026 ; 215 ; 972.	Gajendragad 4-0
Dīvigihaḷḷi ; HR. ; ದೀವಿಗಿಹಳ್ಳಿ ...	N ; 9-0	2·2 ; 470 ; 87 ; 456.	Havasabhavi 3-0
Doḍḍagubbi ; HR. ; ದೊಡ್ಡಗುಬ್ಬಿ	E ; 12-0	2·6 ; 674 ; 135 ; 634.	Rattihalli 3-0
Doḍḍanāykanakoppo ; D. ; ದೊಡ್ಡನಾಯ್ಕನಕೊಪ್ಪ ...	NW ; 2-0	1·4 ; 1739 ; 355 ; 142.	Local ...

Railway St.; Distance.		Weekly Bazar; Bazar Day; Distance.			Motor Stand; Distance.		Drinking water facilities.	Institutions and other information.
Dharwar	5-0	Dharwar	Tues.	5-0	Dharwar	5-0	w.	Sl (pr).
Mugad	4-0	Do.	do.	9-0	Nigadi	4-4	w.	2 tl.; mq.; gym.
Karjagi	3-0	Devagiri	Mon.	1-0	Devagiri	1-0	w.; p.	Sl (pr).; tl.
Chalageri	3-0	Karur	Wed.	3-0	Ranebennur	6-0	w.	Sl (pr).; Cs (c).; 4 tl.; gym. ch.
Dharwar	9-0	Dhumwad	Sun.	1-4	Dhumwad	1-4	o.	tl.; ch.
Kundgol	3-0	Kundgol	Wed.	3-0	Kundgol	3-0	t.; w.	Sl (pr).; 4 tl.; dh.; gym.; ch.
Hubli	8-0	Hubli	Sat.	8-0	Hubli	8-0	w.	tl.; mq.; gym.
Mugad	3-4	Dharwar	Tues.	8-0	Nigadi	1-0	w.	Sl (pr).; Cs, tl; mq., gym.; lib.; Shri Rangnath tl.
......		......			Kalaghatgi	11-0	...	Deserted.
Gudgeri	29-0	Bellatti	Mon.	3-0	Local	...	t.	Sl (pr).; Cs.; dh.; ch.
Haveri	6-0	Local	Sun.	...	Haveri	5-0	w.	Sl (3 pr).; pyt.; 2 Cs (c, mis).; 4 tl.; 3M.; 2 mq.; dg.; 2 gym.; ch.; lib.; ins.
Hubli	21-0	Kalghatgi	Tues.	4-0	Kalghatgi	4-0	w.	Sl (pr).; Cs (c).; 6 tl.; M.; mq.; dh.; gym.; ch.
Local	...	Local	do.	...	Local	...	p.	46Sl (37 pr, m, 8h).; 42 Cs (19c, mp, 9 mis, 5i, 2sp 6 con). *See* Dharavada under places of interest.
......		......			......		...	Deserted.
Byadgi	12-0	Hansabhavi	Fri.	3-0	Hansabhavi	3-0	...	Sl (pr).; tl.
Hubli	15-0	Kalghatgi	Tues.	6-0	Kalaghatgi	6-0	t.	Sl (pr).; 2 tl.; gym.
Savanur	19-0	Local	Thurs.	...	Local	...	o.	Sl (pr).; 2 Cs(c. mp).; 4 tl.; mq.; dh.
Byadgi	16-0	Hirekerur	Mon.	4-0	Hirekerur	4-0	w.; p.	Sl (pr).
Haveri	8-0	Sangur	Wed.	2-0	Sangur	2-0	w.	Sl (pr).; Cs (c).; 3 tl.; mq.; ch.; ins.
Hubli	28-0	Kalghatgi	Tues.	10-0	Kalaghatgi	10-2	w.	
Gadag	10-0	Gadag	Sat.	10-0	Shirhatti	4-0	str.	
Mallapur	21-0	Gajendragad	Tues.	4-0	Gajendragad	4-0	w.	Sl (pr).; 3 tl.; mq.
Byadgi	13-0	Havasabhavi	Fri.	3-0	Havasabhavi	3-0	o.	Sl (pr).; Cs (c).; Hanuman Fr.; 2 tl.
Ranebennur	16-0	Rattihalli	do.	3-0	Rattihalli	2-4	p.; w.	Sl (pr).; 2 tl.
Dharwar	2-0	Dharwar	Tues.	2-0	......		w.	Part of Dharwar Municipality

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Doḍḍūru ; SH. ; ದೊಡ್ಡೂರು	SW ; 17-0	6·3 ; 694 ; 148 ; 607.	Shigali 3-0
Ḍoḷḷēśwara ; HG. ; ಡೊಳ್ಳೇಶ್ವರ	SE ; 2-0	1·7 ; 609 ; 117 ; 580.	Alur 1-4
Ḍombarahaḷḷi ; RB. ; ಡೊಂಬರಹಳ್ಳಿ....	NE ; 4-0	0·9.	
Dombaramattūru ; HV. ; ಡೊಂಬರ ಮತ್ತೂರು	N ; 11-3	1·9 ; 508 ; 100 ; 433.	Karjagi 4-0
Ḍombrakoppa ; KA. ; ಡೊಂಬ್ರಕೊಪ್ಪ.	N ; 17-0	1·4.	
Ḍommanahāḷa ; HG. ; ಡೊಮ್ಮನಹಾಳ	SE ; 14-0	1·1 ; 310 ; 62 ; 303.	Tilwalli 8-0
Ḍōṇi ; M. ; ಡೋಣಿ	NW ; 16-0	23·0 ; 2567 ; 496 ; 2343.	Local ...
Ḍōri ; D. ; ಡೋರಿ	W ; 18-0	2·7 ; 289 ; 72 ; 280.	Alnavar 3-0
D. S. Haḍagali ; RN. ; ಡ. ಸ. ಹಡಗಲಿ ...	SW ; 9-0	6·4 ; 1358 ; 252 ; 1324.	Balaganur 3-0
Ḍubbanamaraḍi ; D. ; ಡುಬ್ಬನಮರಡಿ.	NW ; 13-0	1·6 ; 168 ; 47 ; 168.	Garag 1-4
Dūdihaḷḷi ; HR. ; ದೂದಿಹಳ್ಳಿ ...	SE ; 2-0	1·2 ; 1185 ; 219 ; 957.	Hirekerur 2-0
Dummavāḍa ; KA. ; ದುಮ್ಮವಾಡ ...	N ; 10-4	4·2 ; 1964 ; 414 ; 1574.	Kalghatgi 10-0
Dummīhāḷa ; B. ; ದುಮ್ಮೀಹಾಳ ...	W ; 21-3	2·2 ; 564 ; 89 ; 527.	Tilwalli 2-0
Dundūru ; G. ; ದುಂದೂರು ...	W ; 8-4	2·0 ; 646 ; 97 ; 636.	Hulkoti 2-0
Dundūru ; NV. ; ದುಂದೂರು ...	S ; 11-6	1·3 ; 226 ; 38 ; 177.	Hebasur 1-2
Duragadakēri ; D. ; ದುರಗದಕೇರಿ ...	NW ; 16-0	6·7 ; 140 ; 36 ; 132.	Garag 8-0
Dyāmanahuṇaśi ; RN. ; ದ್ಯಾಮನಹುಣಶಿ ...	NE ; 11-0	10·8 ; 244 ; 61 ; 238.	Sudi 1-0
Dyāmanakoppa ; HG. ; ದ್ಯಾಮನಕೊಪ್ಪ ...	S ; 5-4	0·7 ; 61 ; 14 ; 47.	Alur 3-0
Dyāmanakoppa (Inām) ; HG. ; ದ್ಯಾಮನಕೊಪ್ಪ (ಇನಾಂ) ...	NE ; 11-0	7·3 ; 195 ; 49 ; 187.	Belgalpeth 1-0
Dyāmāpura ; KA. ; ದ್ಯಾಮಾಪುರ ...	E ; 11-4	1·0 ; 130 ; 21 ; 128.	Kalghatgi 10-0
Dyāvanakoṇḍa ; KA. ; ದ್ಯಾವನಕೊಂಡ ...	SE ; 6-0	2·3 ; 439 ; 101 ; 398.	Kalghatgi 5-0
Gabbūru ; HB. ; ಗಬ್ಬೂರು ...	S ; 1-5	2·0 ; 396 ; 75 ; 351.	Hubli 3-0
Gabbūru ; SG. ; ಗಬ್ಬೂರು ...	......	2·0.	
Gadaga ; G. ; ಗದಗ ...	......	34·2 ; 65509 12909 ; 7900.	Local ...

Railway St. ; Distance.		Weekly Bazar ; Bazar Day ; Distance.			Motor Stand ; Distance.		Drinking water facilities.	Institution and other information.
Yalwigi	8-0	Shigali	Sat.	3-0	Laxmeshwar	5-0	str.	SI (pr).; tl.; mq.; ch.
Haveri	19-0	Alur	Tues.	1-4	Alur	1-4	w.	SI (pr).; 2 tl.; mq.
......		......			......		...	Deserted.
Karjagi	4-0	Karjagi	do.	4-0	......		rv.	SI (pr).; Basava Fr. Ct. sud. 1; 5 tl.; ch.
......		......			......		...	Deserted.
Haveri	6-0	Chikbasur	Sat.	...	Adur	8-0	w.	SI (pr.); Cs (c).; 2 tl.; mq.
Harlapur	10-0	Dambal	Thurs.	4-0	Dambal	4-0	w.	SI(pr).; Cs (c).; Nandwar-swami Fr. Svn.; 10 tl.; 2mq.; ch.; lib.; ins.
Alnavar	3-0	Alnavar	Tues.	3-0	Alnawar	3-0	w.	SI (pr).
Balaganur	3-0	Gadag	Sat.	12-0	Ron	9-0	t.	SI (pr).; Cs (c).; 3tl.; 3M.; mq ; ch.; lib.
Dharwar	12-0	Garag	Thurs.	1-4	Garag	1-4	w.	SI (pr).; 3 tl.; ch.
Byadgi	24-0	Hirekerur	Mon.	2-0	Hirekerur	2-0	p.	SI (pr).; Cs (c).; Maridev Fr Every 5th year ; 5 tl.
Hubli	24-0	Local	Sun.	...	Local	...	w. ; t.	SI (pr).; Cs(c).; 4tl.; dh.; 3 gym.
Byadgi	23-0	Tilwalli	Thurs.	4-0	Tilwalli	2-0	w.	SI (pr).; 2 tl.; mq.
Hulkoti	21-4	Gadag	Sat.	6-0	Gadag	6-0	w.	SI (pr).; Cs (c).; tl.; mq.
Siswinahalli	1-0	Hebasur	Thurs.	1-2	......		tl.	SI (pr.); 2 tl.
Naglavi	8-0	Tegur	Fri.	1-4	Tegur	1-4	w.	
Mallapur	18-0	Sudi	do.	1-0	Sudi	1-0	w.	2 tl.; mq.
Haveri	20-0	Alur	Tues.	3-0	Alur	3-0	w.	tl.
' . ttimattur (Savanur).	18-0	Belgalpeth	Mon.	1-0	Belgalpeth	1-0	w.	SI (pr).; 2 tl.
Hubli	24-0	Kalghatgi	Tues.	10-0	Tadas	3-0	w.	SI (pr).
Do.	23-0	Do.	do.	5-0	Kalghatgi	6-0	t.	SI (pr).; Basava Fr. Vsk.; 4 tl.
Do.	3-0	Hubli	Sat.	3-0	Hubli	3-0	t.	SI (pr).; 3 tl.; mq.; gym.
......		......			......		...	Deserted.
Local	...	Local	Sat.	...	Local	...	w. ; t.	24SI (19 pr, 2m, 3h) ; Cs(11c, 3sp, 2 i, 4con, 4mis).; Totaswami Fr. Ct. Sud 15 ; Siwanandaswami Fr. Mg. Vad 14 ; 120 tl.; 12 M. 12 mq.; 8 dg.; 2 dh.; 14 gym.; ch.; 4 lib.; 24 dp.; ins.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Gāḍagoḷḷi ; RN. ; ಗಾಡಗೊಳ್ಳಿ ...	NW ; 11-0	4·3 ; 1031 ; 199 ; 832.	Hole Alur 0-6
Gadēguṇḍiyallāpūr ; HG. ; ಗಡೇಗುಂಡಿ ಯಲ್ಲಾಪುರ ...	N ; 11-2	0·7 ; 64 ; 12 ; 64.	Bammanhalli 4-0
Gaḍiyaṅkanahaḷḷi ; HG. ; ಗಡಿಯಂಕನಹಳ್ಳಿ ...	SW ; 3-2	1·7 ; 115 ; 24 ; 115.	Hangal 4-0
Gajēndragaḍa ; RN. ; ಗಜೇಂದ್ರಗಡ	SE ; 28-0	6·8 ; 12331 ; 2234 ; 3731.	Local ...
Gaḷaganātha ; HV. ; ಗಳಗನಾಥ ...	NE ; 24-4	2·6 ; 494 ; 87 ; 449.	Neglur 5-0
Gaḷagi ; KA. ; ಗಳಗಿ ...	NW ; 13-0	3·7 ; 1665 ; 363 ; 1561.	Kalghatgi 14-0
Galaginakaṭṭi ; HR. ; ಗಲಗಿನಕಟ್ಟಿ ...	SE ; 14-0	1·6 ; 94 ; 18 ; 94.	Nagawand 3-0
Galaginakaṭṭi ; SG. ; ಗಲಗಿನಕಟ್ಟಿ ...	SW ; 16-0	1·6.	......
Galaginakaṭṭi, M. Kalaghaṭagi ; KA. ; ಗಲಗಿನಕಟ್ಟಿ ಮ. ಕಲಘಟಗಿ ..	SW ; 3-0	3·2 ; 14 ; 3 ; 14.	Kalghatgi 2-0
Galaginakaṭṭi, M. Miśrikōṭi ; KA. ; ಗಲಗಿನಕಟ್ಟಿ ಮ. ಮಿಶ್ರಿಕೋಟಿ ...	SW ; 8-0	1·9.	......
Gāmanagaṭṭi ; HB. ; ಗಾಮನಗಟ್ಟಿ ...	NW ; 5-5	3·9 ; 1216 ; 226 ; 1114.	Hubli 6-0
Gaṇajūru ; HV. ; ಗಣಜೂರು ...	N ; 4-3	3·6 ; 557 ; 100 ; 536.	Haveri 5-0
Gaṅgāyikoppa ; HR. ; ಗಂಗಾಯಿಕೊಪ್ಪ ...	SE ; 10-0	1·5 ; 264 ; 55 ; 252.	Masur 3-0
Gaṅgājala-Taṇḍe ; RB. ; ಗಂಗಾಜಲತಾಂಡೆ ...	SE ; 1-0	4·1 ; 537 ; 79 ; 350.	Ranebennur 1-0
Gaṅgāpura ; HR. ; ಗಂಗಾಪುರ ...	NE ; 8-0	0·8 ; 292 ; 49 ; 259.	Kod 2-0
Gaṅgāpura ; M. ; ಗಂಗಾಪುರ ...	S ; 9-0	2·8 ; 184 ; 34 ; 183.	Mundargi 8-0
Gaṅgāpura ; NR. ; ಗಂಗಾಪುರ ...	E ; 9-2	1·4 ; 224 ; 51 ; 212.	Shirol 6-0
Gaṅgāpura ; RB. ; ಗಂಗಾಪುರ ...	NE ; 4-0	1·3 ; 784 ; 126 ; 717.	Ranebennur 4-0
Gaṅgaśeṭṭikoppa ; KA. ; ಗಂಗಶೆಟ್ಟಿಕೊಪ್ಪ ...	SW ; 11-2	1·2.	......
Gaṅgēlūru ; SG. ; ಗಂಗೇಲೂರು ...	W ; 4-0	1·6.	......
Gaṅgīvāḷa ; HB. ; ಗಂಗೀವಾಳ ...	SW ; 3-4	0·8 ; 270 ; 60 ; 243.	Hubli 3-0
Gañjigaṭṭi ; KA. ; ಗಂಜಿಗಟ್ಟಿ ..	E ; 7-4	5·6 ; 1401 ; 250 ; 1363.	Kalghatgi 8-0
Gañjigaṭṭi ; SG. ; ಗಂಜಿಗಟ್ಟಿ ...	N ; 2-0	1·4 ; 638 ; 100 ; 543.	Shiggaon 1-4
Garaga ; D. ; ಗರಗ ...	N ; 11-0	6·4 ; 4554 ; 815 ; 3317.	Local ...
Garuḍahonnihaḷḷi ; KA. ; ಗರುಡಹೊನ್ನಿಹಳ್ಳಿ ...	S ; 10-0	1·2.	......
Gauḍagēri ; RN. ; ಗೌಡಗೇರಿ ...	SE ; 29-0	3·3 ; 68 ; 15 ; 64.	Gajendragad 3-0
Gaurāpura ; HG. ; ಗೌರಾಪುರ ...	S ; 2-0	0·6.	......

Railway St.; Distance.		Weekly Bazar; Bazar Day; Distance.			Motor Stand; Distance.		Drinking water facilities.	Institutions and other information.
Hole Alur	0-6	Hole Alur	Fri.	0-6	......	...	rv.	Sl (pr).; Cs (c).; 3 tl.: mq. : gym.
Savanur	27-0	Bammanhalli	Sat.	4-0	Bammanahalli	4-0	p.	2 tl.
Haveri	22-0	Alur	Tues.	4-0	Alur	4-0	w.	Sl (pr).; tl.
Mallapur	24-0	Local	do.	...	Local	...	w.	5Sl (5 pr).; pyt.; 3Cs(mp, c, mis) Durga Fr. May; 20tl.; 24M.; 18 mq.; 3 gym.; ch.; lib.; 5 dp.; oil-mills.
Haveri	27-0	Belavigi	Wed.	2-0	Havnur	5-0	rv.	Sl (pr).; tl.; gym.; ins.
Dharwar	15-0	Local	Mon.	...	Kalaghatgi	14-0	w.	Sl (pr).; pyt.; Cs (c).; 6tl. M.; 3 mq.; 3 gym.; lib.;
Ranebennur	21-0	Nagawand	Sat.	3-0	Masur	10-0	p.; w.	Sl (pr).; tl.
......		......			......	...	...	Deserted.
Hubli	19-0	Kalghatgi	Tues.	2-0	......	...	...	
......		......			Kalaghatgi	9-0	...	Deserted.
Amargol	2-4	Hubli	Sat.	6-0	Amargol	1-0	w.	Sl (pr).; Cs (c).; 5 tl.; 2 mq.; 2 gym.
Karjagi	1-0	Haveri	Thurs.	5-0	Haveri	5-0	...	Sl (pr).; 2 tl.; ch.
Ranebennur	26-0	Masur	Sun.	3-0	Masur	3-0	w.	tl.
Do.	1-0	Ranebennur	do.	1-0	Ranebennur	1-0	w.	Sl (pr).
Byadgi	20-0	Kod	Tues.	2-0	Hirekerur	7-0	w.	Sl (pr).; tl.
Gadag	32-0	Mundargi	Mon.	8-0	Mundargi	8-0	rv.	
Mallapur	8-0	Shirol	Wed.	6-0	Nargund	10-0	t.	Sl (pr).; tl.
Ranebennur	4-0	Ranebennur	Sun.	4-0	Ranebennur	4-0	w.	3 tl.
......		......			......	...	...	Forest (Deserted).
......		......			......	...	...	Deserted.
Hubli	4-0	Hubli	Sat.	3-0	Hubli	4-0	w.	Sl (pr).; 2 tl.; gym.
Hubli	15-0	Kalghatgi	Tues.	8-0	Kalaghatgi	8-0	w.; p.	Sl (pr).; Cs (c).; 2 tl.; mq.; gym.
Gudgeri	1-0	Shiggaon	Wed.	1-4	Shiggaon	1-4	w.	Sl (pr).; Cs (c).; tl.
Dharwar	10-0	Local	Thurs.	...	Local	...	w.; t. str.	Sl (pr).; pyt.; 2Cs(mp. i).; Fr. Feb.; te; mq.; 3 gym.
......		......			Kalaghatgi	8-0	p.	Deserted.
Mallapur	28-0	Gajendragad	Tues.	3-0	Gajendragad	1-0	w.	
......		......			Hangal	2-0	p.	Deserted.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Gavarāpūr, M. Kāraḍigi ; HV. ; ಗವರಾಪುರ. ಮ. ಕಾರಡಿಗಿ ...	NE ; 8·0	1·8.	......
Gāvaravāḍa ; G. ; ಗಾವರವಾಡ ...	N ; 17·0	5·4 ; 480 ; 113 ; 433.	Balaganur 3-0
Gāzīpura ; HG. ; ಗಾಝೀಪುರ ...	NW ; 5·0	1·2 ; 466 ; 89 ; 445.	Hangal 4-0
Gejjihaḷḷi ; HG. ; ಗೆಜ್ಜಿಹಳ್ಳಿ ...	S ; 2 2	1·1 ; 381 ; 73 ; 373.	Do. 2-3
Ghāḷapūji ; B. ; ಘಾಳಪೂಜಿ ...	W ; 20·0	3·0 ; 924 ; 159 ; 804.	Tilwalli 3-0
Ghaṇṭenakoppa ; KA. ; ಘಂಟೆನಕೊಪ್ಪ ...	SW ; 11·0	1·1.	......
Ghoṇgaḍikoppa ; D. ; ಘೊಂಗಡಿಕೊಪ್ಪ ...	E ; 5·0	1·3 ; 78 ; 11 ; 78.	Dharwar 4-0
Giraśinakoppa ; HG. ; ಗಿರಶಿನಕೊಪ್ಪ.	S ; 1·4	0·9 ; 204 ; 49 ; 197.	Hangal 2-0
Girēvāḍabasanakoppa ; K.A. ; ಗಿರೇವಾಡಬಸನಕೊಪ್ಪ ...	N ; 13·0	2·5 ; 656 ; 126 ; 611.	Kalghatgi 12-0
Giriyāla ; HB. ; ಗಿರಿಯಾಲ ...	S ; 6 0	0·6 ; 361 ; 73 ; 292.	Hubli 4-0
Gobbaragumpi ; NV. ; ಗೊಬ್ಬರಗುಂಪಿ ...	NW ; 4·0	2·2 ; 622 ; 127 ; 610.	Navalgund 3-0
Goḍacikoṇḍa ; HR. ; ಗೊಡಚಿಕೊಂಡ.	NW ; 6·0	2 2 ; 594 ; 109 ; 553.	Hirekerur 5-0
Gōḍihāḷa ; RB. ; ಗೋಡಿಹಾಳ ...	S ; 11·0	0·5 ; 177 ; 31 ; 170.	Kuppelur 2-0
Gōgēri ; RN. ; ಗೋಗೇರಿ ...	E ; 30·6	2·2 ; 1085 ; 190 ; 1026.	Gajendragad 3-0
Gojanūru ; SH. ; ಗೊಜನೂರು ...	SW ; 7·4	6·6 ; 1343 ; 295 ; 1225.	Magadi 2-0
Gōkula ; HB. ; ಗೋಕುಲ ..	W ; 4·5	4·5 ; 812 ; 168 ; 778.	Hubli 4-0
Gōnāḷa (Govanhal) ; SG. ; ಗೋನಾಳ ...	NE ; 9·4	2·2 ; 279 ; 62 ; 277.	Hulgur 2-4
Gondi ; HG. ; ಗೊಂಡಿ ...	S ; 11·0	2·2 ; 839 ; 159 ; 666.	Hangal 11-0
Gōpagoṇḍanakoppa ; SG. ; ಗೋಪಗೊಂಡನಕೊಪ್ಪ ..	E ; 7·0	1·2.	......
Gōpanakoppa ; HB. ; ಗೋಪನಕೊಪ್ಪ.	N ; 2·5	4·9 ; 2404 ; 486 ; 986.	Hubli 2-0
Gōpāpura ; HG. ; ಗೋಪಾಪುರ ...	NE ; 11·4	0 6.	......
Goṭaguḍi ; HG. ; ಗೊಟಗುಡಿ ...	W ; 5·4	0·9 ; 39 ; 8 ; 39.	Hangal 6-0
Goṭaguḍi ; SG. ; ಗೊಟಗುಡಿ ...	W ; 4·0	2·2 ; 209 ; 52 ; 199.	Dhundsi 3-0
Gouḍagēri ; KU. ; ಗೌಡಗೇರಿ ...	SE ; 16·0	5·7 ; 1037 ; 192 ; 981.	Local ...
Gourāpura, M. Āḍūru ; HV. ; ಗೌರಾಪುರ ಮ. ಅಡೂರು ...	W ; 4·4	0·9 ; 194 ; 38 ; 186.	Devihosur 1-4
Gōvanakoppa ; M. ; ಗೋವನಕೊಪ್ಪ.	NW ; 12·0	2·1.	......
Gōvanakoppa ; SH. ; ಗೋವನಕೊಪ್ಪ.	S ; 17·0	2·5 ; 394 ; 68 ; 382.	Negalur 9-0
Gōvanakoppa, M. Dhāravāḍa ; D. ; ಗೋವನಕೊಪ್ಪ ಮ. ಧಾರವಾಡ ...	E ; 3·4	2·1 ; 569 ; 106 ; 459.	Dharwar 4-0

Railway St.; Distance.		Weekly Bazar; Bazar Day; Distance.			Motor Stand; Distance.		Drinking water facilities.	Institutions and other information.
......		......			......		...	Deserted.
Balaganur	3-0	Gadag	Sat.	14-0	......		w.	Sl (pr).; Cs (c).; 3 tl.; mq.; ch.; ins.
Haveri	26-0	Kapparsikop	Wed.	1-0	Hangal	4-0	p.	Sl (pr).; mq.; lib.
Do.	21-0	Hangal	Fri.	2-4	Do.	2-4	p.	Sl (pr).; 2 tl.; Basaveshwar tl.; 2 ins.
Byadgi	18-0	Chikkabasur	Sat.	3-0	Tilwalli	3-0	p.	Sl (pr).; 3 tl.; mq.; gym.; ch.
......		......			Kalaghatgi	8-0	...	Deserted.
Dharwar	4-0	Dharwar	Tues.	4-0	Hebballi	4-0	w.	tl.
Haveri	20-0	Hangal	Fri.	2-0	Hangal	2-0	w.	Sl (pr).; tl.; mq.
Dharwar	9-0	Dhumwad	Sun.	1-4	Dhumwad	9-0	t.	Sl (pr).; Cs (c).; tl.
Hubli	4-0	Hubli	Sat.	4-0	Hubli	5-0	w.	Sl (pr).; tl.; mq.; gym.
Annigeri	15-0	Navalgund	Tues.	3-0	Navalgund	3-0	t.; str.	Sl (pr).
Byadgi	16-0	Hirekerur	Mon.	5-0	Hirekerur	5-0	p.; w.	Sl (pr).; Cs (c).; 5tl.
Ranebennur	11-0	Halageri	Thurs.	5-0	Kuppelur	2-0	rv.	Sl (pr).
Mallapur	28-0	Gajendragad	Tues.	3-0	Gajendragad	3-0	w.; str.	tl.
Gudgeri	12-0	Laxmeshwar	Fri.	4-0	Local	...	w.	Sl (pr).; Cs (c).; 8 tl.; mq.; dh.; gym.; ch.
Hubli	5-0	Hubli	Sat.	4-0	Hubli	4-0	w.; t.	Sl (pr).; Cs (c).; 5 tl.; mq.; 3 gym.
Gudgeri	5-0	Hulgur	Sun.	2-4	Savanur	7-0	w.; t.	Sl (pr).
Haveri	28-0	Alur	Tues.	11-0	Local	...	rv.	Sl (pr).; Cs (c).; 2 tl.
......		......			......		...	Deserted.
Hubli	2-0	Hubli	Sat.	2-0	Hubli	2-0	w.	Sl (pr).; 2 Cs (c, mis).; 14 tl.; 3 mq.; 6 gym.; ch.; lib.
......		......			Adur	8-0	rv.	Deserted.
Haveri	28-0	Hangal	Fri.	6-0	Hangal	6-0	w.	tl.; M.
Gudgeri	12-0	Dhundsi	Thurs.	3-0	Local	...	w.	Sl (pr).; 2 tl.
Local	...	Local	do.	...	Laxmeshwar	8-0	w.	Sl (pr).; Cs (c).; 5tl.; gym.; ch.
Haveri	5-0	Devihosur	Sun.	1-4	Near-by	...	p.	
......		......			Dambal	3-0	str.	Sl (pr).; tl.; Deserted.
Gadag	40-0	Bellatti	Mon.	6-0	Bellatti	6-0	str.	tl.; mq.; ch.
Dharwar	6-0	Dharwar	Tues.	4-0	Dharwar	4-0	w.	Sl (pr).; Cs (c).; 4tl.; gym.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction : Travelling distance.	Area (Sq. ms.) : Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Gōvanakoppa, M. Narēndra ; D. ; ಗೋವನಕೊಪ್ಪ ಮ. ನರೇಂದ್ರ ...	N ; 7-0	1·2.	
Gōvanāḷa ; SH. ; ಗೋವನಾಳ ...	SW : 16-0	2·7 ; 432 ; 108 ; 398.	Laxmeshwar 4-0
Guḍagēri ; KU. ; ಗುಡಗೇರಿ ...	SE ; 13-0	7·4 ; 4603 ; 872 ; 3715.	Local ...
Guḍaguḍi ; HG. ; ಗುಡಗುಡಿ ...	N ; 6-4	1·4 ; 199 ; 37 ; 162.	Hangal 6-0
Guḍagūru ; RB. ; ಗುಡಗೂರು ...	NE ; 8-0	4·4 ; 751 ; 154 ; 677.	Ranebennur 8-0
Guḍḍadaānavēri ; RB. ; ಗುಡ್ಡದ ಆನವೇರಿ ...	N ; 3-0	3·7 ; 550 ; 112 ; 484.	Do. 3-0
Guḍḍadabēvinahaḷḷi ; RB. ; ಗುಡ್ಡದಬೇವಿನಹಳ್ಳಿ ...	SW ; 15-0	1·7 ; 429 ; 72 ; 393.	Kod 3-0
Guḍḍadabūdihāḷa ; M. ; ಗುಡ್ಡದ ಬೂದಿಹಾಳ ...	W ; 15-0	4·2 ; 212 ; 54 ; 208.	Bannikoppa 4-0
Guḍḍadacannāpura ; SG. ; ಗುಡ್ಡದಚನ್ನಾಪುರ ...	S ; 8-4	1·7 ; 505 ; 91 ; 443.	Bankapur 2-0
Guḍḍadahosaḷḷi ; RB. ; ಗುಡ್ಡದ ಹೊಸಳ್ಳಿ ...	SW ; 15-0	3·4 ; 713 ; 133 ; 666.	Kod 4-0
Guḍḍadahulīkaṭṭi ; KA. ; ಗುಡ್ಡದ ಹುಲೀಕಟ್ಟಿ ...	SE ; 14-0	3·1 ; 497 ; 99 ; 497.	Kalghatgi 12-0
Guḍḍadamādāpura ; HR. ; ಗುಡ್ಡದ ಮಾದಾಪುರ ...	SE ; 15-4	5·6 ; 854 ; 167 ; 715.	Nagawand 3-0
Guḍḍadamallāpura ; B. ; ಗುಡ್ಡದ ಮಲ್ಲಾಪುರ ...	SW ; 17-4	0·5 ; 260 ; 38 ; 232.	Madhur 2-0
Guḍḍadamattīhaḷḷi ; HG. ; ಗುಡ್ಡದ ಮತ್ತೀಹಳ್ಳಿ ...	SE ; 14-0	2·4 ; 361 ; 71 ; 343.	Kabbur 2-0
Guḍḍaguḍḍapura ; RB. ; ಗುಡ್ಡಗುಡ್ಡಾಪುರ ...	N ; 6-0	2·6 ; 1571 ; 277 ; 1471.	Ranebennur 5-0
Guḍenakaṭṭi (Hamlet of Kundgōḷa) ; KU. ; ಗುಡೇನಕಟ್ಟಿ ...	N ; 4-0	... 644 ; 120 ; 643.	Kundgol 4-0
Guḍigēri ; SG. ; ಗುಡಿಗೇರಿ ...	NW ; 11-0	3·1 ; 14 ; 6 ; 2.	Tadas 6-0
Guḍisāgara ; NV. ; ಗುಡಿಸಾಗರ ...	NE ; 4-6	11·6 ; 1146 ; 244 ; 1122.	Navalgund 4-0
Guḍisalakoppa ; HV. ; ಗುಡಿಸಲಕೊಪ್ಪ ...	NE ; 22-4	1·5 ; 135 ; 27 ; 127.	Neglur 5-0

Railway St.; Distance.		Weekly Bazar; Bazar Day; Distance.			Motor Stand; Distance.		Drinking water facilities.	Institutions and other information.
......		......			......		...	Deserted.
Yalwigi	3-0	Laxmeshwar	Fri.	4-0	Laxmeshwar	4-0	w.	2 tl.; ch.
Local	...	Local	Thurs.	...	Local	...	t.; w.	2 Sl (pr, m), Sl (pr.); (m); mun.; 2Cs (2mp).; Basavana Fr. Vak.; 18 tl.; 4 M.; mq.; dg.; 2 dh.; 2 gym.; ch.; lib.; 2 dp.; ins.
Haveri	22-0	Kapparshikop	Wed.	3-0	Hangal	6-0	w	Sl (pr).; 2 tl.; Kallappa tl.; 2 ins.
Ranebennur	8-0	Ranebennur	Sun.	8-0	Ranebennur	8-0	w.	Sl (pr).; Cs (c).; 3 tl.; ch.
Do.	3-0	Do.	do.	3-0	Do.	3-4	w.	Sl (pr).; Cs (c).
Byadgi	9-0	Kode	Tues.	3-0	Lingedewarkop	2-0	w.	Sl (pr).; Basava Fr. Magh vad. 14; 3 tl.; mq.; ch.
Halligudi	30-0	Bannikoppa	Sat.	4-0	Bannikop	4-0	w.	tl.
Savanur	13-0	Bankapur	Tues.	2-0	Bankapur	2-0	w.	3 tl.; mq.
Byadgi	8-0	Kode	do.	4-0	Lingedevarkop	2-0	w.	Sl (pr).; Cs (c).; Maheswar Fr. Mrg.; 4 tl.
Hubli	14-0	Tadas	do.	2-0	Tadas	2-0	w.	Sl (pr).; 4 tl.; mq.; 2 gym.; ch.
Ranebennur	30-0	Nagawand	Sat.	3-0	Masur	10-0	w.	tl.
Byadgi	20-0	Tilwalli	Thurs.	4-0	Tilwalli	4-0	o.	Sl (pr).; Cs (c).; Hucheswar. Fr. Phg. sud.; 2 tl.; mq.
Haveri	8-0	Kabbur	Fri.	2-0	Gourapur	6-0	w.	Sl (pr).; Cs (c).; Fr. Mg. vad. 14; 3 tl.
Devaragudda	3-0	Ranebennur	Sun.	5-0	Ranebennur	5-0	w.; t.	Sl (pr).; Cs (c).; Mailarling Fr. An. sud. 9; 9 tl.; 4 dh.; gym.; ch.
Kundgol	4-0	Kundgol	Wed.	4-0	Bhandwad	4-0	t.	Sl (pr).; tl.; 2 mq.
Hubli	22-0	Tadas	Tues.	6-0	Wadagatti Forest Naka.	2-0	w.; t.	3 Sl (2pr., h.); 2 Cs (2mp).; 18 tl. 4 M.; 3 mq.; dg.; dh.; ch.; lib.; 2 dp.
Annigeri	16-0	Navalgund	do.	4-0	Navalgund	4-0	t.	Sl (pr).; Cs (c).; 3 tl.
Savanur	15-0	Belavigi	Wed.	4-0	Hosaritti	7-0	w.	Cs (c).

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Guḍūru ; HV. ; ಗುಡೂರು ...	NE ; 21-6	1·1 ; 324 ; 62 ; 307.	Neglur 4-0
Gūgigaṭṭi ; D. ; ಗೂಗಿಗಟ್ಟಿ ...	N ; 6-0	1·7.	
Guyilagundi ; HV. ; ಗುಯಿಲಗುಂಡಿ.	NE ; 27-0	1·0 ; 234 ; 47 ; 234.	Neglur 5-0
Gujamāgaḍi ; RN. ; ಗುಜಮಾಗಡಿ ...	SW ; 12-0	3·5 ; 795 ; 174 ; 684.	Kadadi 4-0
Guḷadakoppa ; D. ; ಗುಳದಕೊಪ್ಪ ...	NW ; 13-0	1·9 ; 466 ; 90 ; 406.	Garag 5-0.
Gulagañjikoppa ; D. ; ಗುಲಗಂಜಿಕೊಪ್ಪ ...	NW ; ...	... Forms Part of Dharwar Municipal Area.	
Gulagañjikoppa ; SH. ; ಗುಲಗಂಜಿಕೊಪ್ಪ ...	SW ; 15-0	1·8 ; 157 ; 40 ; 148.	Laxmeshwar 3-0
Guḷaguḷi ; RN. ; ಗುಳಗುಳಿ ...	NE ; 13-0	4·1 ; 596 ; 105 ; 583.	Sudi 3-0
Guḷagundi ; RN. ; ಗುಳಗುಂದಿ ...	NW ; 18-0	0·7 ; 317 ; 64 ; 309.	Shirol 1-0
Gummagōḷa ; M. ; ಗುಮ್ಮಗೋಳ ...	SW ; 17-0	2·5 ; 179 ; 47 ; 161.	Mundargi 16-0
Gummagōḷa ; NV. ; ಗುಮ್ಮಗೋಳ ...	W ; 14-0	14·3 ; 965 ; 189 ; 921.	Morab 0-4
Gummanahaḷḷi ; B. ; ಗುಮ್ಮನಹಳ್ಳಿ ...	W ; 1-2	10 · ; 335 ; 68 ; 310.	Byadgi 1-0
Guṇḍagaṭṭi ; HR. ; ಗುಂಡಗಟ್ಟಿ ...	SE ; 5-0	2·7 ; 1318 ; 212 ; 1147.	Hirekerur 4-0
Guṇḍēnahaḷḷi ; B. ; ಗುಂಡೇನಹಳ್ಳಿ ...	N ; 6-0	2 2 ; 937 ; 146 ; 915.	Motebennur 1-4
Guṇḍūru ; HG. ; ಗುಂಡೂರು ...	NE ; 6-0	0·9 ; 309 ; 59 ; 304.	Belgalpeth 3-0
Guṇḍūru ; SG. ; ಗುಂಡೂರು ..	E ; 6-0	2·5 ; 293 ; 61 ; 275.	Savanur 2-0
Guñgaragaṭṭi ; D. ; ಗುಂಗರಗಟ್ಟಿ ...	N ; 7-0	2·0.	....
Gurlakaṭṭi ; NR. ; ಗುರ್ಲಕಟ್ಟಿ ...	W ; 6-2	2·5 ; 327 ; 71 ; 319.	Nargund 6-0
Gurnahaḷḷi ; KU. ; ಗುರ್ನಹಳ್ಳಿ ...	SW ; 9-0	1 8 ; 737 ; 140 ; 728.	Yeliwal 3-0
Guttala ; HV. ; ಗುತ್ತಲ ...	E ; 15-4	2·1 ; 5674 ; 1041 ; 4129.	Local ...
Haḍagali ; SH. ; ಹಡಗಲಿ ...	SE ; 13-0	2·2 ; 248 ; 63 ; 232.	Bannikop 1-0
Haḍagali, S. Yāvagall ; RN. ; ಹಡಗಲಿ. ಸಂ. ಯಾವಗಲ್ಲ ...	W ; 16-0	4·9 ; 1186 ; 243 ; 1058.	Yavagal 1-0
Hādaragēri ; HG. ; ಹಾದರಗೇರಿ ...	E ; 11-6	1·3 ; 474 ; 80 ; 437.	Belgalpeth 6-0
Hādaragēri ; RB. ; ಹಾದರಗೇರಿ ...	NE ; 9-4	5·5 ; 1598 ; 318 ; 1170.	Medleri 5-0
Hadli ; NR. ; ಹದ್ಲಿ ...	E ; 10-2	15·6 ; 1812 ; 390 ; 1543.	Shirol 5-0
Hādrihaḷḷi ; HR. ; ಹಾದ್ರಿಹಳ್ಳಿ ...	NW ; 3-0	2·0 ; 680 ; 128 ; 645.	Hirekerur 3-0
Haitāpura ; M. ; ಹೈತಾಪುರ ...	N ; 6-2	4·6 ; 447 ; 101 ; 383.	Mundargi 6-0
Halagēri ; RB. ; ಹಲಗೇರಿ ...	S ; 5-0	6·7 ; 3967 ; 659 ; 2098.	Local ...

Railway St.; Distance.		Weekly Bazar; Bazar Day; Distance.			Motor Stand; Distance.		Drinking water facilities.	Institutions and other information.
Savanur	15-0	Neglur	Sun.	4-0	Hosaritti	6-0	rv.	Sl(pr).; tl.
......		......			......		...	Deserted ins.
Karjagi	12-0	Belavigi	Wed.	1-0	Havnur	6-0	rv.	Sl (pr).; tl.
Balaganur	6-0	Gadag	Sat.	9-0	Abbigeri	6-0	t. ; str.	Sl (pr).; Cs (c).; 2 tl.
Naglavi	6-0	Tegur	Fri.	0-4	Local	0-2	w. ; str.	Sl (pr).; 3 tl.; mq.; gym.; ch.
......		......			......		w.	Sl (pr).; tl.; gym.
Yalwigi	4-0	Laxmeshwar	Fri.	3-0	Laxmeshwar	3-0	w.	Sl (pr).; Sridhundibasava Fr. Svn.; tl.; ch.
Mallapur	20-0	Sudi	do.	3-0	Sudi	3-0	w.	Sl (pr).; 2Cs(2c).
Hole-Alur	6-0	Shirol	Sun.	1-0	Konnur	6-0	w.	Sl (pr).; Cs (c).; 3 tl.; mq.
Gadag	40-0	Mundargi	Mon.	6-0	Bannikop	11-0	rv.	Sl (pr).; Goni Basaveshwar Fr. Ct. sud. 10 ; 6 tl.; mq.; ch.
Dharwar	12-0	Morab	do.	0-4	Morab	0-3	t. ; str.	Sl (pr).; Cs (c).; 7tl.; mq.; 2 gym.
Byadgi	3-0	Byadgi	Sat.	1-0	Byadgi	1-0	w. ; p.	Sl (pr).; 5 tl.
Do.	24-0	Hirekerur	Mon.	4-0	Hirekerur	4-0	p. ; w.	Sl (pr).; Kalmeshwar Fr.; 3 tl.
Do.	3-0	Motebennur	do.	1-4	Motebennur	1-4	w.	Sl (pr).; Cs (c).; tl.; ch.
Savanur	16-0	Belgalpeth	do.	3-0	Local	...	w.	Sl (pr).; tl.
Do.	7-0	Savanur	Fri.	2-0	Savanur	2-0	w.	Sl (pr).; Cs (c).; 7 tl.; ins.
......		......			......		...	Deserted.
Mallapur	24-0	Nargund	Wed.	6-0	Nargund	6-0	t.	Sl (pr).; 4 tl.
Kundgol	9-0	Yeliwal	Mon.	3-0	Jiglur	4-0	t. ; w.	5 tl.; mq.
Haveri	17-0	Local	do.	...	Local	...	w.	3Sl (3 pr). ; pyt. ; 4Cs. (2 c, mp, i).; Dyamavva Fr. Every 5th year ; 15tl.; 13M.; 3 mq.; 2 dg.; dh.; 4 gym.; ch.; lib.; 3 dp.; ins.
Gudgeri	24-0	Bannikop	Sat.	1-0	Bannikop	1-0	w. ; str.	Veerbhadra Fr. Bdp.; tl.
Mallapur	6-0	Yavagal	Mon.	1-0	......		str. ; t.	Sl (pr).; Cs.; 3 tl.; 3 M.; mq.; ch.
Karjagi	6-0	Naregal	Fri.	2-0	Mellihalli	3-0	rv.	Sl (pr).; tl.; gym.
Ranebennur	9-0	Medleri	Mon.	5-0	Ranebennur	9-0	rv.	Sl (pr).; Cs (c).; 4 tl.; dh.; gym.; ch.; lib.
Mallapur	8-0	Shirol	Sun.	5-0	Mallapur	8-0	t.	Sl (pr). ; Cs (mp). ; tl. ; ch.; ins.
Byadgi	21-0	Hirekerur	Mon.	3-0	Hirekerur	3-0	p. ; w.	Basava Fr. Vsk.; 2 tl.
Halligudi	7-0	Mundargi	do.	6-0	Mevundi	3-0	t. ; w.	Sl(pr).; Cs (c).; 2 tl.; mq. ch.
Ranebennur	5-0	Local	Thurs.	...	Local	...	w.	3Sl (3 pr).; pyt.; 2Cs (mp, i).; 7 tl.; 2 M.; 2 mq.; 2 gym.; ch. ; lib.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office : Distance.
Hāḷagoppa ; NR. ; ಹಾಳಗೊಪ್ಪ ...	SE ; 4-2		
Hāḷakēri ; RN. ; ಹಾಳಕೇರಿ ...	SE ; 23-0	4·7 ; 2287 ; 476 ; 2234.	Local ...
Hāḷakusūgalla ; NV. ; ಹಾಳಕುಸೂಗಲ್ಲ ...	NW ; 6-0	7·8 ; 1333 ; 260 ; 1256.	Navalgund 4-0
Halasūru ; SG. ; ಹಲಸೂರು ...	S ; 13-0	0·8 ; 500 ; 89 ; 499.	Bankapur 6-0
Haḷavada-Hiṇḍasagēri ; KA. ; ಹಳವದ ಹಿಂಡಸಗೇರಿ ...	SW ; 8-6	2·0 ; 244 ; 59 ; 232.	Kalghatgi 4-0
Haḷavatarlaghaṭṭa ; SG. ; ಹಳವತರ್ಲಘಟ್ಟ ...	W ; 8-4	2·2	
Haḷē-Baṅkāpura ; SG. ; ಹಳೇ ಬಂಕಾಪುರ ...	S ; 8-0	2·1 ; 641 ; 120 ; 607.	Bankapur 2-4
Haḷēritti ; HV. ; ಹಳೇರಿತ್ತಿ ...	NE ; 14-4	3·4 ; 743 ; 132 ; 683.	Hosaritti 2-4
Haḷe Tēgūru ; D. ; ಹಳೇ ತೇಗೂರು ...	NW ; 15-0	2·2 ; 461 ; 107 ; 366.	Garag 4-0
Hāligi ; HV. ; ಹಾಲಿಗಿ ...	NE ; 21-6	2·5 ; 1006 ; 169 ; 949.	Neglur 3-0
Haḷḷī-Bailu ; HG. ; ಹಳ್ಳೀ ಬೈಲು ...	S ; 13-6	1·2 ; 659 ; 124 ; 597.	Tilwalli 4-0
Haḷḷīgēri ; D. ; ಹಳ್ಳೀಗೇರಿ ...	SW ; 11-5	4·5 ; 310 ; 79 ; 282.	Mugad 5-0
Haḷḷihāḷa ; HR. ; ಹಳ್ಳಿಹಾಳ ...	SE ; 12-0	0·8 ; 387 ; 47 ; 367.	Nagawand 1-4
Haḷḷihāḷa ; HB. ; ಹಳ್ಳಿಹಾಳ ...	SE ; 5-0	6·3 ; 1603 ; 328 ; 1499.	Hubli 5-0
Haḷḷīkēri ; M. ; ಹಳ್ಳೀಕೇರಿ ...	N ; 13-0	9·3 ; 1679 ; 324 ; 1604.	Local ...
Haḷḷīkēri ; NV. ; ಹಳ್ಳೀಕೇರಿ ...	SE ; 8-0	9·3 ; 2146 ; 424 ; 1839.	Do. ...
Haḷḷūru ; HR. ; ಹಳ್ಳೂರು ...	SE ; 20-0	3·7 ; 1218 ; 222 ; 843.	Tumminkatti 6-0
Hammigi ; M. ; ಹಮ್ಮಿಗಿ ...	S ; 16-0	7·0 ; 1323 ; 294 ; 1278.	Mundargi 15-0
Hānagal ; HG. ; ಹಾನಗಲ್ ...	......	6·8 ; 8846 ; 1602 ; 4113.	Local ...
Hanakanahaḷḷi ; SG. ; ಹನಕನಹಳ್ಳಿ.	SW ; 16-0	1·7 ; 84 ; 16 ; 84.	Angalgi 1-0
Haṇamanahāḷa ; D. ; ಹಣಮನಹಾಳ.	N ; 22-0	3·0 ; 426 ; 81 ; 389.	U. Betegeri 0-4
Hanamanahaḷḷi ; HV. ; ಹನಮನಹಳ್ಳಿ ...	E ; ...	1·2 ; 419 ; 91 ; 386.	Hosaritti 2-4
Hanamanahaḷḷi ; KU. ; ಹನಮನಹಳ್ಳಿ ...	SW ; 11-0	1·7 ; 191 ; 33 ; 190.	Ingalgi 1-0
Hanamanahaḷḷi ; RB. ; ಹನಮನಹಳ್ಳಿ ...	SE ; 10-0	1·2 ; 390 ; 65 ; 378.	Ranebennur 11-0

Railway St.; Distance.		Weekly Bazar: Bazar Day; Distance.			Motor Stand; Distance.		Drinking water facilities.	Institutions and other information.
......		......			Nargund	4-0	t.	Deserted.
Bannikoppa	12-0	Naregal	Mon.	6-0	Nidgundi	3-0	t. ; w.	Sl (pr).; pyt.; Cs (c).; Shri Malahiranjan Annadani-Swami; Fr. Ps. sud. 3; 2 tl.; ch.
Hebasur	16-0	Navalgund	Tues.	4-0	Navalgund	4-0	t.	Sl (pr).; Cs (c).; 2 tl.; mq.; gym.; ch.
Kar agi	7-0	Bankapur	do.	6-0	Kunimellalli	1-0	rv.	Sl (pr).; Cs (c).; 3 tl.
Hubli	19-0	Kalghatgi	do.	4-0	......		...	Forest.;
......		......			......		...	tl.; Deserted.
Savanur	2-4	Bankapur	do.	2-4	Bankapur	2-4	w.	Sl (pr).; 3 tl.
Haveri	14-0	Hosaritti	Sat.	2-4	Hosaritti	2-4	w.	Sl (pr).; Cs (c).; 3 tl.
Naglavi	6-0	Tegur	Fri.	0-4	......		w.	Sl (pr).; 3 tl.; mq.; gym.
Haveri	21-0	Neglur	Sun.	3-0	Do.	6-0	rv.	Sl (pr).; Cs (c).; 5 tl.; M.; mq.; gym.; ch.
Byadgi	30-0	Tilwalli	Thurs.	4-0	Tilwalli	4-0	w.	Sl (pr).; Cs (c).; 3 tl.
Mugad	5-0	Hulkop	Mon.	2-0	Dharwar	10-0	w. ; t.	tl.
Ranebennur	22-4	Nagawand	Sat.	1-4	Rattihalli	4-4	w.	Sl (pr).; Cs (c).; tl.
Hubli	5-0	Hubli	do.	5-0	Hubli	5-0	t. ; w.	Sl (pr).; Cs (c).; 3 tl.; 2 mq.; 2 gym.; lib.
Halligudi	3-0	Local	Wed.	...	Dambal	10-0	t.	Sl (pr).; Cs (c).; Basava Fr. Svn.; 12 tl.; mq.; dh.; ch.
Annigeri	5-0	Annigeri	Fri.	5-0	Annigeri	5-0	t. ; w.	Sl(pr).; 2Cs (c, mis).; 5 tl.; mq.; dh.; 2 gym.
Ranebennur	21-0	Tumminkatti	Wed.	6-0	Honnalli	7-0	rv.	Sl (pr).; Cs (c).; 2 tl.; mq.; gym.; ins.
Gadag	39-0	Mundargi	Mon.	15-0	Bannikop	11-0	rv. ; w.	Sl (pr).; Cs (c).; 6 tl.; mq. ;ch.
Haver	1	Local	Fri.	...	Local	...	rv. ; t. w.	Sl (pr).; pyt.; 4Cs (c, mp, 2i).; Fr. Mar.; 25 tl.; M; 8mq.; 3dg.; dh.; gym.; ch.; 2 lib.; dp. ; dp.; ins.
Savanur	18-0	Bammanhalli	Sat.	2-0	Bammanhalli	2-0	t.	tl.
harwar	15-0	U. Betgeri	do.	0-4	U. Betgeri	0-4	str.	Sl (pr).; pyt.; Cs (c).
Savanur	9-0	Hosaritti	do.	2-4	Agdi	3-0	w. ; str.	Sl (pr).; pyt.; Cs (c).; tl.; gym.; ch.
Saunshi	9-0	Ingalgi	Mon.	1-0	Timmapur	4-0	w.	tl.
Chalageri	5-0	Karur	Wed.	5-0	Halageri	6-0	w.	Sl (pr).; Cs (c).; 4 tl.; gym.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Haṇamanakoppa ; D. ; ಹಣಮನಕೊಪ್ಪ ...	N : 21-0	2 2 ; 846 ; 152 ; 659.	U. Betgeri 0-4
Haṇamāpura ; HG. ; ಹಣಮಾಪುರ ...	SE ; 6-0	1·5 ; 48 ; 13 ; 48.	Alur 2-0
Haṇamāpura ; KA. ; ಹಣಮಾಪುರ ...	S ; 4-6	1 8 ; 107 ; 30 ; 100.	Kalghatgi 5-0
Haṇamāpura ; RB. ; ಹಣಮಾಪುರ ...	N ; 9-4	6 6 ; 1016 ; 197 ; 989.	Kuppelur 2-0
Haṇamāpura ; SG. ; ಹಣಮಾಪುರ ...	W : 9-0	0·8 ;	......
Haṇamarahaḷḷa ; SG. ; ಹಣಮರಹಳ್ಳ ...	E : 2-5	1·7 ; 303 ; 59 ; 301.	Shiggaon 3-0
Haṇamasāgara ; HG. ; ಹಣಮಸಾಗರ	N ; 11-0	0·5 ; 935 ; 171 ; 805.	Bammanhalli.
Hanasi ; NV. , ಹನಸಿ ...	NW ; 12-6	9·2 ; 767 ; 155 ; 710.	Morab. 4-0
Hañcināḷa ; KU. ; ಹಂಚಿನಾಳ ..	SW ; 4-0	2·3 769 ; 132 ; 769.	Kamadolli 2-0
Handiganūru ; HV. ; ಹಂದಿಗನೂರು.	NE ; 19-4	3·7 ; 1064 ; 203 ; 921.	Agadi 3-0
Handihāḷa ; HG. ; ಹಂದಿಹಾಳ ...	W : 5-0	0·8 ; 63 ; 14 ; 61.	Hangal 6-0
Haṅgaraki ; D. ; ಹಂಗರಕಿ	N : 12-0	3·0 ; 807 ; 155 ; 762. ?	Garag 0-4
Haṁsabhāvi ; HR. ; ಹಂಸಭಾವಿ ...	NW ; 11-0	3·9 ; 3018 ; 560 ; 1799.	Local.
Hāñvasi ; HV. ; ಹಾಂವಸಿ ...	E : 21-6	3·6 ; 561 ; 112 ; 502.	Havanur 1-0
Haradagaṭṭi ; SH. ; ಹರದಗಟ್ಟಿ	S.W. 11-0	3·3 ; 407 ; 69 ; 407.	Laxmeshwar 4-0
Haraḷahaḷḷi ; HV. ; ಹರಳಹಳ್ಳಿ ...	E 17-4	1·6 ; 276 ; 56 ; 275.	Havanur 2-0
Haraḷakoppa ; HG. ; ಹರಳಕೊಪ್ಪ ...	W : 10-0	1·3 ; 120 ; 26 ; 120	Hangal 10-0
Haramagaṭṭa ; HV. ; ಹರಮಗಟ್ಟ ..	E : 7-6	1·2 ;	
Haravi ; HG. ; ಹರವಿ ...	E ; 12-4	1·8 ; 622 ; 114 ; 570.	Belgalpeth 7-0
Haripura ; SH. ; ಹರಿಪುರ ...	W : 0-4	2·3 ; 744 ; 128 ; 308.	Shirhatti 1-0
Harlāpura ; G. ; ಹರ್ಲಾಪುರ	E ; 13-0	22 6 ; 2651 ; 535 ; 2246.	Local.
Harlāpura ; HG. ; ಹರ್ಲಾಪುರ ...	NE ; 11-0	0·6 ;	......
Harlāpura ; KU. ; ಹರ್ಲಾಪುರ ...	SE ; 16-0	2·9 ; 1450 ; 266 ; 1256.	Kalas 2-0
Hārōbeḷavaḍi ; D. ; ಹಾರೋಬೆಳವಡಿ.	N ; 13-0	9 6 ; 1353 ; 264 ; 1230.	U. Betgeri 4-0
Hārōgēri ; M. ; ಹಾರೋಗೇರಿ ...	W ; 7-0	7·1 ; 1138 ; 244 ; 1122.	Mundargi 6-0
Hārōgoppa ; HG. ; ಹಾರೋಗೊಪ್ಪ ..	N ; 6-0	0·4 ;	......
Hārōgoppa ; RB. ; ಹಾರೋಗೊಪ್ಪ ...	SW ; 9-0	1·5 ; 669 ; 114 ; 652.	Halageri 4-0
Harti ; G. ; ಹರ್ತಿ ...	SW. 7-4	9·6 ; 2061 ; 409 ; 1694.	Local.
Hārīkaṭṭi ; HR. ; ಹಾರೀಕಟ್ಟಿ ...	SE ; 18-0	3·4 ;	......
Hārugēri ; KA. ; ಹಾರುಗೇರಿ ...	NE ; 5-0	1·5 ; 171 ; 35 ; 158.	Mishrikoti 3-0

Railway St.; Distance.		Weekly Bazar; Bazar Day; Distance.			Motor Stand; Distance.		Drinking water facilities.	Institutions and other information.
Dharwar	15-0	U. Betgeri	Sat.	0-4	Local	...	str.	pyt.; Cs.
Haveri	18-0	Alur	Tues.	2-0	Alur	2-4	p.	
Hubli	23-0	Kalghatgi	do.	5-0	Kalaghatgi	5-0	p.	
Ranebennur	9-0	Halgeri	Thurs.	5-0	Kajjari	4-4	w.	Sl (pr).; Cs (c).; tl.
......		......			......		...	Deserted.
Hattimattur	10-0	Shiggaon	Wed.	3-0	Shiggaon	3-0	w.	Sl (pr).; 2 tl.; mq.
Savanur	30-0	Bammanhalli	Sat.	...	Bammanhalli	...	p.	Sl (pr).; pyt.; Cs (mp).; 2 tl.; mq.; gym.
Dharwar	20-0	Shirkol	Thurs.	0-2	Shirkoli	0-2	t.	Sl (pr).; Cs (c).; Mallappayya Fr. May; 2 tl.; mq.; gym.
Kundgol	4-4	Kamadolli	Mon.	2-0	Kundgol	4-4	w.	Sl (pr).; 2 tl.; mq.; ch. ins.
Haveri	8-0	Kanawalli	Sun.	1-4	Hosaritti	2-4	rv.	Sl (pr).; Cs (c).; 7 tl.; M.; mq.; lib.
Do.	28-0	Hangal	Fri.	6-0	Hangal	6-0	t.	
Dharwar	11-0	Garag	Thurs.	0-4	Garag	0-4	w.	Sl (pr).; Cs (c).; tl.
Byadgi	15-0	Local	Fri.	...	Local	...	w.	Sl (pr).; pyt.; 3 Cs (2c, mis).; 10 tl.; 2 mq.; dh.; 2 gym.; ch.
Haveri	23-0	Havanur	do.	1-0	Havanur	1-4	rv.	Sl (pr).; tl.
Gudgeri	12-0	Laxmeshwar	do.	4-0	Laxmeshwar	4-0	w.	Sl (pr).; tl.; ch.
Haveri	22-0	Havanur	do.	2-0	Havanur	2-0	rv.	Sl (pr).; 2 tl.; ins.
Do.	26-0	Sammasagi	Sun.	0-4	Sammasgi	0-4	t.	tl.
......		......			Motebennur	2-0	str.	tl.; Deserted.
Karajagi	6-0	Naregal	Fri.	2-0	Mellihalli	2-0	rv.	Sl (pr).; Cs (c).; 4 tl.; 2 mq.; gym.
Gadag	20-0	Shirhatti	Sun.	1-0	......		...	Hamlet of Shirhatti.
Local	...	Gadag	Sat.	9-0	Gadag	9-0	w.	Sl (pr).; pyt.; Cs.; Shri Ranganath Fr. Magh. sud 7; 5 tl.; 2 mq.; 2 gym.
......		......			Belgilpet	5-0	...	Deserted.
Gudgeri	4-0	Gudgeri	Thurs.	4-0	Local	0-6	w.	Sl (pr).; Cs (c).; 3 tl.; gym.; ch.; lib.
Dharwar	14-0	U. Betgeri	Sat.	4-0	Do.	...	str.	Sl (pr).; Cs (mp).; 4 tl.; mq; 2 gym.
Gadag	18-0	Mundargi	Mon.	6-0	Mundargi	6-0	w.	Sl (pr).; Cs (c).; 7 tl.; mq.; gym.; ch.
......		......			Hangal	6-0	...	Deserted.
Ranebennur	9-0	Halageri	Thurs.	4-0	Ranebennur	9-0	w.; p.	Sl (pr).; tl.; ch.; Hanuman tl.; ins.
Gadag	8-4	Mulgund	Wed.	5-0	Local	...	w.	Sl (pr).; Cs (c).; Basava Fr. Svn.; 4 tl.; M.; gym.; ch.
......		......			......		...	Deserted.
Hubli	13-0	Mishrikoti	Fri.	3-0	Kalghatgi	6-0	p.	2 tl.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Hasanābāda ; HG. ; ಹಸನಾಬಾದ ...	N ; 8-0	1·2 ; 263 ; 52 ; 247.	Bammanhalli. 4-0
Hasarambi ; KA. ; ಹಸರಂಬಿ ...	N ; 8-0	2·7 ; 389 ; 82 ; 352.	Kalghatgi 9-0
Haṭakinahāḷa ; KA. ; ಹಟಕಿನಹಾಳ.	W ; 6-0	0·9 ; 53 ; 9 ; 53.	Kalghatgi 6-0
Hātalagēri ; G. ; ಹಾತಲಗೇರಿ ...	E ; 4-0	6·3 ; 1166 ; 207 ; 1081.	Gadag 3-0
Hattimattūru ; HV. ; ಹತ್ತಿಮತ್ತೂರು.	N ; 15-4	14·1 ; 3114 ; 634 ; 2831.	Local
Hāvaṇagi ; HG. ; ಹಾವಣಗಿ ...	S.E ; 6-6	3·9 ; 613 ; 134 ; 456.	Alur 2-0
Hāvanūru ; HV. ; ಹಾವನೂರು ...	E ; 21-0	11·8 ; 3477 ; 584 ; 2493.	Local.
Hāvēri ; HV. ; ಹಾವೇರಿ ...	H.Q. ...	7·9 ; 16470 ;3050 ; 3830.	Local.
Hebasūru ; HB. ; ಹೆಬಸೂರು ...	N.E. 13-5	11·4 ; 2929 ; 590 ; 1792.	Local.
Hebbāḷa ; SH. ಹೆಬ್ಬಾಳ ...	SE ; 24-0	6·6 ; 2026 ; 410 ; 1978.	Local.
Hebbāḷa ; NV. ; ಹೆಬ್ಬಾಳ ...	NW ; 3-2	2·1 ; 1230 ; 245 ; 1105.	Navalgund 7-0
Hebbaḷḷi ; D. ; ಹೆಬ್ಬಳ್ಳಿ ...	E ; 9-0	21·2 ; 5078 ; 971 ; 3924.	Local.
Heḍiggoṇḍa ; B. ; ಹೆಡಿಗ್ಗೊಂಡ ..	NW ; 9-0	3·1 ; 1109 ; 208 ; 1030.	Haveri 7-0
Heḍiyāḷa ; RB. ; ಹೆಡಿಯಾಳ ...	SW ; 10-0	3·5 1313 ; 235 ; 1201.	Halageri 5-0
Heggēri ; HR. ; ಹೆಗ್ಗೇರಿ ...	SE ; 20-0	1·4 ;	......
Heggēri ; D. ; ಹೆಗ್ಗೇರಿ ...	NW ; 9-0	1·5 ; 78 ; 20 ; 77.	Garag 3-0
Hērūru ; HG. ; ಹೇರೂರು ...	SE ; 13- 0	2 0 ; 1038 ; 179 ; 1027.	Adur 4-0
Hesarūru ; M. ; ಹೆಸರೂರು	SE ; 5-4	4·2 ; 919 ; 192 ; 884.	Mundargi 6-0
Hesarūru ; HV. ; ಹೆಸರೂರು ...	N ; 22-4	8·2 ; 955 ; 222 ; 889.	Shigali 5-0
Hīladahaḷḷi ; RB. ; ಹೀಲದಹಳ್ಳಿ	NE ; 11-0	2·5 ; 449 ; 94 ; 358.	Medleri 4-0
Hiṇḍasagēri ; KA. ; ಹಿಂಡಸಗೇರಿ ...	E 4-0	2·5 ;	......
Hiṇḍsagēri ; D. ; ಹಿಂಡಸಗೇರಿ ...	W ; 20-0	4·2 ; 277 ; 69 ; 248.	Alnavari 1-4
Hirē-Aḷagundi ; RN. ; ಹಿರೇ ಅಳಗುಂಡಿ ...	NE ; 12-0	2·7 ; 368 ; 59 ; 368.	Gajendragad. 8-0

Railway St.; Distance.		Weekly Bazar; Bazar Day; Distance.			Motor Stand; Distance.		Drinking water facilities.	Institution and other information.
Haveri	30-0	Bammanhall	Sat.	4-0	Bammanhalli	3-0	w.; p.	Sl(pr.); 2tl.; mq.
Dharwar	17-0	Hulikoti	Mon.	3-0	Kalaghatgi	9-0	p.	Sl (pr.).; tl.; mq.; gym.
Hubli	23-0	Kalghatgi	Tues.	6-0	Kalaghatgi	6-0	w.	
Gadag	3-0	Gadag	Sat.	3-0	Gadag	3-0	w.	Sl (pr).; Cs(c).; 8tl.; dh.; gym.
Savanur	2-0	Local	Wed.		Savanur	2-0	w.; p.	Sl (pr.); pyt.; Cs(c).; 2tl.; mq.; lib.; ins.
Haveri	19-0	Alur	Tues.	2-0	Alur	2-0	p.; rv.	Sl (pr).; Cs(c); tl.; Rameshwar tl.; 7 ins.
Haveri	22-0	Local	Fri.		Local		rv.	Sl (pr).; pyt.; Cs(c); Dyamavva Fr. Jan.; 7tl.; 2mq.; dh.; 3 gym.; 1 b.
Local		Local	Thurs.				t.; w.	8 Sl (7 pr, h).; 2 Cs (2c).; 18tl; 7M.; 3mg.; dg.; 2dh.; 2 gym.; ch.; lib.; 8dp.; ins.
Local		Local	Thurs.		Local		t.	Sl(pr).; pyt.; 3Cs(c, mp, i); 15tl.; 2mq.; dh.
Gudgeri	22-0	Local	Tues.		Bellatti		str.	Sl (pr).; Cs (mp).; ins.
Hebasur	15-0	Alagwadi	Mon.	1-0	Navalgund	7-0	str.	Sl (pr).; Cs (mp).; 6tl.; mq. gym.; lib.
Amargol	5-0	Local	...Wed.		Local		w.	3 Sl (3pr).; pyt.; 3 Cs(c,i, mis).; Verabhadra Fr. Dec.; 6tl.; 3mq.; dh.; 4gym. ins.
Haveri	7-0	Haveri	Thurs	6-0	Haveri	7-0	p.	Sl (pr).; 2tl.; gym.
Ranebennur	10-0	Halageri	Thurs.	5-0	Ranebennur	10-0	w.	Sl (pr).; Cs(c).; 5tl.; mq.; gym.
							w.	Deserted. Kallappa tl.; ins.
Dharwar	9-0	Garag	Thurs.	3-0	Garag	3-0	w.	
Haveri	10-0	Adur	Sat.	4-0	Adur	4-0	w.; p.	Sl (pr).; Cs (c).; Fr. Magh vad. 14; 3tl.; ch.; lib.; Sangama Basaveshwar tl.; ins.
Gadag	30-0	Mundargi	Mon.	6-0	Local		rv.	Sl (pr).; 2 Cs (c, mis).; Garuddev Fr. An. 10.; 3tl.; mq. dh.; ch.
Yalvigi	6-0	Shigali	Sat.	5-0			w.	Cs (c).; 3tl.; mq.; 2 gym.
Ranebennur	11-0	Medleri	Mon.	4-0	Ranebennur	11-0	rv.	Sl (pr).; Cs.; Basava Fr. Magh.; tl.
......		......			Kalaghatgi	4-0	w.	4tl.; mq.; Deserted.
Alnavar	1-4	Alnavar	Tues.	1-4	Alnavar	2-0	w.	Sl (pr).; 2tl.
Mallapur	27-0	Gajendragad	Tues.	8-0	Sudi	4-0	Str.	Sl (pr).

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Hirēaṇaji ; B. ; ಹಿರೇಅಣಜಿ	SW ; 15-4	2·4 ; 709 ; 110 ; 694.	Hansabhavi 5-0
Hire-Bāsūru ; HG. ; ಹಿರೇ ಬಾಸೂರು.	SE 13-4	2·7 ; 746 ; 116 ; 709.	Kusanur 6-0
Hirē-Beṇḍigēri ; SG. ; ಹಿರೇ ಬೆಂಡಿಗೇರಿ ...	N ; 6-0	4·3 ; 1406 ; 269 ; 1049.	Shiggaon 7-4
Hirēbidri ; RB. ; ಹಿರೇಬಿದ್ರಿ ...	E ; 15-0	7·0 ; 1909 ; 339 ; 1682.	Airani 2-0
Hirē-Būdihāḷa ; KU. ; ಹಿರೇ ಬೂದಿಹಾಳ ...	SW. 11-0	2·9 ; 709 ; 117 ; 612.	Ingalgi. 1-0
Hire-Būdihāḷa ; HR. ; ಹಿರೇ ಬೂದಿಹಾಳ ...	NE ; 9-0	2·6 ; 737 ; 135 ; 707.	Kod 4-0
Hirēgarti (Hirēnarti) ; KU. ; ಹಿರೇನರ್ತಿ ...	NE ; 4-6	5·5 ; 1259 ; 269 ; 1053.	Kundgol 3-0
Hirē-Gunjāḷa ; KU. ; ಹಿರೇ ಗುಂಜಾಳ ...	E ; 12-0	5·6 ; 1040 ; 217 ; 984.	Laxmeshwar 9-0
Hirēhāḷa ; RN. ; ಹಿರೇಹಾಳ ...	N ; 8-0	9·3 ; 2450 ; 492 ; 2229.	Local.
Hirēhaḷḷi ; B. ; ಹಿರೇಹಳ್ಳಿ ...	W ; 16-0	2·3 ; 9977 ; 170 ; 868.	Chikkerur 9-0
Hirēhandigōḷa ; G. ; ಹಿರೇಹಂದಿಗೋಳ.	NW ; 9-0	5·3 ; 904 ; 186 ; 824.	Hulkoti 7-0
Hirē-Harakuṇi ; KU. ; ಹಿರೇ ಹರಕುಣಿ ..	S ; 6-4	6·2 ; 2029 ; 404 ; 1939.	Kamadolli 3-0
Hirēhonnihaḷḷi ; K.A. ; ಹಿರೇಹೊನ್ನಿಹಳ್ಳಿ ...	NE ; 5-0	6·2 ; 1945 ; 367 ; 1876.	Mishrikotti 3-4
Hirēhullāḷa ; HG. ; ಹಿರೇಹುಲ್ಲಾಳ ...	SE ; 11-4	1·9 ; 743 ; 137 ; 733.	Adur 3-0
Hirē-Kabbūru ; HR. ; ಹಿರೇ ಕಬ್ಬೂರು ..	SE ; 19-0	3·6 ; 1170 ; 206 ; 1058.	Nagawand 3-4
Hirē-Kaṇagi ; HG. ; ಹಿರೇ ಕಣಗಿ ...	W ; 4-0	3·1 ; 973 ; 194 ; 914.	Hangal 4-0
Hirēkaṁśi (Hirekaunshi) ; HG. ; ಹಿರೇಕಾಂಶಿ ...	S ; 10-0	3 2 ; 526 ; 105 ; 429.	Hangal 10-0

Railway St.; Distance.	Weekly Bazar; Bazar Day; Distance.	Motor Stand; Distance.	Drinking water facilities.	Institutions and other information.
Byadgi 18-0	Bansabhavi Fri. 5-0	Hansabhavi 5-0	w.	Sl (pr).; Cs(c), Basava Fr. Ct. sud. 9.; tl.; mq.; gym.; ch.
Haveri 10-0	Alur Tues. 10-0	Alur 10-0	w.	Sl (pr).; Cs(c).; Basava Fr. Ct. sud. 1.; 2tl.; gym.; Vishweshwar tl.; 2 ins.
Gudgeri 12-0	Local Wed.	Timmapur 4-0	w.	Sl (pr).; Cs (mp).; tl.; 2M.; h.; 3ins.; (Kallappatt.)
Chalageri 10-0	Medleri Mon. 6-0	Ranebennur 16-0	rv.	Sl (pr).; Cs (c).; 8tl.; 3 gym.; ch.; 3 ins.
Saunshi 9-0	Ingalgi Mon. 1-0	Timmapur 5-0	w.	Sl (pr).; Cs (c).; 2 tl.; mq.
Byadgi 8-0	Kod Tues. 4-0	Havasabhavi 8-0	w.	Sl(pr).; Cs (c).; 5tl.; mq.; gym.
Kundgol 3-0	Kundgol Fri. 3-0	Shirguppi 6-0	t.	Sl (pr).; Cs (c).; Kalmeshwar Fr. Svn.; 7tl.; mq.
Saunshi 8-0	Laxmeshwar Sat. 9-0	Magdi 8-0	t.; o.	Cs (c).; 7 tl.; mq.; gym.; ch.
Hole Alur 9-0	Belur Sat. 9-0	Local		Sl (pr).; Cs (c).; Virabhadra Fr. Vsk sud. 5.; tl.; dh.
Byadgi 13-0	Chikkabasur Sat. 1-4	Hansabhavi 6-0	w.	Sl (pr.); Cs (c).; Veerbhadra Fr. Ct. sud. 15; ur.; Ganpati tl.; ins.
Hulkoti 1-4	Gadag Sat. 6-0	Gadag 6-0	w.	Sl (pr).; Cs (c); 2tl. ins.
Saunshi 3-0	Local Mon.	Timmapur 8-0	t.; w.	Sl (pr).; Cs (c).; 6tl.; mq.; dh.; 5gym.; ch.
Hubli 12-0	Mishrikoti Fri. 3-4	Local	t.; str.	Sl (pr).; Cs (c)., 4tl.; mq.; 3gym.; ch.; lib.
Haveri 14-0	Adur Sat. 3-0	Adur 3-0	p.	Sl (pr).; Cs (c).; 6tl. M.
Ranebennur 22-0	Rattihalli Fri. 6-0	Rattihalli 6-0	w.	Sl(pr).; Maruti Fr. Mar.; tl. ins.
Haveri 26-0	Hangal Fri. 4-0	Hangal 4-0	w.	Sl(pr).; Cs (c).; 5tl.; M.; mq.; gym.
Haveri 27-0	Chikkunshihe-hesur. Mon. 3-0	Gondi 2-0	w.	Sl (pr.); 5tl.; mq.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) : Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Holabikoṇḍa ; HR. ; ಹೊಲಬಿಕೊಂಡ	W ; 3·0	2·5 ; 546 ; 116 ; 459.	Hirekerur 3·0
Hoḷe-Haḍagali ; RN. ; ಹೊಳೆ ಹಡಗಲಿ	N ; 9·3	2·0 ; 608 ; 114 ; 570.	Hole Alur 3·0
Hoḷalāpura ; SH. ; ಹೊಳಲಾಪುರ	W ; 4·2	2·6 ; 153 ; 40 ; 143.	Magadi 1·0
Hoḷe-Maṇṇūru ; RN. ; ಹೊಳೆ ಮಣ್ಣೂರು	NW ; 12·0	6·2 ; 1359 ; 264 ; 1110.	Local ...
Holtikōṭi ; D. ; ಹೊಲ್ತಿಕೋಟಿ	SW ; 14·0	6·7 ; 57 ; 11 ; 1.	Mugad 7·0
Hombaḷa ; G. ; ಹೊಂಬಳ ...	NW ; 8·0	28·5 ; 3975 ; 799 ; 3298.	Local ...
Hombaḷi ; HG. ; ಹೊಂಬಳಿ ...	NE ; 11·4	1·2 ; 103 ; 26 ; 102.	Belgalpeth 3·0
Hommarḍi ; HV. ; ಹೊಮ್ಮರ್ಡಿ ...	S ; 4·6	6·7 ; 1006 ; 178 ; 972.	Haveri 5·0
Honnāpura ; D. ; ಹೊನ್ನಾಪುರ ...	W ; 12·0	1·7 ;	......
Honnāpura ; RN. ; ಹೊನ್ನಾಪುರ	SW ; 8·0	2·3 ; 323 ; 66 ; 302.	Savadi 2·0
Honnāpura ; KA. ; ಹೊನ್ನಾಪುರ	S ; 4·6	0·9 ;	......
Honnatti ; RB. ; ಹೊನ್ನತ್ತಿ ...	N ; 9·0	5·2 ; 899 ; 178 ; 769.	Ranebennur 9·0
Honnīkoppa ; SG. ; ಹೊನ್ನೀಕೊಪ್ಪ ...	E ; 18·0	1·4 ; 526 ; 93 ; 520.	Yelvigi 2·0
Hoṅkaṇa ; HG. ; ಹೊಂಕಣ ...	SE ; 11·2	3·0 ; 836 ; 156 ; 810.	Tilwalli 2·4
Hosahaḷḷi M. Āḍūru ; HV. ; ಹೊಸಹಳ್ಳಿ ಮ. ಅಡೂರು ...	W ; 3·2	2·1 ; 537 ; 93 ; 502.	Haveri 3·4
Hosakaṭṭi ; HR. ; ಹೊಸಕಟ್ಟಿ ...	SE ; 11·0	2·6 ; 802 ; 159 ; 767.	Nagawand 3·0
Hosakaṭṭi ; KU. ; ಹೊಸಕಟ್ಟಿ	SW ; 10·2	1·3 ; 606 ; 92 ; 597.	Yeliwal 2·0
Hosakaṭṭi ; D. ; ಹೊಸಕಟ್ಟಿ ...	S ; 2·4	1·3 ;	......
Hosaḷḷi ; HR. ; ಹೊಸಳ್ಳಿ	E ; 3·0	1·9 ; 680 ; 133 ; 648.	Hirekerur 3·0
Hosaḷḷi ; RN. ; ಹೊಸಳ್ಳಿ ...	E ; 6·0	4·6 ; 966 ; 231 ; 903.	Ron 6·0
Hosaḷḷi (Hamlet of Sounshi) ; KU. ; ಹೊಸಳ್ಳಿ ...	SE ; 8·7	... 370 ; 67 ; 359.	Saunshi 3·0
Hosaḷḷi ; HG. ; ಹೊಸಳ್ಳಿ	W ; 2·4	1·4 ; 349 ; 72 ; 341.	Hangal 2·0
Hosaḷḷi M. Kāraḍigi ; HV. ; ಹೊಸಳ್ಳಿ ಮ. ಕಾರಡಗಿ ...	NW ; 18·0	1·5 ; 636 ; 116 ; 515.	Savanur 4·0
Hosapēṭa ; HG. ; ಹೊಸಪೇಟ ...	N ; 9·4	0·8 ; 211 ; 48 ; 211.	Bammanhalli 3·0
Hosaritti ; HV. ; ಹೊಸರಿತ್ತಿ ...	NE ; 17·0	5·3 ; 2609 ; 426 ; 1539.	Local. ...
Hosavāḷa ; D. ; ಹೊಸವಾಳ ...	W ; 14·0	1·2 ; 33 ; 11 ; 33.	Garag 5·0
Hosayallāpura ; D. ; ಹೊಸಯಲ್ಲಾಪುರ.	NE ; 0·4	2·1 ; 255 ; 61 ; 138.	Dharwar 0·4

Railway St.; Distance.		Weekly Bazar; Bazar Day; Distance.			Motor Stand; Distance.		Drinking water facilities.	Institutions and other information.
Byadgi	24-0	Hirekerur	Mon.	3-0	Hirekerur	3-0	p.	Sl(pr).; Cs(c).; 4tl.
Hole Alur	3-0	Hole Alur	Fri.	3-0	Ron	8-0	rv.	Sl(pr).; Cs(c).; 5tl.; mq. ch.
Gadag ;	15-0	Shirhatti	Sun.	5-0	Magadi	1-0		3tl.; gym.; ch.
Hole Alur	1-4	Hole Alur	Fri.	1-4	......		rv.; w.	Sl(pr).; Cs(c).; 6tl.; mq. gym.; ch.
Mugad	7-0	Dharwar	Tues.	12-0	......		...	......
Hombal	1-4	Local	Fri.	...	Gadag	7-0	t.	Sl(pr).; pyt.; 3 Cs (c, mp, i).; 15tl.; 6mq.; dh.; 2gym.; ch.; 2lib.; ins.
Savanur	26-0	Belgalpth	Mon.	3-0	Belgalpeth	3-0	rv.	Cs.; Basava Fr. Magh.; 2tl.
Haveri	5-0	Haveri	Thurs	5-0	Haveri	5-0	w.; p.	Sl(pr).; 2Cs (c, mis).; Veerabhadra Fr. Ct.; tl.
......		......			......		...	Deserted.
Mallapur	4-0	Savadi	Tues.	2-0	Ron	7-0	str.	Sl (pr).; Cs (c).; 2tl.; mq.
......		......			......		...	Deserted.
Devargudda	7-0	Ranebennur	Sun.	9-0	Ranebennur	9-0	w.	Sl(pr).; Cs(c.); Hennattemma Fr. Mar.; tl.
Yelvigi	2-0	Yelvigi	Mon.	2-0	Yelvigi	2-0	w.	Sl (pr).
Byagadi	26-0	Tilwalli	Thurs.	2-4	Local	...	rv.	Sl (pr).; Cs (c).; Holi-Lingeshwar Fr. Jan.; tl.
Haveri	4-0	Devihosur	Sun.	2-0	Haveri	3-4	w.; p.	Sl (pr).; Cs (c).; 3tl.; mq.
Ranebennur	28-0	Nagawand	Sat.	3-0	Masur	5-0	w.	Sl (pr).; tl.
Kundgol	9-0	Yeliwal	Mon.	2-0	Jiglur	3-0	w.	Sl (pr).; Cs (c).; tl.
......		......			......		w.	Fr. Magh. Vad. 14.; tl.; Deserted.
Byadgi	24-0	Hirekerur	Mon.	3-0	Hirekerur	3-0	w.	Sl (pr).; Cs (c).; 4tl.; Mallappa tl. 2 ins.
Mallapur	14-0	Ron	Thurs	6-0	Ron.	6-0	t.; w.	Sl (pr).; Cs (c).; Fr. Basaveshwar Vsk. sud. 5.; 3tl.; mq.; ch.
Saunshi	3-0	Saunshi	Sat.	3-0	Gudgeri	8-0	t.; w.	Sl (pr).
Haveri	24-0	Hangal	Fri.	2-0	Hangal	2-0	w.	Sl (pr).; Cs (c).; 2tl.
Savanur	4-0	Savanur	Fri.	4-0	Savanur	4-0	w.; p.	Sl (pr).; Cs (c).; 3tl.; mq.; gym.
Savanur	13-0	Bammanhalli	Sat.	3-0	Bammanhalli	3-0	p.	Sl (pr).; tl.
Haveri	16-0	Local	Sat.	...	Local	...	rv.	Sl (pr).; pyt.; 4Cs (c, 2mis, con).; Fr. Ps.; tl.; mq.; lib.
Kumbarganvi	7-0	Tegur	Fri.	3-0	Local	3-0	w.	......
Dharwar	2-0	Dharwar	Tues.	0-4	......		p.	Cs (c).; 6 tl.; mq.; gym.; Part of Dharwar Municipal Area.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ;	Distance.
Hosūru ; SH. ; ಹೊಸೂರು ...	S ; 16-0	3·6 ; 558 ; 110 ; 485.	Bellatti	4-0
Hosūru ; SG. ; ಹೊಸೂರು ...	W ; 8-0	6·2 ; 740 ; 167 ; 660.	Dhundsi	1-4
Hosūru ; G. ; ಹೊಸೂರು ...	SW ; 9-0	3·2 ; 1015 ; 172 ; 880.	Mulgund	3-0
Hōtanahaḷḷi ; HG. ; ಹೋತನಹಳ್ಳಿ ...	E ; 5-0	1·5 ; 521 ; 97 ; 504.	Akki-Alur	3-0
Hōtanahaḷḷi ; SG. ; ಹೋತನಹಳ್ಳಿ ...	S ; 11-0	3·1 ; 1080 ; 194 ; 977.	Bankapur	6-0
Hoṭṭūru ; SG. ; ಹೊಟ್ಟೂರು ...	S ; 4-0	1·8 ; 41 ; 9 ; 33.	Bankapur	2-4
Hubbaḷḷi ; (Hubli) ; HB. ; ಹುಬ್ಬಳ್ಳಿ-		20·2 ;129,609 ; 24810 ; 9102 ;	Local	
Huilagōḷa ; G. ; ಹುಯಿಲಗೋಳ ...	N ; 8-0	5·8 ; 1260 ; 267 ; 1115.	Balaganur	6-0
Hulagaḍḍi ; HG. ; ಹುಲಗಡ್ಡಿ ...	S ; 14-0	2·0 ; 358 ; 65 ; 348.	Tilwalli	5-0
Hulaginakaṭṭi (Hulagurakaṭṭi) ; KA. ; ಹುಲಗಿನಕಟ್ಟಿ ...	NW ; 1-4	2·2 ; 478 ; 94 ; 431.	Kalghatgi	2-0
Hulaginhaḷḷi ; HG. ; ಹುಲಗಿನಹಳ್ಳಿ ...	SW ; 12-0	0·5 ; 86 ; 21 ; 86.	Hangal	12-0
Hulaginakoppa ; HG. ; ಹುಲಗಿನಕೊಪ್ಪ ...	N ; 2-0	1·0 ; 64 ; 12 ; 64.	Hangal	3-0
Hulagūru ; SG. ; ಹುಲಗೂರು ...	NE ; 8-0	6·1 ; 3504 ; 686 ; 2602.	Local.	
Hulakoppa ; KA. ; ಹುಲಕೊಪ್ಪ ...	NW ; 13-0	2·8 ; 746 ; 152 ; 640.	Kalghatgi	12-0
Hulakōṭi ; G. ; ಹುಲಕೋಟಿ ...	W ; 6-4	6·3 ; 2298 ; 499 ; 2018.	Local.	
Hulasōgi ; SG. ; ಹುಲಸೋಗಿ ..	NW ; 4-4	3·6 ; 414 ; 104 ; 400.	Dhundsi	5-0
Hulēgaṇakoppa ; KA. ; ಹುಲೇಗಣಕೊಪ್ಪ ...	SW ; 12-0	0·6 ; 57 ; 13 ; 40.	Kalghatgi	10-0
Hūlikaṭṭi ; SG. ; ಹೂಲಿಕಟ್ಟಿ	S ; 10-0	1·8 ; 87 ; 15 ; 86.	Bankapur	5-0
Hulikaṭṭi (Bk) ; KA. ; ಹುಲಿಕಟ್ಟಿ (ಬು) ...	SE ; 9-4	2·1 ; 200 ; 42 ; 200.	Tadas	3-0
Hulikaṭṭi ; RB. ; ಹುಲಿಕಟ್ಟಿ ...	SE ; 11-0	2 7 ; 501 ; 84 ; 453.	Karur	2-0
Hūlikēri ; D. ; ಹೂಲಿಕೇರಿ ...	W ; 25-0	2·8 ; 518 ; 117 ; 487.	Alnavar	5-0
Hūlīhaḷḷi ; RB. ; ಹೂಲೀಹಳ್ಳಿ ...	W ; 3-0	6·4 ; 983 ; 186 ; 919.	Ranebennur	3-4

Railway St. ; Distance.		Weekly Bazar ; Bazar Day ; Distance.			Motor Stand ; Distance.		Drinking water facilities.	Institution and other information.
Gadag i	32-0	Bellatt	Mon.	4-0	Bellatti	4-0	w.	Sl(pr).; Cs(c).; tl.; mq.; ch.
Savanur	13-0	Dhundsi	Thurs.	1-4	Dhundsi	1-4	w.; p.	Sl (pr).; Cs (c).; 3tl.; mq.; gym.
Gadag	9-0	Mulgund	Wed.	3-0	Harti	2-0	w.	Sl(pr).; Cs(c).; 5tl.; 2 mq.; 2gym.; Ballaleshwar tl.; ins.
Haveri	15-0	Akki-Alur	Tues.	3-0	Akki-Alur	3-0	w.	Sl (pr).; 5tl.; gym.
Savanur	17-0	Bammanhalli	Sat.	4-0	Belagalpeth	3-0	w.	Sl(pr).; Cs(mp).; Gwalkivvana Fr. Kt.; 2tl.; mq.; gym.; ch.; dip.
Savanur	12-0	Bankapur	Tues.	2-4	Bankapur	2-4	w.	2tl. ins.
Local		Local	Sat.		Local		t.; p.; w.	76 Sl (63pr, 3m, 10h).; mun.; 48 Cs (21c, 12 mis, 5 con; 8 mp, 2sp).; 175 tl.. 57 M. 51 mq.; 18 dg.; 7dh; 30 gym.; 19ch.; 3lib.; 47 dp.; ins.
Gadag	8-0	Gadag	Sat.	8-0	Gadag	8 0	t.	Sl(pr). ; pyt.; Cs(c).; Sugirappa Fr. Svn.; 20tl.; mq.; gym.; lib.; Kalmeshwara Ramling tl.; 7 ins.
Byadgi	30-0	Tilwalli	Thurs.	5-0	Tilwalli	5-0	w.	Sl (pr.); 2tl.
Hubli	19-0	Kalghatgi	Tues.	2-0	Kalaghatgi	2-0		
Haveri	30-0	Sammasagi	Sun.	3-0	Hangal	12-0	t.	tl.
Haveri	25-0	Hangal	Fr.	3-0	Hangal	3-0		Deserted.
Gudgeri	6-0	Local	Sun.		Shiggaon	9-0	w.	Sl (pr). ; pyt.; Cs (mp).; Hajahrat Shah Khadri mg.; 4tl.; 2mq.; 2 gym.; ch.
Dharwar	14-0	Local	Mon.		Kalaghatgi	12-0	t.	Sl (pr).; pyt.; 3tl.; M.; dp.
Locali		Gadag	Sat.	5-0	Gadag	5-0	str. ; w.	Sl (pr). 3 Cs (2c, mis).; Karlyammadevi Fr. Ct. sud. 15.; 6tl.; mq.; 2dh.; ch.; lib.
Gudgeri	12-0	Hirebendigeri	Wed.	2-0	Madligate	2-0	w.	Sl (pr).; 3tl.
Hubli	25-0	Kalghatgi	Tues.	10-0			w.	
Savanur	17-0	Bankapur	Tues.	5-0	Bankapur	5-0	t.	tl.; ch.
Hubli	16-0	Tadas	Tues.	3-0			t.	Sl (pr.) Basava Fr. Svn
Karur	2-0	Karur	Wed.	2-0	Harihar	2-0	w.	Sl (pr).; 2tl.; gym.; ch
Alnavar	5-0	Alnavar	Tues.	5-0	Kakkeri	2-0	str.	Sl (pr.).
Devarguda	2-6	Ranebennur	Sun.	3-4	Ranebennur	3-4	w.	Sl (pr). ; Cs (c).; 3tl.; gym.; ch.; ins.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Hullambi ; KA. ; ಹುಲ್ಲಂಬಿ	N ; 4-0	2·9 ; 523 ; 125 ; 491.	Kalghatgi 4-0
Hullatti ; RB. ; ಹುಲ್ಲತ್ತಿ	N ; 2-0	5·9 ; 138 ; 28 ; 124.	Ranebennur 2-0
Hullatti ; HG. ; ಹುಲ್ಲತ್ತಿ ...	NW ; 10-0	1·5 ; 505 ; 116 ; 446.	Bammanhalli 4-0
Hullatti ; HR. ; ಹುಲ್ಲತ್ತಿ ...	NE ; 7-0	4 8 ; 1123 ; 191 ; 1027.	Kod 3-0
Hullūru ; SH. ; ಹುಲ್ಲೂರು ...	S ; 10-0	3·0 ; 929 ; 185 ; 911.	Bellatti 4-0
Hullūru ; RN. ; ಹುಲ್ಲೂರು ...	NW ; 6-2	9 8 ; 2079 ; 411 ; 1914.	Local.
Hunagunda ; SG. ; ಹುನಗುಂದ ...	S ; 12-0	2·1 ; 470 ; 86 ; 399.	Bammanhalli 2-0
Hunagundi ; RN. ; ಹುನಗುಂಡಿ	NW ; 7-0	6·0 ; 1015 ; 189 ; 990.	Hole Alur 4-0
Hunaśikatti ; NR. ; ಹುಣಶಿಕಟ್ಟಿ ..	SW ; 5-4	4·7 ; 746 ; 153 ; 705.	Nargund 4-0
Hunaśikatti ; HG. ; ಹುಣಶಿಕಟ್ಟಿ ...	SE ; 13-4	1·3 ;	......
Hunaśikatti ; RB. ; ಹುಣಶಿಕಟ್ಟಿ	SE ; 4-0	5·0 ; 272 ; 57 ; 244.	Ranebennur 4-0
Hunaśikatti ; SG. ; ಹುಣಶಿಕಟ್ಟಿ ...	S ; 3-0	1 0 ; 82 ; 17 ; 69.	Bankapur 4-0
Hunsikumari ; SG. ; ಹುಣ್ಸಿಕುಮರಿ	NW ; 11-0	1·6 ;	......
Huralikuppi ; SG. ; ಹುರಳಿಕುಪ್ಪಿ ...	SE ; 11-0	4 1 ; 1526 ; 307 ; 1164.	Local.
Hūvinaśiggi ; SG. ; ಹೂವಿನಶಿಗ್ಗಿ ...	E. 17-0	5·7 ; 1170 , 248 ; 1093.	Yelvigi 2-0
Ibrāhimpura ; NV. ; ಇಬ್ರಾಹಿಂಪುರ ...	E ; 6-0	9·9 ; 1705 ; 338 ; 1702.	Navalgund 6-0
Ibrāhimapura ; SG. ; ಇಬ್ರಾಹಿಮಪುರ ...	S ; 7-4	2 2 ; 666 ; 126 ; 654.	Bankapur 1-4
Icalayallāpura ; HV. ; ಈಚಲಯಲ್ಲಾಪುರ ...	N ; 17-0	2·6 , 135 ; 31 ; 128.	Hattimattur 3-0
Icanahalli ; KA. ; ಈಚನಹಳ್ಳಿ ...	SW ; 3-0	3 4.	......
Iccangi ; HV. ; ಇಚ್ಚಂಗಿ ...	NE ; 20-4	6·3 ; 1021 ; 213 ; 905.	Hosaritti 6-0
Ijyāri-Lakamāpura ; HV. ; ಇಜ್ಯಾರಿ ಲಕಮಾಪುರ ...	N ; 1-4	2·0 ; 665 ; 109 ; 448.	Haveri 1-0
Ingalagi ; KU. ; ಇಂಗಳಗಿ ..	S ; 11-6	4·3 ; 2411 ; 476 ; 2016.	Local.
Ingalagondi, M. (Hirekeruru) ; HR. ; ಇಂಗಳಗೊಂಡಿ ಮ. ಹಿರೇಕೆರೂರ ...	E ; 3-0	1·6 ; 1052 ; 211 ; 953.	Hirekerur 4-0
Ingalagondi ; B. ; ಇಂಗಳಗೊಂಡಿ ...	W ; 10-2	1·5 ; 115 ; 20 ; 111.	Haveri 9-4
Ingalahalli ; HB. ; ಇಂಗಳಹಳ್ಳಿ .	NE ; 12-4	12·5 ; 2154 ; 433 ; 2034.	Hebsur 3-0
Inām-Hunsikatti ; KA. ; ಇನಾಂ ಹುಣ್ಸಿಕಟ್ಟಿ ...	SE ; 9-0	2·1.	......
Ināmati-Hebballi ; D. ; ಇನಾಮತಿ ಹೆಬ್ಬಳ್ಳಿ ...	E ; 9-7	1·8.	......

Railway St. : Distance.		Weekly Bazar : Bazar Day : Distance.			Motor Stand ; Distance.		Drinking water facilities.	Institutions and other information.
Hubli	18-0	Kalghatgi	Tues.	4-0	Kalghati	4-0	w.	Sl (pr).; 3tl.
Ranebennur	2-0	Ranebennur	Sun.	2-0	Ranebennur	2-0	w.	tl.; mq.; ch.
Savanur	22-0	Bammanhalli	Sat.	4-0	Bammanhalli	4-0	w. ; p.	Sl(pr).; 3tl.; gym.
Byadgi	15-0	Kod	Tues.	3-0	Rattihalli	5-0	w.	Sl (pr).; Cs (c).; 3tl.
Gudgeri		Bellatti	Mon.	4-0	Bellatti	4-4		Sl (pr).; Cs(c).; 10tl.; M.
Mallapur	8-0	Ron.	Thurs.	5-0	Ron.	5-0	t. ; str.	Sl(pr).; 2Cs (c, mis).; Kalmeshwar Fr. Svn.; 8tl.; mq.; 3gym.; ch.
Haveri	22-0	Bammanhalli	Sat.	2-0	Bammanhalli	2-0	p.	Sl(pr).; 3tl.; mq.; gym.
Hole Alur	4-0	Hole Alur	Fr.	4-0	Ron.	6-4	w.	Sl (pr).; Cs (c).; 2tl.; mq.; ch.
Mallapur	18-0	Nargund	Wed.	4-0	Nargund	4-0	t.	Sl (pr).; Cs (c).; 3tl.; mq.
								Deserted.
Ranebennur	4-0	Ranebennur	Sun.	4-0	Ranebennur	4-0	w.	Sl (pr).; 2tl.
Yelvigi	74-0	Shigaon	Wed.	3-0	Shiggaon	3-0	w.	tl.
					Tadas	2-4		Deserted.
Savanur	6-0	Savanur	Fri.	6-0	Savanur	3-0	t. ; w.	Sl(pr).; Cs(c).; 15tl.; mq.; dh.; 2gym.; 4 ins. Ishwar tl.;
Yelvigi	2-0	Vanshigi	Sat.	3-0	Yelvigi	2-0	w.	Sl (pr).; Cs (c).; 3tl.; gym. ins.
Annigeri	8-0	Navalgund	Tues.	6-0	Navalgund	5-0	t.	Sl (pr.).; Cs (2c).; 8tl.; 2mq.; dh.; gym.; ch.; lib.
Savanur	11-0	Bankapur	Tues.	1-4	Bankapur	1-4	w.	Sl (pr).
Savanur	5-0	Hattimattur	Wed.	3-0	Savanur	10-0	w.	
			......		......			Deserted.
Savanur	9-0	Hosaritti	Sat.	6-0	Hosaritti	6-0	p.	Sl(pr).; Cs (c).; Veerabhadra Fr.; 4tl.; mq.; gym.; ch.
Haveri	1-0	Haveri	Thurs.	1-0	Haveri	1-0	w. ; t	Sl(pr.).; Cs (c).; Fr. Ct. and l.; tl.
Saunshi	9-0	Local	Mon.		Timmapur	6-0	w.	Sl(pr).; pyt.; Cs(c).; 7tl.; mq.; 3gym.; ch.; lib.
Ranebennur	20-0	Hirekerur	Mon.	4-0	Hirekerur	4-0	p. ; w.	Sl (pr).; Cs (2c) ; Kalleswar Fr. Phg.; 4tl.; mq.; gym.; ins.
Haveri	9-4	Kaginelli	Mon.	0-2	Haveri	9-4	w.	
Hebsur	1-4	Hebsur	Thurs.	3-0	Hebsur	3-0	t.	Sl (pr).; Cs (2c).; 8tl.; 2mq.; 3gym.; ch.
......		......			......		...	Deserted.
......		......			......		...	Deserted.*

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Ināmati-Rāmadurga ; NR. ; ಇನಾಮತಿ ರಾಮದುರ್ಗ ...	......	3·0.	......
Ippikoppa ; HV ; ಇಪ್ಪಿಕೊಪ್ಪ ...	E ; 13-4	1·7.	......
Isrāmpura ; HR. ; ಇಸ್ರಾಂಪುರ ...	SE ; 17-0	0·9.	......
Itigaṭṭi ; D. ; ಈಟಿಗಟ್ಟಿ ...	S ; 8-0	2·0 ; 500 ; 93 ; 475.	Dharwar 6-0
Iṭagi ; RN. ; ಇಟಗಿ	NE ; 8-0	7·5 ; 2522 ; 514 ; 2270.	Sudi 2-0
Iṭagi ; RB. ; ಇಟಗಿ ...	SE ; 6-0	6·1 ; 2133 ; 343 ; 1882.	Halageri 4-0
Iṭagi ; SH. ; ಇಟಗಿ ...	S ; 24-2	7·0 ; 1526 ; 307 ; 1448.	Neglur 11-0
Jagaḷikoppa ; HG. ; ಜಗಳಿಕೊಪ್ಪ ...	SE ; 5-3	1·3 ; 2 ; 2 ; 1.	Alur 1-0
Jagāpūr ; NR. ; ಜಗಾಪೂರ ..	SW ; 4-4	4·9 ; 741 ; 149 ; 654.	Nargund 5-0
Jakkali ; RN. ; ಜಕ್ಕಲಿ ..	SE ; 6-0	7·4 ; 2903 ; 552 ; 2697.	Local.
Jakkanāyakanakoppa ; HG. ; ಜಕ್ಕನಾಯಕನಕೊಪ್ಪ ...	E ; 9-4	1·2 ; 295 ; 42 ; 275.	Adur 3-0
Jakkinakaṭṭi ; SG. ; ಜಕ್ಕಿನಕಟ್ಟಿ ...	W ; 3-0	1·0 ; 392 ; 79 ; 377.	Dhundsi 2-4
Jallāpura ; HV. ; ಜಲ್ಲಾಪುರ ...	N ; 14-0	2·4 ; 1010 ; 176 ; 814.	Hattimattur 2-0
Jammihāḷa ; KA. ; ಜಮ್ಮಿಹಾಳ ...	N ; 11-0	1·0 ; 490 ; 89 ; 431.	Kalghatgi 11-0
Jānaguṇḍikoppa ; HB. ; ಜಾನಗುಂಡಿಕೊಪ್ಪ ...	NE ; 6-6	1·2 ; 229 ; 47 ; 229.	Bammanhalli 3-0
Jaṅgamanakoppa ; HV. ; ಜಂಗಮನಕೊಪ್ಪ ...	NE ; 3-0	0·8 ; 21 ; 7 ; 20.	Agadi 3-0
Jaṅgamarakoppa ; HB. ; ಜಂಗಮರಕೊಪ್ಪ ...	W ; 2-5	0·4.	......
Jantli ; M. ; ಜಂತ್ಲಿ ...	NW ; 15-2	16·7 ; 2323 ; 502 ; 2100.	Dambal 5-0
Javaḷabeñci ; G. ; ಜವಳಬೆಂಚಿ ...	SE. 7-4	1·5.	......
Jāvūru ; NV. ; ಜಾವೂರು ...	NW ; 9-0	5·7 ; 707 ; 152 ; 630.	Morab 6-0
Jēkinakaṭṭi ; SG. ; ಜೇಕಿನಕಟ್ಟಿ ...	E ; 5-0	2·8 ; 598 ; 107 ; 490.	Shiggaon 4-0
Jelligēri ; SH. ; ಜೆಲ್ಲಿಗೇರಿ ...	SE ; 5-6	6·6 335 ; 77 ; 325.	Shirhatti 2-0
Jagaḷihoṇḍa ; KA. ; ಜಗಳಿಹೊಂಡ ...	SW ; 11-0	2·1.	......
Jagaḷūru ; KU. ; ಜಗಳೂರು ...	SW ; 14-5	1·0 ; 390 ; 84 ; 344.	Tadas 1-0
Jagaḷūru ; RN. ; ಜಗಳೂರು . .	E ; 3-0	5·7 ; 1158 ; 215 ; 1145	Ron 4-0
Jigēri ; RN. ; ಜಿಗೇರಿ ...	E ; 21-4	2·9 ; 206 ; 48 ; 205.	Gajendragad 7-0

Railway St.	Distance	Weekly Bazar	Bazar Day	Distance	Motor Stand	Distance	Drinking water facilities	Institutions and other information
......		......			......			Deserted.
......		......			......			2tl. Deserted.
								Deserted.
Dharwar	6-0	Dharwar	Tues.	6-0			w.	
Mallapur	16-0	Sudi	Fri.	2-0	Hosalli	2-0	w.	Sl(pr).; Cs.; Fr. Dharamadev Kt.. sud.; 6tl.; M.; 3mq.; 3gym.; lib. ins.
Chalageri	5-0	Halageri	Thurs.	4-0	Halgeri	4-0	w.	Sl (pr).; Cs (c).; 4tl.; ch. lib
Gudgeri	24-0	Local	Tues.		Bellatti	11-0	rv.	Sl (pr).; Cs (c).; Sangameshwar Fr. Ct. sud.1.; 10 tl.; mq.; dh.; gym.; lib.
Haveri	18-0	Alur	Tues.	1-0	......		...	Deserted.
Ansigen	21-0	Nargund	Wed.	5-0	Nargund	5-0	t.	Sl(pr).; Cs (c).; 2 Fr. Vsk., Mg.; 3tl.; M.; 2dh.; ch.
Mallapur	14-0	Local	Sun.		Naregal	3-0		Sl (pr).; pyt.; Cs (c).; tl.; mq.; gym.; ch. ins.
Haveri	13-0	Adur	Sat.	3-0	Adur	3-0	p.	Sl (pr).; 2tl.
Yelvigi	19-0	Dhundsi	Thurs.	2-4	Shiggaon	4-0	w.	tl.; mq.
Savnur	0-4	Hattimattur	Wed.	2-0	Savanur	5-0	w.	Sl (pr).; Cs (c).; 3 tl.; mq.; dh.; gym.; ch.
Dharwar	11-0	Dhumwad	Sun.	1-0	Dhumwad	1-0	w.	Sl (pr).; Fr. May.; 3tl.; mq.; gym.
Hattimattur (Savanur)	16-0	Bammanhalli	Sat.	3-0	Bammanhalli	3-0	w.	Sl (pr).; tl.
Haveri	3-0	Haveri	Thurs.	3-0	Haveri	3-0	tr.	tl.
......		......			......		...	Deserted.
Hariapur	5-0	Dambal	Thurs.	5-0	Dambal	5-0	t.; w.	Sl(pr).; Basaveshwar Fr. Svn.; 5tl.; mq.; 2gym.; ch.
......		......			......		...	Deserted.
Dharwar	24-0	Shirkol	Thurs.	2-0	Navalgund	9-0	t.	Sl (pr).; Cs (mp).; Hanamadev Fr. Ct. sud. 15.; 5tl.; M.; mq.
Savanur	15-0	Shiggaon	Wed.	4-0	Shiggaon	6-0	w.	Sl(pr).; Cs(mp).; Fr. Ct Sud 15; 8tl.; gym.; ch.
Gadag	25-0	Shirhatti	Sun.	2-0	Shirhatti	7-0	w.	tl.; ch.
......		......			......		...	Forest.
Saunshi	15-0	Tadas	Tues.	1-0	Local		w.	Sl (pr).; 3tl.; gym.
Mallapur	12-0	Ron	Thurs.	4-0	Ron.	4-0	str.	Sl(pr)., 4tl.; mq.; ch.
Mallapur	26-0	Gajendragad	Tues.	7-0	Gajendragad	7-0	w.	tl.; mq.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Jinnūru ; KA. ; ಜಿನ್ನೂರು ...	SE ; 6-0	2·2 ; 809 ; 178 ; 775.	Kalghatgi 6-0
Jiragivaḍa ; D. ; ಜೀರಗಿವಾಡ ...	NW ; 15-0	0·9 ; 483 ; 103 ; 321.	Tadkod 2-0
Jōgayallāpura ; D. ; ಜೋಗಯಲ್ಲಾಪುರ ...	S ; 5-2	0·6 ; 224 ; 41 ; 212.	Dharwar 5-0
Jōgihaḷḷi—M. H. ; HR. ; ಜೋಗಿಹಳ್ಳಿ—ಮ. ಹಿರೇಕೆರೂರ ...	E ; 5-0	0·7 ; 416 ; 84 ; 375.	Hirekerur 4-0
Jōgihaḷḷi—M. M. ; HR. ; ಜೋಗಿ ಹಳ್ಳಿ ಮ. ಮಾ. ...	SE ; 8-0	2·0 ;	......
Jōkanahaḷḷi ; HR. ; ಜೋಕನಹಳ್ಳಿ ...	E ; 10-0	2·4 ; 109 ; 25 ; 94.	Rattihalli 2-4
Joṇḍalagaṭṭi ; SG. ; ಜೊಂಡಲಗಟ್ಟಿ ...	W ; 9-3	1·9 ; 23 ; 5 ; 22.	Dhundsi 7-0
Jōyisarahaḷḷi ; RB. ; ಜೋಯಿಸರಹಳ್ಳಿ ..	SW ; 7-0	4·0 ; 1802 ; 287 ; 1598.	Halageri. 6-0
Jummenāykanakoppa ; KA. ; ಜುಮ್ಮೆನಾಯ್ಕನಕೊಪ್ಪ ...	NE ; 8-6	1·4.	......
Juñjunabailu ; KA. ; ಜುಂಜುನಬೈಲು.	SW ; 5-4	1·1 ; 289 ; 64 ; 260.	Kalghatgi 7-0
Jyālavāḍigi ; M. ; ಜ್ಯಾಲವಾಡಿಗಿ ...	SW ; 12-0	6·7 ; 95 ; 95 ; 359.	Bannikoppa ; 4-0
Jyālikaṭṭi ; SG. ; ಜ್ಯಾಲಿಕಟ್ಟಿ ...	S ; 9-0	0·8 ; 209 ; 36 ; 150.	Bankapur 2-0
Jyavaḷḷi ; HR. ; ಜ್ಯಾವಳ್ಳಿ ...	NW ; 12-0	1·6 ; 285 ; 62 ; 262.	Chikkerur 3-0
Kabanūru ; SG. ; ಕಬನೂರು ...	N ; 5-0	2·0 ; 1057 ; 186 ; 922.	Shiggaon 4-0
Kabbēnūru ; D. ; ಕಬ್ಬೆನೂರು ...	N ; 17-0	5·3 ; 1118 ; 217 ; 1008.	U. Betgeri 4-0
Kabbērahaḷḷi ; SH. ; ಕಬ್ಬೇರಹಳ್ಳಿ ...	SE ; 21-0	0·6.	
Kabbūru ; HV. ; ಕಬ್ಬೂರು ...	SW ; 6-6	5·3 ; 2460 ; 372 ; 2283.	Local.
Kabulāyatakaṭṭi G. ; ಕಬುಲಾಯತಕಟ್ಟಿ ...	S ; 11-0	3·7 ; 177 ; 37 ; 176.	Mulgund 9-0
Kacavi ; HR. ; ಕಚವಿ ...	NW ; 18-0	3·5 ; 1526 ; 214 ; 1427.	
Kaḍabagaṭṭi ; D. ; ಕಡಬಗಟ್ಟಿ ...	W ; 20-0	2·7 ; 625 ; 143 ; 556.	Alnavar 2-0
Kaḍadhaḷḷi ; NV. ; ಕಡಧಳ್ಳಿ ...	NE ; 9-0	2·3 ; 294 ; 55 ; 236.	Shelavadi 6 0
Kadaḍi ; G. ; ಕದಡಿ ...	N 16-0	6·7 ; 1175 ; 251 ; 1035.	Local.
Kaḍakoḷa ; SH. ; ಕಡಕೋಳ ...	SE ; 9-0	14·9 ; 1248 ; 272 ; 1171.	Shirhatti 9 0
Kaḍakoḷa ; HV. ; ಕಡಕೋಳ ...	N ; 18-4	5·6 ; 2082 ; 394 ; 2004.	Local.
Kaḍaḷḷi ; SG. ; ಕಡಳ್ಳಿ ...	N ; 7-0	1·2 ; 263 ; 45 ; 260.	Shiggaon 7-0
Kadamanahaḷḷi ; B. ; ಕದಮನಹಳ್ಳಿ.	N ; 7-1	1·6 ; 203 ; 34 ; 202.	Agadi 3-0

Railway St.; Distance.		Weekly Bazar; Bazar Day; Distance.			Motor Stand; Distance.		Drinking water facilities.	Institutions and other information.
Hubli	22-0	Kalghatgi	Tues.	6-0	Kalghatgi	6-0	w.	Sl (pr).; Cs (c).; Channabasava Fr. Feb.; tl.
Dharwar	14-0	Tadkod	Sun	2-0	Gadag	3-0	str.	Sl (pr).; tl.
Dharwar	5-0	Dharwar	Tues.	5-0	Dharwar	5-0	w.	
Ranebennur	24-0	Hirekerur	Mon.	4-0	Hirekerur	4-0	w.	Sl(pr).; Cs(c); 4tl.
......		......			......		...	Deserted.
Ranebennur	20-0	Rattihalli	Fri.	2-4	Rattihalli	2-4	p.	tl.; mq.
Savanur	26-0	Dhundsi	Thurs.	7-0	Dhundsi	7-0	w.	2tl.
Ranebennur	7-0	Ranebennur	Sun	7-0	Ranebennur	7-0	w.	Sl (pr).; Cs (c).; 4tl.; 2gym.; ch.
......		......			Shelamatti	1-4	p	Deserted.
Hubli	25 0	Kalghatgi	Tues.	7-0	Kalghatgi	7-0	w.	Sl (pr).; 2tl.
Gudgeri	24-0	Bannikoppa	Sat.	4-0	Bannikop	4-0	str.; w.	Sl (pr); 2tl; ch.
Savarnur	13-0	Bankapur	Tues.	2-0	Bankapur	2-0	w.	
Byadgi	21-0	Chikkerur	Wed.	3-0	Chikkerur	3-0	P.	Sl (pr).; 3tl.
Gudgeri	9-0	Shiggaon	Wed.	4-0	Shiggaon	4-0	w.	Sl (pr).; Cs (mp); Basavarasa Fr. Every 4th year.; 3tl.; 2mq; 2gym.; ch.
Dharwar	16-0	U. Betgeri	Sat.	4 0	Inam Hongal		str.	Sl (pr).; Cs (c); 6tl.; mq. 2gym.; ch.
							str.	Deserted.
Haveri	7-0	Local	Fri.		Haveri	7-0	w.; p.	Sl (pr).; Cs (mp).; 2 Fr. Ct. Svn.; 3tl.; mq.; gym.; lib.
Gadag	9-0	Gadag	Sat.	9-0	Shirahatti	6-0	w.	3tl.
					Tilwalli	4-0	p.; w.	Sl(pr).; Cs(c).; 3tl.; mq.; ch.; Rameshwar and Ganappa tls.; Herostone and ins
Alnavar;	2-0	Alnavar	Tues	2-0	Alnavar	2-0	w.	Sl (pr.); Cs (c).
Annigeri	19-0	Nargund	Wed.	6-0	Navalgund	6-0	t.	Sl (pr).; 3tl.; mq.
Balaganur	2-4	Gadag	Sat.	12-0	Gadag	12-0	str.	Sl(pr).; Neelamma Fr. Bdp.; 6tl.; 2mq.; gym.; ch.; lib.
Gagad	30-0	Shirhatti	Sun	9-0	Shirhatti	9-0	w.	Sl (pr.).; Cs (c).; Kappateswar; Fr. Svn.; tl.; M.; ch.
Savanur	5-0	Hattimattur	Wed.	4-0	Savanur	5-0	str.	Sl(pr).; Cs(c).; Basava Fr; 4tl.; 2mq.; gym.; ch.
Gudgeri	11-0	Shiggaon	Wed.	7-0	Tadas	5-0	w.	Sl (pr).; 3tl.
Haveri	5-0	Haveri	Thurs	5-0	Haveri	5-0	w.p.	2tl.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Kadāmpura ; M. ; ಕದಾಂಪುರ ...	NW ; 16-0	3·0 ; 581 ; 128 ; 536.	Lakkundi 2-0
Kāḍanakoppa ; SH. ; ಕಾಡನಕೊಪ್ಪ.	SW ; 11-0	0·8. ;	
Kāḍanakoppa ; KA. ; ಕಾಡನಕೊಪ್ಪ.	NE ; 8-2	2·4 ; 350 ; 69 ; 324.	Mishrikoti 1-4
Kadapaṭṭi (Hamlet of Pur) ; KU. ; ಕಡಪಟ್ಟಿ ...	NW ; 5-0	717 ; 141 ; 691.	Kundgol 5-0
Kadaramaṇḍalagi B. ; ಕದರಮಂಡಲಗಿ ...	SE ; 3-2	7·7 ; 2900 ; 501 ; 2246.	Local.
Kāḍaśeṭṭihaḷḷi ; HG. ; ಕಾಡಶೆಟ್ಟಿಹಳ್ಳಿ.	NE ; 7-4	1·8 ; 610 ; 102 ; 599.	Belgalpeth 1-4
Kaḍēkoppa ; KA. ; ಕಡೇಕೊಪ್ಪ ...	W ; 6-2	1 2.	
Kaḍlikoppa ; HR. ; ಕಡ್ಲಿಕೊಪ್ಪ ...	NW ; 19-0	0·9.	
Kaḍūru ; HR. ; ಕಡೂರು ...	SE ; 10-4	7·0 ; 2355 ; 410 ; 2032.	Local.
Kāginelli ; B. ; ಕಾಗಿನೆಲ್ಲಿ ...	W ; 12-0	3·2 ; 1947 ; 350 ; 1667.	Haveri 9-0
Kajjari ; RB. ; ಕಜ್ಜರಿ ...	NW ; 6-0	6·8 ; 1866 ; 336 ; 1563.	Ranebennur 1-4
Kākōḷa ; RB. ; ಕಾಕೋಳ ...	NW ; 7 0	4·2 ; 2854 ; 468 ; 2655.	Local.
Kakkūru ; M. ; ಕಕ್ಕೂರು ..	S ; 4-4	2·6 ; 540 ; 97 ; 536.	Mundargi 5-0
Kalaghaṭagi ; KA. ; ಕಲಘಟಗಿ ...		3·9 ; 5210 ; 990 ; 2561.	Local.
Kaḷagoṇḍa ; B. ; ಕಳಗೊಂಡ ...	W ; 10-0	2·3 ; 586 ; 118 ; 516.	Haveri 8-0
Kaḷagoṇḍa M. Kōḍa ; HR. ; ಕಳಗೊಂಡ ಮ. ಕೋಡ ...	NE ; 2-5	2·0 ; 601 ; 118 ; 563.	Kod 2-0
Kalaguddi ; HG. ; ಕಲಗುಡ್ಡಿ ...	S ; 14-0	0 4 ; 322 ; 62 ; 300.	Tilwalli 5-0
Kaḷakāpura ; RN. ; ಕಳಕಾಪುರ ...	E 9-0	1·5 ; 557 ; 89 ; 553.	Nidagundi 2-0
Kaḷakaṭṭi ; SG. ; ಕಲಕಟ್ಟಿ ...	SW ; 15-0	1·0 ; 95 ; 21 ; 95.	Bankapur 5-0
Kalakēri ; D. ; ಕಲಕೇರಿ ...	SW ; 12-0	5·5 ; 497 ; 134 ; 486.	Mugad 3-0
Kalakēri ; HG. ; ಕಲಕೇರಿ ...	SE ; 13-3	2 0 ; 515 ; 97 ; 507.	Adur 4-0
Kalakēri ; M. ; ಕಲಕೇರಿ ...	SW ; 4-4	6·4 ; 2001 ; 404 ; 1697.	Mundargi 4-0
Kalakēri ; NR. ; ಕಲಕೇರಿ ...	SW ; 3-4	4·4 ; 412 ; 70 ; 394.	Nargund 3-0
Kaḷakōṭi ; HV. ; ಕಳಕೋಟಿ ...	N ; 9-7	2 2 ; 500 ; 100 ; 436.	Karjagi 1-0
Kalakuṇḍi ; KA. ; ಕಲಕುಂಡಿ ...	W ; 3-2	1·7 ; 246 ; 48 ; 246.	Kalghatgi 4-0
Kaḷalakoṇḍa ; HV. ; ಕಳಲಕೊಂಡ ...	N ; 15-0	3·7 ; 715 ; 138 ; 678.	Savanur 3-0
Kaḷasa ; KU. ; ಕಳಸ ...	SE ; 16-4	9·2 ; 3312 ; 620 ; 2861.	Local.

Railway St. ; Distance.		Weekly Bazar ; Bazar Day ; Distance			Motor Stand ; Distance.		Drinking water facilities.	Institution and other information.
Gadag	8-0	Lakkundi	Thurs.	2-0	Local		w.	Sl (pr).; 2 Cs (c, mis).; Basaveshwar; Fr. Ps ; 3tl. Deserted.
Hubli	11-0	Mishrikoti	Fri.	1-4	Mishrikoti	1-4	w.	Sl (pr).; Cs (c).; tl.; gym.
Kundgol	5-0	Kundgol	Wed.	5-0			t. ; w.	Sl (pr).; tl.; mq.; gym.; ch.
Byadgi	2-4	Byadgi	Sat.	2-4	Byadgi	2-4	p. ; w.	Sl (pr).; pyt.; Cs (c).; Hanama Fr. Feb.; tl.; gym.; ch.; Maruti Kantesh tl.; 2 ins.
Haveri	18-0	Belgalpeth	Mon.	1-4	Belgalpeth	1-4	rv.	Sl (pr).; Cs (c).; Hokkae Basaveshwar Fr. Ct.; 2tl. mq.
......		......			Kalghatgi	6-0	w.	Deserted.
								Deserted.
Ranebennur	16-0	Rattihalli	Fri.	3-0	Ratthihalli	3-0	p.	Sl (pr).; Cs (c).; tl.; ins.
Haveri	9-0	Local	Mon.		Haveri	9-0	w.	Sl (pr).; Cs (mp).; tl. ins.
Ranebennur	1-4	Ranebennur	Sun.	1-4	Ranebennur	1-4	w.	Sl (pr).; Cs (s).; 3tl.; dh.; ch.
Devargudda	2-0	Byadgi	Sat.	3-0	Byadgi	3-0	w.	Sl (pr).; pyt.; Cs(c).; 2tl. ch. ins.
Gadag	30-0	Mundargi	Mon.	5-0	Hesrur	1-0	rv.	Sl (pr).; tl.; ins.
Hubli	17-0	Local	Tues.		Local		t. ; w.	3 Sl (3pr).; 6Cs(mp, c, mis, con, 2i).; 27tl.; 3M.; 2mq.; dg.; dh.; 3gym.; ch.; lib.; dp. ;
Byadgi	6-0	Byadgi	Sat.	6-0	Byadgi	6-0	w.	Sl (pr).; ch.
Ranebennur	18-0	Kod	Tues.	2-0	Kod	2-0	w.	Sl(pr).; Cs(c).; tl.
Byadgi	30-0	Tilwalli	Thurs.	5-0	Tilwalli	5-0	p.	Sl (pr).; 2tl.
Mallapur	17-0	Nidagundi	Wed.	2-0	Nidagundi	2-0	t. ; w.	Sl (pr).; 3tl.; mq.; ch.
Savanur	16-0	Bankapur	Tues.	5-0	Bankapur	5-0	w.	
Mugad	3-0	Mugad	Sat.	3-0	Dharwar	10-0	w.	Sl(pr).; tl.; gym.; ch.
Haveri	12-0	Adur	Sat.	4-0	Adur	4-0	p. ; w.	Sl(pr) ; Basavashwar Fr.; Ct.4tl.
Halligudi	19-0	Mundargi	Mon.	4-0	Mundargi	4-0	w.	Sl (pr).; Cs(c).; 9tl.; 2mq. ch. ins
Mallapur	21-0	Nargund	Wed.	3-0	Nargund	3-0	t.	Cs(c).; 3tl.; M.; mq.
Karjagi	4-0	Karjagi	Tues.	1-0			rv.	Sl (pr).; 3tl.; mq.; gym.; ch. ; lib.
Hubli	26-0	Kalghatgi	Tues.	4-0	Kalghatgi	4-0	v. ; t.	Sl (pr).; 3tl.; gym.
Savanur	2-0	Savanur	Fri.	3-0	Savanur	2-0	w.	Sl (pr)., Cs (c).
Gudgeri	3-0	Gudgeri	Thurs.	3-0	Gudgeri	3-0	w. ; t. ; p.	Sl(pr).; pyt.; Cs(mp).; Akhandeshwar Fr. Ct.; 7tl.; mq.; dh.; 4gym.; ins.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Kaḷasagēri ; SG. ; ಕಳಸಗೇರಿ ...	SW ; 4-3	1·0.	......
Kaḷasanakoppa ; KA. ; ಕಳಸನಕೊಪ್ಪ.	N ; 15-6	0·6 ;	......
Kaḷasāpura ; G. ; ಕಳಸಾಪುರ ...	S ; 4-0	8·1 ; 1190 ; 243 ; 1175.	Gadag 2-0
Kaḷasūru ; HV. ; ಕಳಸೂರು ...	N ; 7-0	2·8 ; 1106 ; 219 ; 915.	Devagiri 3-0
Kālavāḍa ; NV. ; ಕಾಲವಾಡ ...	SW ; 6-0	7·7 ; 1245 ; 250 ; 1102.	Hebasur 3-0
Kalhāgadira (Kalhaganūru) ; SH. ; ಕಲ್ಹಾಗದಿರ ...	SE ; 26-0	1·5 ; 116 ; 30 ; 109.	Hebbal 4-0
Kaliwāḷa ; HV. ; ಕಲಿವಾಳ ...	NE ; 20-4	4·0 ; 915 ; 190 ; 882.	Hosaritti 5-0
Kallēdēvara ; B. ; ಕಲ್ಲೇದೇವರ ...	NE ; 10-3	8·0 ; 1549 ; 289 ; 1442.	Agadi 7-0
Kallamaḍavu ; SG. ; ಕಲ್ಲಮಡವು ...	SE ; 12-4	1·4 ; 94 ; 17 ; 93.	Hurlikuppi 3-0
Kallāpura ; HV. ; ಕಲ್ಲಾಪುರ ...	S ; 5-3	1·1 ; 389 ; 48 ; 389.	Haveri 6-0
Kallāpura ; D. ; ಕಲ್ಲಾಪುರ ...	W ; 12-0	1·1 ; 205 ; 49 ; 187.	Mugad 5-0
Kallāpura ; HG. ; ಕಲ್ಲಾಪುರ ...	SE ; 6-2	1·5 ; 630 ; 126 ; 500.	Alur 2-0
Kallāpura ; KA. ; ಕಲ್ಲಾಪುರ ...	SW ; 1-2	1·1.	......
Kallāpura ; NR. ; ಕಲ್ಲಾಪುರ ...	NE ; 14-2	3·9 ; 568 ; 135 ; 409.	Shirol 1-4
Kalle ; D. ; ಕಲ್ಲೆ ...	N ; 17-0	2·2 ; 409 ; 86 ; 356.	U. Betgeri 2-0
Kallēdēvarakoppa ; KA. ; ಕಲ್ಲೇದೇವರಕೊಪ್ಪ ...	NW ; 13-4	0·9.	......
Kalliganūru ; RN. ; ಕಲ್ಲಿಗನೂರು ...	NE ; 16-0	3·1 ; 1015 ; 189 ; 962.	Local.
Kaḷḷihāḷa ; HV. ; ಕಳ್ಳಿಹಾಳ ..	E ; 3-2	3·9 ; 1230 ; 215 ; 939.	Haveri 3-0
Kallūru ; G. ; ಕಲ್ಲೂರು ...	SW ; 17-0	2·1 ; 800 ; 152 ; 786.	Mulgund 4-0
Kallūru ; D. ; ಕಲ್ಲೂರು ...	N ; 18-0	4·2 ; 1243 ; 234 ; 1139.	U. Betgeri 2-0
Kālve-Kallāpura ; HG. ; ಕಾಳ್ವೆಕಲ್ಲಾಪುರ ...	E ; 9-6	1·0 ; 527 ; 105 ; 468.	Alur 3-0
Kālve-Yallāpura ; HG. ; ಕಾಳ್ವೆಯಲ್ಲಾಪುರ ...	E ; 5-6	1·1 ; 290 ; 47 ; 289.	Alur 4-0
Kālvihaḷḷi ; HR. ; ಕಾಳ್ವಿಹಳ್ಳಿ ...	SW ; 2-0	1·6 ; 181 ; 38 ; 176.	Hirekerur 1-0
Kaḷvikuppi ; HR. ; ಕಳ್ವಿಕುಪ್ಪಿ ...	SE ; 8-0	0·9.	......
Kalyāṇa ; SG. ; ಕಲ್ಯಾಣ ...	S ; 5-0	1·3 ; 141 ; 36 ; 139.	Bankapur 3-0
Kamadhēnu ; KA. ; ಕಾಮಧೇನು ...	NE ; 7-4	3·1 ; 694 ; 133 ; 657.	Mishrikoti 2-0
Kamadōḍa ; RB. ; ಕಮಡೋಡ ..	SE ; 4-4	3·8 ; 1098 ; 197 ; 954.	Ranebennur 4-4
Kamaḍoḷḷi ; KU. ; ಕಮಡೊಳ್ಳಿ ...	S ; 4-2	9·2 ; 3472 ; 688 ; 2901.	Local.

Railway St. ; Distance.		Weekly Bazar ; Bazar Day ; Distance.			Motor Stand ; Distance.		Drinking water facilities.	Institutions and other information.
......		......			......		...	Deserted.
......		......			Nigadi	6-0	t. ; str.	Deserted.
Gadag	2-0	Gadag	Sat.	2-0	Gadag	2-0	w.	Sl(pr).; Cs(c).; 4tl ; M ; mq.; dg.
Karjagi	2-0	Devagiri	Mon.	3-0	Haveri	7-0	rv.	Sl(pr).; Dyamavva Fr. sud.
Hebasur	6-0	Hebasur	Thurs.	3-0	Navalgund	6-0	t.	Sl(pr).; Cs(c).; 2tl.; gym.
Gadag	45-0	Hebbal	Tues.	4-0	Bellatti	12-0	rv.	tl.
Savanur	6-0	Hosaritti	Sat.	5-0	Savanur	14-0	w.	Sl (pr).; 5tl.; mq.; 2gym ; ch.
Byadgi	6-0	Byadgi	Sat.	7-0	Motebennur	5-0	p.	Sl (pr).; Cs (c).; tl.; gym.; ch.
Savanur	6-0	Bankapur	Tues.	5-0	Kunimellatti	2-0	str.	Meta Basava Fr. Vsk.; 3tl.
Haveri	6-0	Haveri	Thurs.	6-0	Haveri	6-0	w.	Sl (pr).; 3tl.; gym.
Naglavi	2-4	Tegur	Fri.	3-0	Tegur	3-0	t.	
Haveri	20-0	Alur	Tues.	2-0	Local		w.	Sl (pr).; Cs (c).; tl.
......		......			Kalghatgi	1-4		Deserted.
Hole Alur	10-0	Shirol	Sun.	1-4	Konnur	7-0	rv.	Sl(pr).; Cs(c).; Fr. Basa Svn.; 3tl.; mq.; gym.; ch.
Dharwar	15-0	U. Betgeri	Sat.	2-0	U. Betgeri	2-0	str.	Sl (pr).; 5tl.; 2gym.
......		......			Dhumwad	3-0		Deserted.
Mallapur	3-0	Belvaniki	Wed.	1-4	Sudi	6-0	w.	Sl (pr).; Cs (c).; tl.; mq.; ch.
Haveri	3-0	Haveri	Thurs	3-0	Haveri	3-0	w. ; p.	Sl (pr).; Cs (c).; Fr. Svn. 4tl.; gym.
Annigeri	12-0	Mulgund	Wed.	4-0	Mulgund	4-0	t. ; w.	Sl(pr).; Cs(c).; 7tl.; mq.; gym.; ch.
Dharwar	21-0	U. Betgeri	Sat.	2-0	Garag	0-6	w.	Sl(pr).; Fr. Ct. sud.1. 5tl.; mq.; 2gym.; lib.
Haveri	15-0	Adur	Tues.	3-0	Adur	3-0	p.	Sl (pr).; 2tl.
Haveri	15-0	Naregal	Fri.	2-0	Alur	4-0	p.	
Byadgi	22-0	Hirekerur	Mon.	1-0	Hirekerur	1-0	w.	Sl(pr).; tl.; M.; Deserted.
Savanur	11-0	Shiggaon	Wed.	4-0	Bankapur	3-0	w.	Sl(pr).; 2tl.; Pir Padshah Tom. ; 6 ins.
Hubli	11-0	Mishrikoti	Fri.	2-0	Kalghatgi	6-0	w.	Sl (pr).; Cs (c).; tl.
Ranebennur	4-4	Ranebennur	Sun.	4-4	Ranebennur	4-4	w.	Sl (pr).; Cs(c).; 2tl.
Saunsi	3-0	Local	Mon.				w. ; t.	Sl (pr).; Cs(mp).; Lachanna Swami. Fr. Ct.; Kalameshwara Fr. Svn. Basaveshwara Fr. Vsk.; Siddharudhaswami Fr. Mg.; tl.; 2M.; mg.; dg.; dh.; ch.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Kāmalāpura ; HR. ; ಕಾಮಲಾಪುರ ...	SE ; 17-0	3·5 ; 513 ; 96 ; 472.	Nagawand 6-0
Kamalāpura ; D. ; ಕಮಲಾಪುರ ...	N ; ...	......	......
Kāmalāpūr T. Biḷa ; D. ; ಕಾಮಲಾಪೂರ ತ ಬೀಳ ..	N ; 6-0	1·2.	......
Kamālabaṅgaḍi-Timmāpura ; HV. ; ಕಮಾಲಬಂಗಡಿ ತಿಮ್ಮಾಪುರ ...	N ; 16-5	1·2 ; 358 ; 68 ; 328.	Hattimattur 3-0
Kāmanahaḷḷi ; HG. ; ಕಾಮನಹಳ್ಳಿ ...	SW ; 3-3	2·0 ; 138 ; 31 ; 132.	Hangal 3-0
Kāmanahaḷḷi ; SG. ; ಕಾಮನಹಳ್ಳಿ ...	NW ; 3-0	1·8 ; 272 ; 61 ; 266.	Dhundsi 3-0
Kamāragoppa ; NV. ; ಕಮಾರಗೊಪ್ಪ.	SW ; 2-0	3·5 ; 300 ; 60 ; 230.	Navalgund 1-4
Kambāragaṇvi ; D. ; ಕಂಬಾರಗಣ್ವಿ.	W ; 13-0	5·7 ; 333 ; 89 ; 202.	Alnavar 7-0
Kampalīkoppa ; HB. ; ಕಂಪಲೀಕೊಪ್ಪ.	S ; 9-0	2·4 ; 391 ; 84 ; 387.	Arlikattia 0-4
Kaṇaginahāḷa ; G. ; ಕಣಗಿನಹಾಳ ...	NE ; 7-0	14·2 ; 2057 ; 438 ; 1733.	Local. ...
Kanagoṇḍanahaḷḷi ; RB. ; ಕನಗೊಂಡನಹಳ್ಳಿ ...	NE ; 1-4	1·8.	......
Kanakāpura ; HV. ; ಕನಕಾಪುರ ...	S ; 2-6	1·1 ; 750 ; 132 ; 694.	Haveri 2-0
Kanakāpura ; SH. ; ಕನಕಾಪುರ ...	SW ; 15-0	2·0.	......
Kanakāpura ; RB. ; ಕನಕಾಪುರ ...	N ; 4-4	0·6.	......
Kanakavāḍa ; SH. ; ಕನಕವಾಡ ...	SE ; 23-4	1·7 ; 442 ; 78 ; 434.	Neglur 0-4
Kanakūru ; D. ; ಕನಕೂರು ...	NE ; 11-0	2·5 ; 200 ; 43 ; 177.	Hebli 3-0
Kanavaḷḷi ; HV. ; ಕನವಳ್ಳಿ ..	E ; 10-0	7·6 ; 2764 ; 484 ; 2299.	Local. ...
Kañcāragaṭṭi ; HV. ; ಕಂಚಾರಗಟ್ಟಿ...	E ; 18-6	1·4 ; 469 ; 79 ; 464.	Guttal 3-0
Kañcinegaḷūru ; HG. ; ಕಂಚಿನೆಗಳೂರು ...	E ; 7-3	3·2 ; 1511 ; 258 ; 1431.	Adur 3-0
Kandali ; KA. ; ಕಂದಲಿ ...	W ; 12-0	2·9 ; 99 ; 18 ; 97.	Kalghatgi 11-0
Kaṇivi ; G. ; ಕಣವಿ ...	SW ; 8-4	2·1 ; 1134 ; 258 ; 1046.	Harti 1-0
Kaṅkaṇavāḍa ; SG. ; ಕಂಕಣವಾಡ.	E ; 4-0	1·0 ; 83 ; 15 ; 83.	Shiggaon 2-0
Kaṇkikoppa ; NR. ; ಕಣ್ಕಿಕೊಪ್ಪ ...	W ; 7-0	4·2 ; 588 ; 129 ; 551.	Nargund 7-0
Kannenāykanakoppa ; KA. ; ಕನ್ನೆನಾಯ್ಕನಕೊಪ್ಪ ...	N ; 15-2	1·0.	......
Kannēśwara ; HG. ; ಕನ್ನೇಶ್ವರ ...	SE ; 12-4	1·2 ; 323 ; 43 ; 310.	Kusanur 2-0
Kaṇvihonnāpura ; D. ; ಕಣ್ವಿಹೊನ್ನಾಪುರ ...	SW ; 7-0	1·3 ; 455 ; 104 ; 373.	Dharwar 7-0
Kaṇvī-Hullikaṭṭi ; KA. ; ಕಣ್ವೀ ಹುಲ್ಲಿಕಟ್ಟಿ ...	N. 13-4	2·0	......
Kaṇvi-Mallāpura ; B. ; ಕಣ್ವಿ ಮಲ್ಲಾಪುರ ...	S ; 8-0	0·8.	......
Kaṇviśiddagēri ; HR. ; ಕಣ್ವಿಶಿದ್ದಗೇರಿ ...	SE ; 11-0	1·5 ; 605 ; 86 ; 574.	Rattihalli 2-4

Railway St. ;	Distance.	Weekly Bazar ;	Bazar Day ;	Distance.	Motor Stand ;	Distance.	Drinking water facilities.	Institutions and other information.
Ranebennur	26-0	Nagawand	Sat.	6-0	Rattihalli	9-0	w.	Sl (pr)., tl.
......		......			......		w.	Sl (pr).; 4tl.; Part of Dharwar Municipal area.
......		......			......			Deserted.
Savanur	5-0	Hattimattur	Wed.	3-0	Savanur	10-0	p.	Sl (pr).
Haveri	25-0	Hangal	Fri.	3-0	Hangal	3-0	rv. ; t.	tl.; mq.
Yelvigi	13-0	Shiggaon	Wed.	3-0	Shiggaon	3-0	t.	Sl(pr).
Hebasur	10-0	Navalgund	Tues.	1-4	Navalgund	1-4	t.	Cs (c).; 3tl.; mq.
Local	...	Aalnavar	Tues.	7-0	Alnavar	7 0	w.	Sl (pr).
Hubli	9-0	Arlikatti	Thurs	4-4	Varur	2-4	w. t.	Sl(pr).; Basava Fr. Vsk.; 6tl.; mq.; gym.
Kanaginhal	1-0	Gadag	Sat.	6-0	Gadag	8-0	t.	Sl (pr)., Cs (c).; 3tl.; gym.; ch.
......		......			......		...	Deserted. tl.
Haveri	2-0	Haveri	Thurs.	2-0	Haveri	2-0	w. ; p.	Sl (pr).; Cs (c).; 2tl.; gym.
......		......			Laxmeshwar	2-0	...	tl.; Deserted.
......		......			......		...	Deserted.
Gudgeri	26-0	Hebbal	Tues.	0-4	Bellatti	9-0	str.	Sl (pr).; Cs.; 3tl.; mq.
Amargol	7-0	Hebli	Wed.	3-0	Hebballi	3-0	str. ; w.	Sl (pr).; 3tl.; ch. ins.
Haveri	9-0	Local	Sat.	...	Somanakatti	1-0	...	Sl (pr).; pyt.; Cs (c).; Fr. Ct. sud. 15.; 12tl.; 3mq.; 2gym.; ch.; 3 ins. Parameshwar and Bhogesh tls.
Haveri	21-0	Guttal	Mon.	3-0	Guttal	3-0	w. ; rv.	Sl (pr).; 2tl.
Haveri	18-0	Adur	Sat.	3-0	Adur	3-0	t. ; w.	Sl (pr).; Cs (c).; 4 tl.; 2 mq. ins.
Hubli	33-0	Kudlgi	Sun.	7-0	Kalghatgi	11-0	t.	tl.; mq.
Gadag	9-0	Mulgund	Wed.	3-0	Gadag	9-0	w.	Sl (pr).; Cs (c).; tl.; mq.; gym.
Hattimattur	11-0	Shiggaon	Wed.	2-0	Shiggaon.	2-0	w.	
Mallapur	21-0	Nargund	Wed.	7-0	Nargund	7-0	t.	Sl (pr.).; Cs. (c).; 3 tl.
......		......			Dhumwad	4-0	...	Deserted.
Haveri	21-0	Kusanur	Sun.	2-0	Alur	3-0	rv.	Sl (pr).; 2tl.; ins.
Dharwar	6-0	Dharwar	Tues.	6-0	Dharwar	7-0	w.	Sl (pr)., tl.
......		......			......		...	Deserted.
......		......			......		...	Deserted.
Ranebennur	20-0	Rattihalli	Fri.	2-4	Rattihalli	2-4	p. ; w.	Sl (pr).; 2tl. ins.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop ; Households ; Agricultural population.	Post Office ; Distance.
Kappali ; NR. ; ಕಪ್ಪಲಿ ...	NE ; 15-0	2·3 ; 388 ; 101 ; 224.	Shirol 0-4
Kapparasikoppa ; HG. ; ಕಪ್ಪರಸಿಕೊಪ್ಪ ...	NW ; 5-2	1·3 ; 900 ; 183 ; 809.	Hangal 7-0
Karadigudda ; D. ; ಕರಡಿಗುಡ್ಡ ..	N ; 8-7	4·7 ; 1781 ; 341 ; 1684.	Amminbhavia 1-4
Karadikoppa ; HB. ; ಕರಡಿಕೊಪ್ಪ ...	S ; 8-2	1·5 ; 848 ; 190 ; 648.	Mishrikoti 2-0
Kāragōda ; KA. ; ಕಾರಗೋಡ ...	SW ; 8-0	1·2.	......
Karagudari ; HG. ; ಕರಗುದರಿ ...	N ; 4-0	2·4 ; 682 ; 142 ; 657.	Hangal 3-0
Karamadi ; RN. ; ಕರಮಡಿ ...	W ; 12-0	5·3 ; 924 ; 218 ; 838.	Hole Alur 4-0
Karavinakoppa ; NR. ; ಕರವಿನಕೊಪ್ಪ ...	NW ; ·47	2·1.	.. ...
Karēkyātanalli ; HG. ; ಕರೇಕ್ಯಾತನಳ್ಳಿ ...	SE ; 13-0	2·4 ; 352 ; 62 ; 278.	Kusanur 2-0
Kārigi ; HR. ; ಕಾರಿಗಿ ...	NW ; 12-0	1·4 ; 368 ; 71 ; 341.	Havasabhavi 1-0
Karjagi ; HV. ; ಕರ್ಜಗಿ ...	NE ; 7-0	11·1 ; 4731 ; 799 ; 2616.	Local. ...
Karkikatti ; RN. ; ಕರ್ಕಿಕಟ್ಟಿ ...	NW ; 18-2	1·6 ; 233 ; 50 . 226.	Shirol 1-0
Karkikoppa ; SG. ; ಕರ್ಕಿಕೊಪ್ಪ ...	W ; 13-0	1·3.	......
Karkīkoppa ; HV. ; ಕರ್ಕೀಕೊಪ್ಪ ...	NE , 27-4	3·9.	......
Karlakoppa ; KA. ; ಕರ್ಲಕೊಪ್ಪ ...	NW ; 12-0	3·5.	......
Karlavāda ; NV. ; ಕರ್ಲವಾಡ ...	SW ; 5-0	4·0 ; 620 ; 113 ; 603.	Navalgund 5-0
Karūru ; RB. ; ಕರೂರು ..	SE ; 8-0	6·7 ; 2561 ; 463 ; 1635.	Local. ...
Kasabā Karadigi ; SG. ; ಕಸಬಾ ಕರಡಿಗಿ ...	E ; 8-0	5·0 ; 1661 ; 371 ; 1475.	Savanur 4-0
Kasambi ; B ; ಕಸಂಬಿ ...	W ; 14-0	1·8 ; 694 . 125 ; 629.	Haveri 9-0
Katanūru ; HB. ; ಕಟನೂರು ...	S ; 5-0	2·3 ; 514 ; 116 ; 454.	Hubli 5-0
Kātāpura ; KU. ; ಕಾಟಾಪುರ ...	SW ; 14-0	0·9.	......
Kātēnahalli ; HV. ; ಕಾಟೇನಹಳ್ಳಿ ...	E ; 7-0	4·0 ; 1331 ; 223 ; 1236.	Agadi 3-4
Kātēnalli ; B. ; ಕಾಟೇನಳ್ಳಿ ...	SW ; 9-1	1·5 ; 398 ; 64 ; 396.	Hansabhavi 5-0
Kavajagēri ; RN. ; ಕವಜಗೇರಿ ...	W 13-0	15·0 ; 1800 ; 378 ; 1704.	Belvaniki 1-0
Kavalagēri ; D. ; ಕವಲಗೇರಿ ...	NE ; 6-0	2·2 ; 520 ; 112 ; 499.	Amminbhavi 3-0
Kāvalakoppa ; HG. ; ಕಾವಲಕೊಪ್ಪ ...	N , 11-6	0 6.	......
Kavaletta ; RB. ; ಕವಲೆತ್ತ ..	SE ; 14-0	1·3 ; 374 ; 65 ; 327.	Harihar 2-0
Kēdanahatti ; D. ; ಕೇಡನಹಟ್ಟಿ ...	NW ; 6-0	1·6.	......

Railway St.;	Distance.	Weekly Bazar;	Bazar Day;	Distance.	Motor Stand;	Distance.	Drinking water facilities.	Institution and other information.
Hole Alur	8-0	Shirol	Sun.	0-4	Konnur	4-0	rv.	Fr. Basaveshwar Svn. 4tl. mq.; gym.; ch.
Haveri	29-0	Local	Wed.	...	Hangal	7-0	w.	Sl(pr).; Cs.; tl.; mq.
Dharwar	9-0	Ammirbhavi	Fri.	1-4	Garag	3-0	w.	Sl (pr).; 2 Cs (c, mp).; 3tl. mq ; 2gym.; ch.
Hubli	9-0	Mishrikoti	Fri.	2-0	Pale	2-4	t.	Sl (pr).; 4tl.; gym.
......		......			Kalghatgi	7-0	...	Deserted.
Haveri	24-0	Hangal	Fri.	3-0	Hangal	3-0	p. ; t.	Sl (pr).; 3tl.; 2mq.; gym. ins.
Hole Alur	3-0	Hole Alur	Fri.	4-0	Mallapur	9-0	t. ; w.	Sl(pr) ; Cs(c).; Fr. Maruti Ct. sud. 15.; 4tl.; 2 M. ins.
......		......			Nargund	4-0	...	Deserted.
Haveri	21-0	Kusanur	Sun.	2-0	Tilwalli	3-0	t.	Sl (pr).
Byadgi	16-0	Havasabhavi	Fri.	1-0	Havasbhai	1-0	w.	Sl (pr).; 3tl.
Local	...	Local	Tues.	...	Haveri	7-0	w. ; rv	3Sl (3pr) ; pyt., 2 Cs(c, wvg).; 12tl ; 5M.; mq.; dg.; 2dh 5gym ; lib.; 2 dp.
Hole Alur	6-0	Shirol	Sun	1-0	Konnur	6-0	t.	Sl(pr).; Cs(c).; 3tl.; mq.; ch.
......		......			......		...	Deserted.
......		......			......		...	Deserted
......		......			......		tl.	Deserted.
Hebasur	8-0	Arekurahatti	Sun.	0-4	Hebasur	4-0	t.	Sl (pr).; Cs (c).; Basava Fr. Svn.; 6tl.; mq.; lib.
Chalageri	0-2	Local	Wed.	...	......		w.	Sl (pr).; pyt.; 2 Cs (c, mis).; 3tl.; mq.; 2gym.; ch.; lib.
Savanur	4-0	Savanur	Fri.	4-0	Savanur	4-4	t. ; w.	Sl (pr).; Cs (c).; Fr. Ct. sud. 15., 3tl.; mq.; ch.
Haveri	9-0	Kaginelli	Mon.	1-4	Haveri	9-0	p.	Sl(pr).; Cs(c).; 2tl.
Hubli	5-0	Hubli	Sat.	5-0	......		w.	Sl (pr).; 3tl.; gym.
......		......			......		...	Deserted.
Haveri	8-4	Agadi	Wed.	3-4	Haveri	6-0	p. ; str.	Sl (pr).; Cs (mp).; 7tl.; dh.; gym.; lib.
Byadgi	9-0	Hansabhavi	Fri.	5-0	Hansabhavi	5-0	w.	Sl (pr).; 3tl.
Mallapur	3-0	Belvaniki	Wed.	1-0	Mallapur	3-0	t.	Sl (pr) ; 2 Cs (2c).; 4tl.; mq. gym.; ch. ins.
Dharwar	5-0	Amminabhavi	Fri.	3-0	Amminabhavi	3-0	w.	Sl (pr).; 2tl.; mq.; gym.
......		......			Bammanahallia	1-4	t.	Deserted.
Harihar	2-0	Harihar	Tues.	2-0	Harihar	2-0	rv.	Sl (pr).; 2tl ; mq.
......		......			......		...	Deserted.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop ; Households ; Agricultural population.	Post Office ; Distance.
Kelagēri ; D. ; ಕೆಲಗೇರಿ ...	W : 2-0	6·3 ; 954 ; 208 ; 949.	Dharwar 2-4
Kelavarakoppa ; HG. ; ಕೆಲವರ ಕೊಪ್ಪ ...	SE : 13-3	3·2 ; 1003 ; 189 ; 912.	Tilwall 4-0
Keluru ; M ; ಕೆಲುರು ...	W : 14-0	4·7 ; 211 ; 50 ; 207.	Bannikoppa 5-0
Keñcanahaṭṭi ; D. ; ಕೆಂಚನಹಟ್ಟಿ ...	W : 5-0	2·0.	
Keñcāyikoppa ; HR. ; ಕೆಂಚಾಯಿ ಕೊಪ್ಪ ...	SE : 11-0	1·0 ; 160 ; 28 ; 160.	Nagward 3-0
Keṅgāpura ; SG. ; ಕೆಂಗಾಪುರ ...	NE : 4-0	1·0 ; 498 ; 96 ; 458.	Hulgur 3-0
Keṅgoṇḍa ; B. ; ಕೆಂಗೊಂಡ ...	N : 7-2	2·8 ; 580 ; 104 ; 469.	Agadi 5-0
Keravaḍi ; B. ; ಕೆರವಡಿ ...	SW : 7-0	2·4 ; 1361 ; 286 ; 1277.	Shidenur 3-0
Kerehaḷḷi ; SH. ; ಕೆರೆಹಳ್ಳಿ ...	SE : 19-0	3·0 ; 563 ; 122 ; 563.	Bannikop 3-0
Kerēvāḍa ; KA. ; ಕೆರೇವಾಡ ...	SW : 12-4	2·5.	......
Kerikoppa ; HV. ; ಕೆರಿಕೊಪ್ಪ ...	NE : 27-4	2·0 ; 302 ; 62 ; 297.	Neglur 7-0
Kerimallāpura ; RB. ; ಕೆರಿಮಲ್ಲಾಪುರ	NE : 8-4	1·1 ; 598 ; 102 ; 523.	Ranebennur 8-0
Kerimattihaḷḷi ; HV. ; ಕೆರಿಮತ್ತಿಹಳ್ಳಿ.	SW : 3-4	3·3 ; 645 ; 118 ; 619.	Kabbur 3-0
Kesarakoppa ; D. ; ಕೆಸರಕೊಪ್ಪ ...	NW : 17-0	0·8.	......
Kesaraḷḷi ; HV. ; ಕೆಸರಳ್ಳಿ ...	NE : 13-0	1·6 ; 272 ; 49 ; 262.	Hosaritti 3-0
Kēśwāpura ; HB. ; ಕೇಶ್ವಾಪುರ ...	N : 1-4.		
Khājāpura ; SG. ; ಖಾಜಾಪುರ ...	S : 6-0	......	......
Khālasā-Huṇaśīkaṭṭi ; KA. ; ಖಾಲಸಾ ಹುಣಶೀಕಟ್ಟಿ ...	SE : 7-0	0·6 ; 365 ; 69 ; 356.	Kalghatgi 6-0
Khānāpura ; SH. ; ಖಾನಾಪುರ ...	W : 1-0	1·5 ; 534 ; 107 ; 408.	Shirhatti 1-0
Khānāpura ; NR. ; ಖಾನಾಪುರ ...	SE : 9-2	2·4 ; 356 ; 73 ; 307.	Shirol 4-4
Khānāpura M. Narēndra ; D. ; ಖಾನಾಪೂರ ಮ. ನರೇಂದ್ರ ...	N : 6-0	0·6 ; 154 ; 41 ; 129.	Narendra 0-2
Khānāpura M. Taḍakōḍa ; D. ; ಖಾನಾಪೂರ ಮ. ತಡಕೋಡ ...	NW : 14-0	1·6 ; 166 ; 32 ; 160.	Tadkod 0-2
Khaṇḍērāyanahaḷḷi ; RB. ; ಖಂಡೇರಾಯನಹಳ್ಳಿ ...	SE : 10-0	1·0 ; 268 ; 50 ; 221.	Karur 2-0
Khaṇḍī-Bāgūru ; HR. ; ಖಂಡೀ ಬಾಗೂರು ...	SE : 8-0	2·3 ; 189 ; 48 ; 188.	Masur 2-0
Khannūru ; NV. ; ಖನ್ನೂರು ...	E : 7-0	3·6 ; 474 ; 96 ; 457.	Shelavadi 1-0
Kiragēri ; HR. ; ಕಿರಗೇರಿ ...	SE : 21-0	3·2 ; 480 ; 87 ; 392.	Tumminkatti 1-0
Kirivāḍi ; HB. ; ಕಿರಿವಾಡಿ ...	SE : 13-0	2·0 ; 615 ; 113 ; 593.	Tilwalli 1-0
Kirēsūru ; HB. ; ಕಿರೇಸೂರು ...	NE : 13-0	5·4 ; 1793 ; 387 ; 1376.	Hebsur 0-2
Kirīṭagēri ; G. ; ಕಿರೀಟಗೇರಿ ...	NE : 8-0	3·1 ; 502 ; 111 ; 487.	Balaganur 6-0
Kittūru ; HV. ; ಕಿತ್ತೂರು ...	NE : 19-4	3·9 ; 1126 ; 186 ; 932.	Hosaritti 3-0

Railway St.; Distance.		Weekly Bazar; Bazar Day; Distance.			Motor Stand; Distance.		Drinking water facilities.	Institutions and other information.
Kyarkop	1-4	Dharwar	Tues.	2-4	Dharwar	2-0	w.	Sl (pr).; 2 Cs (c. mis).; Kalmeshwar Fr. Ct. sud. 1.; 3tl.; gym.; ch.
Haveri	10-0	Tilwalli	Thurs.	4-0	Alur		p.	Sl (pr).; 2tl.; mq.
Halligudi	31-0	Bannikop	Sat.	5-0	Bannikop	5-0	w.	
		......			......		...	Deserted.
Ranebennur	23-0	Nagawand	Sat.	3-0	Rattihalli	5-0	w. ; p.	
Gudgeri	8-0	Hulgur	Sun.	3-0	Shiggaon	4-4	w.	Sl (pr).; 2tl.; mq.; gym.
Byadgi	5-0	Byadgi	Sat.	7-0	Motebennur	5-0	str.	S. (pr).; Cs (c).; Durga Fr. Ps.
Byadgi	7-0	Byadgi	Sat.	6-0	Sidenur	3-0	w.	Sl (pr).; Cs (c).; 3tl.
Gudgeri	40-0	Bannikop	Sat.	3-0	Bannikop	3-0	w.	Sl (pr).; 5tl.; ch.
......		......			Kalghatgi	14-0	...	Deserted.
Karjagi	17-0	Bale Hosur	Thurs.	2-0	Hosaritti	8-0	w.	Sl (pr).; tl.
Devargudda	6-0	Ranebennur	Sun.	8-0	Ranebennur	8-0	w.	Sl (pr).; Cs (c).
Haveri	3-0	Haveri	Thurs.	3-0	Haveri	3-0	p.	Sl (pr).; Cs (c).; 4tl.
......		......			......		...	Deserted.
Karjagi	7-0	Hosaritti	Sat.	3-0	Hosaritti	3-0	str.	2tl.
......		......			......		w. ; p.	Sl (pr).; Part of Hubli Municipal area.
......		......			......		w. ; str.	Forms part of Bankapur Non-Municipal urban area.
Hubli	24-0	Kalghatgi	Tues.	6-0	Kalghatgi	7-0	p. ; w.	Sl (pr).; Cs (c).; 2tl.
Gadag	16-0	Shirhatti	Sun.	1-0	Shirhatti	1-0	w.	6tl.; mq.; ch.
Hole Alur	10-0	Shirol	Sun.	4-4	Nargund	10-0	t.	Sl. (pr).; Cs (c).; tl.; ch.
Dharwar	5-0	Dharwar	Tues.	5-0	Dharwar	5-0	w.	Part of Narendra.
Dharwar	15-0	Tadkod	Sun.	0-2	Tadkod	0-2	w.	Sl (pr).
Chalageri	2-0	Karur	Wed.	2-0	Harihar	6-0	w.	2tl.
Ranebennur	21-0	Masur	Sun.	2-0	Masur	2-0	rv.	Sl (pr).; tl.
Mallapur	12-0	Shelavadi	Mon.	1-0	Navalgund	8-0	str.	Sl (pr).; Cs.; Basava Fr. Svn. 5tl.; mq.; gym.
Ranebennur	16-0	Tumminkatti	Wed.	1-0	Rattihalli	8-0	rv.	Sl(pr).; 3tl.; mq.; gym.; Hanuman tl.
Byadgi	26-0	Tilwalli	Thurs.	1-0	Tilwalli	1-0	t.	Sl(pr).; 3tl.; gym.
Hebsur	1-4	Hebsur	Thurs.	0-2	Hebsur	0-2	t.	Sl (pr).; Cs (c).; 6tl.; 2mq.; 2gym.; lib.
Balaganur	6-0	Gadag	Sat.	7-0	Gadag	7-0	w.	Sl (pr.).; Cs (c).; 4tl.; mq.
Savnur	12-0	Hosaritti	Sat.	3-0	Hosaritti	3-0	str.	Sl (pr).; Cs (c).; Sangameshwar Fr. Ct. sud. 5.; 3tl.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. Households ; Agricultural population.	Post Office ; Distance.
Kittūru ; NV. ; ಕಿತ್ತೂರು ...	SE ; 8-0	3·2 ; 613 ; 118 ; 570.	Tuppad Kurahatti
Kivaḍībailu ; D. ; ಕಿವಡೀಬೈಲು ...	W ; 18-0	3·7.	
Kōḍa ; HR. ; ಕೋಡ ...	NE ; 7-0	3·3 ; 2470 ; 450 ; 1745.	Local
Kōḍabāḷa ; HV. ; ಕೋಡಬಾಳ ...	NE ; 20-0	2·1 ; 627 ; 109 ; 579.	Neglur 1-0
Koḍagānūru ; RN. ; ಕೊಡಗಾನೂರು ...	E ; 28-0	4·5 ; 479 ; 129 ; 434.	Gajendragad 4-0
Kōḍamaggi ; HR. ; ಕೊಡಮಗ್ಗಿ ...	SE ; 8-0	2·2 ; 269 ; 60 ; 248.	Masur 1-0
Kōḍanahaṭṭi ; D. ; ಕೋಡನಹಟ್ಟಿ ...	W ; 6-0	2·6.	
Kōḍīhaḷḷi ; HR.; ಕೋಡೀಹಳ್ಳಿ ...	NE ; 10-0	2·1 ; 70 ; 15 ; 70.	Rattihalli 5-0
Kōḍihaḷḷi (Bk.) ; HV. ; ಕೋಡಿಹಳ್ಳಿ (ಬು) ...	S ; 2-4	1·2 ; 312 ; 59 ; 267.	Haveri 2-0
Kōḍihaḷḷi (Kh.) ; B. ; ಕೋಡಿಹಳ್ಳಿ (ಖು) ...	NW ; 4-0	0·6 ; 667 ; 123 ; 656.	Byadgi 3-0
Koḍiyāḷa ; RB. ; ಕೊಡಿಯಾಳ ...	SE ; 14-0	0·7 ; 528 ; 84 ; 420.	Karur 5-0
Kōḍivallāpura ; HG. ; ಕೋಡಿವಲ್ಲಾಪುರ ...	E ; 11-4	1·0 ; 192 ; 27 ; 192.	Adur 0-4
Koḍlivāḍa (Kōḷiwāḍ) ; KU. ; ಕೊಡ್ಲಿವಾಡ ..	E ; 12-2	2·6 ; 445 ; 99 ; 361.	Local.
Koganūru ; SH. ; ಕೊಗನೂರು ...	S ; 17-0	2·0 ; 751 ; 138 ; 737.	Bellatti 6-0
Kōgilagēri ; D. ; ಕೋಗಿಲಗೇರಿ ...	W 15-0	1·9 ; 345 ; 89 ; 279.	Alnavar 5-0
Kokkaragundi ; SH. ; ಕೊಕ್ಕರಗುಂಡಿ	14-4	3·1 ; 651 ; 151 ; 584.	Bellatti 4-0
Kōḷūru ; HV. ; ಕೋಳೂರು ...	N 6-0	4·6 ; 1567 ; 296 ; 1337.	Devagiri 2-0
Kollāpura ; B. ; ಕೊಲ್ಲಾಪುರ ...	S ; 4-1	0·8 ; 269 ; 40 ; 262.	Byadgi 3-0
Kōḷīvāḍa ; HB. ; ಕೋಳೀವಾಡ ...	E 19-6	18·1 ; 2390 ; 506 ; 2310.	Local.
Kōṇanakēri (Bk.) ; SG. ; ಕೋಣನಕೇರಿ (ಬು) ...	W 12-0	1·0 ; 343 ; 73 ; 277.	Dhundsi 5-0
Kōṇanakēri (Kh.) ; SG. ; ಕೋಣನಕೇರಿ (ಖು) ...	W ; 12-0	1·7 ; 77 ; 11 ; 77.	Andalgi 4-0
Kōṇanakoppa ; HG. ; ಕೋಣನಕೊಪ್ಪ.	SW ; 12-2	1·2 ; 273 ; 68 ; 271.	Hangal 14-0
Kōṇanatali ; RB. ; ಕೋಣನತಲಿ ...	SW ; 11-0	2·5 ; 421 ; 84 ; 395.	Kuppelur 1-0
Kōṇanatambigi ; RB. ; ಕೋಣನತಂಬಿಗಿ ...	E ; 13-0	1·8 ; 415 ; 73 ; 4·06	Medleri 4-0
Kōṇana-Tambigi ; HV. ; ಕೋಣನತಂಬಿಗಿ ...	NE ; 11-4	3·2 ; 1190 ; 195 ; 1124.	Hosaritti 6-0
Kōṇāpura ; B. ; ಕೋನಾಪುರ ...	SW ; 14-0	0·8.	
Koñcigēri ; SH. ; ಕೊಂಚಿಗೇರಿ ...	S ; 15-0	6·1 ; 1296 ; 299 ; 1233.	Neglur 11-0

Railway St.; Distance.		Weekly Bazar; Bazar Day; Distance.			Motor Stand; Distance.		Drinking water facilities.	Institutions and other information.
Annigeri	7-0	Shelavadi	Mon.	1-0	Navalgund	10-0	w.; str.	Sl (pr).; Cs (c).; 2tl.; M.; mq.
......		......			......		...	Deserted.
Ranebennur	16-0	Local	Tues.		Local		p.; w.	Sl (pr).; Cs (c).; tl.; dh.; ch. lib.; Hanuman tl.; ins.
Karjagi	12-0	Neglur	Sun.	1-0	Hosaritti	3-4	rv.	Sl (pr).; 3tl.
Mallapur	23-0	Gajendragad	Tues.	4-0	Gajendragad	4-0	str.	Sl (pr).; Durga Fr.; 5tl.; mq.
Ranebennur	23-0	Masur	Sun.	1-0	Masur	1-0	w.	Sl (pr).; 3tl.; ins.
......		......			......		...	Deserted.
Ranebennur	15-0	Rattihalli	Fri.	5-0	Rattihalli	5-0	p.	
Haveri	2-0	Haveri	Thurs.	2-0	Haveri	2-0	w.	
Byadgi	3-0	Byadgi	Sat.	3-0	Motebennur	2-4	w.	Sl(pr).; Cs(c).; Durga Fr. Ct. sud. 15 ; 2tl.
Harihar	1-0	Harihar	Tues.	1-0	Harihar	1-0	rv.; w.	Sl(pr).; Cs (c).; 5tl.; mq.; ch.
Haveri	10-0	Adur	Sat.	0-4	Adur	0-4	w.	Sl(pr).; Bharamdev Fr. Ct.; tl.
Annigeri	7-0	Annigeri	Fri.	7-0	Nalwadi	8-0	...	Sl(pr).; Cs(c).
Gudgeri	27-0	Bellatti	Mon.	6-0	Bellatti	6-0	str.	Sl (pr).; Cs (mp).; tl.; ch.
Kambarganvi	3-0	Alnavar	Tues.	5-0	Alnavar	5-0	w.	Sl (pr) ;
Yalwigi	15-0	Bellatti	Mon.	4-0	Bellatti	3-0	str.	Sl(pr).; Cs(c).; 4tl.; mq. gym.; ch.
Karjagi	1-0	Devagiri	Mon.	2-0	Haveri	6-0	rv.	Sl (pr).; Cs (c).; 6tl.; 2mq.; 2gym.; ch.; 2ins.
Byadgi	4-4	Byadgi	Sat.	3-0	Byadgi	3-0	w.	Sl (pr).; tl.
Annigeri	4-0	Annigeri	Fri.	4-0	Local		w.	Sl (pr).; pyt.; Kalmeshwar F. Svn.; 8tl.; mq : 2gym.; ch.
Savanur	14-0	Chandapur	Tues.	3-0	Dhundsi	5-0	w.	Sl (pr).; 2tl.; ch.
Savanur	15-0	Chandapur	Tues.	3-0	Dhundsi	5-0	w.	mq.
Haveri	32·0	Sammasigi	Sun.	3-0	Hangal	14-0	t.	Sl (pr).; 2tl.
Ranebennur	11-0	Halgeri	Thurs.	6-0	Kuppelur	1-0	p.; w.	Sl (pr).; 3tl.; gym.
Ranebennur	13-0	Medleri	Mon.	4-0	Ranebennur	13-0	rv.	Sl(pr).; Holi-Basavanna Fr. Ct. sud. 5.; 3tl.
Karjagi	7-0	Hossaritti	Sat.	6-0	Haveri	14-0	rv.	Sl (pr).; Cs (c)., 3tl.
......		......			......		...	Deserted.
Gadag	37-0	Bellatti	Mon.	4-0	Bellatti	4-0	str.; w.	Sl (pr).; Cs (c).; Fr. Ct. sud. 15.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop ; Households ; Agricultural population.	Post Office ; Distance.
Koṇḍikoppa ; SH. ; ಕೊಂಡಿಕೊಪ್ಪ ...	SW ; 11·0	1·0 ; 87 ; 20 ; 87.	Laxmeshwar 4·0
Koṇḍikoppa ; NV. ; ಕೊಂಡಿಕೊಪ್ಪ ...	SE ; 14·0	4·4 ; 825 ; 172 ; 718.	Annigeri 3·0
Koṇḍōji ; HG. ; ಕೊಂಡೋಜಿ ...	S ; 6·2	2·5 ; 654 ; 123 ; 654.	Alur 3·0
Kōnēnāykanahaṭṭi ; KA. ; ಕೋನೇನಾಯ್ಕನಹಟ್ಟಿ ...	W ; 11·0	1·2	......
Konērikoppa ; SH. ; ಕೊನೇರಿಕೊಪ್ಪ.	SW ; 11·0	0·8.	......
Koṅgavāḍa ; NV. ; ಕೊಂಗವಾಡ ...	NE ; 14·0	7·1 ; 773 ; 174 ; 773.	Nargund 8·0
Koṅkaṇakuraṭṭi ; KU. ; ಕೊಂಕಣಕುರಟ್ಟಿ ..	NE ; 12·6	3·1 ; 529 ; 125 ; 490.	Nalvadi 5·0
Koṇṇūru ; NR. ; ಕೊಣ್ಣೂರು ...	NE ; 12·0	17·5 ; 3341 ; 680 ; 2252.	Local.
Koppa ; KU. ; ಕೊಪ್ಪ ...	SW ; 6·4	1·2 ; 400 ; 75 ; 400.	Arlikatti 1·0
Koppagoṅḍanakoppa ; HG. ; ಕೊಪ್ಪಗೊಂಡನಕೊಪ್ಪ ...	SE ; 13·2	1·4 ; 232 ; 45 ; 184 ;	Tilwalli 1·0
Koraḍūru ; HV. ; ಕೊರಡೂರು ...	NE ; 17·4	1·7 ; 825 ; 139 ; 768.	Hosaritti 0·6
Korlāhaḷḷi ; M. ; ಕೊರ್ಲಹಳ್ಳಿ ...	S ; 6·0	6·1 ; 1275 ; 253 ; 1170.	Mundargi 6·0
Koṭabāgi ; D. ; ಕೊಟಬಾಗಿ ...	*N ; 17·0*	*3·0 ; 1451 ; 279 ; 1123.*	*U. Betgeri 3·4*
Kōtabāḷa ; RN. ; ಕೋತಬಾಳ ...	N ; 4·0	5·1 ; 1858 ; 381 ; 1815.	Local.
Koṭagoṇḍahuṇasi ; HB. ; ಕೊಟಗೊಂಡಹುಣಸಿ ...	S ; 4·2	2·5 ; 455 ; 83 ; 408.	Hubli 3·0
Kōṭihāḷa ; RB. ; ಕೋಟಿಹಾಳ ...	S ; 13·0	4·2 ; 1087 ; 162 ; 1051.	Halageri 7·0
Kōṭimani ; K.A. ; ಕೋಟಿಮನಿ ...	SW ; 5·0	0·9.	......
Koṭṭigēri ; SG. ; ಕೊಟ್ಟಿಗೇರಿ ...	S ; 6·0	(Forms part of BankapurNon-Municipal urban area).	
Kōṭumācigi ; G. ; ಕೋಟುಮಾಚಗಿ ...	NE ; 15·0	19·8 ; 3761 ; 689 ; 3429.	Loal.
Kōṭūru ; D. ; ಕೋಟೂರು ...	NW ; 10·0	6·4 ; 1420 ; 292 ; 1420.	Garag 3·0
Kṛṣṇāpura ; HV. ; ಕೃಷ್ಣಾಪುರ ...	W ; 2·0		
Kṛṣṇāpura ; HB. ; ಕೃಷ್ಣಾಪುರ ...	N ; 17·4	2·3 ; 429 ; 73 ; 428.	Hattimattur 4·0
Kṛṣṇāpura ; RB. ; ಕೃಷ್ಣಾಪುರ ...	SE ; 8·0	0·5 ; 49 ; 9 ; 46.	Karur 5·0
Kṛṣṇāpura ; RN. ; ಕೃಷ್ಣಾಪುರ ...	S ; 1·2	2·1 ; 410 ; 81 ; 366.	Ron 1·4
Kūbihāḷa ; KU. ; ಕೂಬಿಹಾಳ ...	SW ; 6·0	2·5 ; 1570 ; 259 ; 1492.	Yeliwal 2·0
Kuḍala ; HG. ; ಕುಡಲ ...	E ; 13·0	1·7 ; 742 ; 130 ; 735	Adur 7·0
Kūdalagēri ; D. ; ಕೂದಲಗೇರಿ ...	W , 23·0	1·3.	......
Kūḍalagi ; KA ; ಕೂಡಲಗಿ ...	W ; 7·0	7·4 ; 489 ; 112 ; 424.	Kalghatgi 7·0

Railway St.; Distance.		Weekly Bazar; Bazar Day; Distance.			Motor Stand; Distance.		Drinking water facilities.	Institutions and other information.
Gudgeri	12-0	Laxmeshwar	Fri.	4-0	Laxmeshwar	4-0	str.	3tl.; gym.
Annigeri	3-0	Annigeri	Fri.	3-0	Annigeri	3-0	t.	Sl(pr).; Cs(c).; 6tl.; 3M; dh.; 2 gym.
Haveri	25-0	Alur	Tues.	3-0	Alur	3-0	w.	Sl (pr).; 4tl.
......		......			......		...	Forest.
......		......			Laxmeshwar	4-0	o.	Deserted.
Mallapur	10-0	Nargund	Wed.	8-0	Nargund	8-0	str.	Sl (pr).; Cs (c).; 5tl.
Saunshi	9-0	Saunshi	Sat.	9-0	Nalvadi	5-0	t.	Sl (pr).; Cs (c).; tl.; mq.; gym.
Hole Alur	12-0	Govankop	Mon.	4-4	Konnur		rv.	Sl(pr).; pyt; 2 Cs (mp, i); 4tl; mq.; Parmeshwardev and Rameshwar tl. ins.
Kundgol	7-0	Arlikatti	Thurs.	1-0	Varur	3-0	w.; p.	Sl (pr).; 2tl.
Byadgi	21-0	Tilwali	Thurs.	1-0	Tilwalli	1-0	p.	Sl (pr).; tl.
Haveri	16-0	Hosaritti	Sat.	0-6	Hosaritti	0-6	rv.	Sl(pr).; pyt; Cs(c).; tl.; dh.; gym.; ch.
Gadag	30-0	Mundargi	Mon.	6-0	Mundargi	6-0	rv; w.	Sl (pr).; Cs.; 2tl.; mq.; ins.
Dharwar	14-0	Garag	Thurs.	3-0	Garag	3-0	w.	Sl(pr); 2 Cs (c, i).; tl.; lib.
Mallapur	10-0	Ron.	Thurs.	3-0	Local		w.	Sl(pr).; Cs (c).; 4tl.; mq.; gym.; ch.
Hubli	3-0	Hubli	Sat.	3-0	Hubli	3-0	t.	Sl (pr).; 3tl.; mq.; gym.
Chalageri	4-0	Halageri	Thurs.	7-0	Halageri	7-0	w.; rv.	Sl (pr).; Cs (c).; 3 tl.
......		......			......		...	Deserted.
......		......			......		w.	Sl (pr).; pyt.; Cs.; Durga Fr. Jan.; 3tl.; 2mq.; gym.
Kanaginhal	7-0	Local	Sun.		Local		t.; w.	2 Sl(2pr).; pyt.; 3Cs(2c, mis).; 12tl.; 4mq.; dh.; 2 gym.; ch.; Somappa tl.; 2 ins.
Dharwar	10-0	Garag	Thurs.	3-0	Local	0-4		Sl(pr).; Cs (mp).; Fr. Phg vad.; 5.; 4tl.; dh; 2 gym.; ch.; ins.
......		......			......		...	Part of Hubli Municipality.
Savanur	7-0	Hattimattur	Wed.	4-0	Savanur	5-0	w.	Sl(pr).; tl.; gym.
Chalageri	5-0	Halageri	Thurs.	6-0	Halageri	6-0	w.	tl.
Mallapur	10-4	Ron	Thurs.	1-4	Ron	1-4	w.	Sl (pr).; Cs (c).; 3tl.; mq.
Kundgol	7-0	Yeliwal	Mon.	2-0	Timmakop	5-0	t.	Sl (pr.).; Cs (mp).; 6tl.; mq. gym.; ch.
Haveri	11-0	Naregal	Fri.	2-0	Adur	7-0	rv.	Sl(pr).; Cs (c).; Sangameshwar Fr. Apr.
......		......			......		str.	Deserted.
Hubli	24-0	Local	Sun.		Kalghatgi	7-0		Sl (pr).; Cs(c).; 3tl.; 2mq.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Kuḍapali ; HR. ; ಕುಡಪಲಿ ...	E ; 14-0	6·7 ; 2198 ; 391 ; 1863.	Local.
Kudarihāḷa ; RB. ; ಕುದರೀಹಾಳ ...	NE ; 9-0	6·3 ; 534 ; 105 ; 430.	Medleri 5-0
Kuḷēnūru ; HV. ; ಕುಳೇನೂರು ...	W ; 6-0	2·9 ; 727 ; 124 ; 698.	Haveri 6-0
Kūli ; RB. ; ಕೂಲಿ ...	SW ; 12-0	1·7 ; 275 ; 50 ; 249.	Halageri 6-0
Kulmiyallāpura ; HG. ; ಕುಲ್ಮಿಯಲ್ಲಾಪುರ ...	NW ; 10-6	1·5.	......
Kumbārakoppa ; D. ; ಕುಂಬಾರಕೊಪ್ಪ ...	W ; 14-0	5·0 ; 261 ; 75 ; 229.	Alnavar 6-0
Kumbhāpura ; D. ; ಕುಂಭಾಪುರ ...	NW ; 5-4	0·9 ; 93 ; 15 ; 51.	Narendra 0-2
Kummanāykanakoppa ; D. ; ಕುಮ್ಮನಾಯ್ಕನಕೊಪ್ಪ ...	NW ; 11-4	0·7.	......
Kummūru ; B. ; ಕುಮ್ಮೂರು ...	W ; 11-0	3·3 ; 619 ; 112 ; 584.	Hansabhavi 7-0
Kūnabēva ; RB. ; ಕೂನಬೇವ ...	NW ; 3-0	4·8 ; 473 ; 93 ; 434.	Ranebennur 3-0
Kuñcūru ; HR. ; ಕುಂಚೂರು ...	NE ; 11-0	2·3 ; 1247 ; 214 ; 1127.	Kod 3-0
Kundagōḷa ; KU. ; ಕುಂದಗೋಳ ...		28·8 ; 7302 ; 1436 ; 4964.	Local.
Kundrahaḷḷi ; SH. ; ಕುಂದ್ರಹಳ್ಳಿ ...	S. 7-0	3·9 ; 1088 ; 191 ; 1073.	Laxmeshwar 6-0
Kundūru ; SG. ; ಕುಂದೂರು ...	S ; 9-0	3·0 ; 1445 ; 235 ; 1381.	Bankapur 2-0
Kuṇimeḷḷihaḷḷi ; SG. ; ಕುಣಿಮೆಳ್ಳಿಹಳ್ಳಿ.	SE ; 12-0	2·3 ; 714 ; 116 ; 662.	Bankapur 6-0
Kuṅkūru ; KU. ; ಕುಂಕೂರು ...	SW ; 11	2·8 ; 564 ; 109 ; 452.	Tadas 3-0
Kunnūru ; SG. ; ಕುನ್ನೂರು ...	NW ; 10-0	3 4 ; 1227 ; 237 ; 1162.	Dhundsi 2-4
Kuṇṭanahosaḷḷi ; HG. ; ಕುಂಟನಹೊಸಳ್ಳಿ ...	E ; 2-2	1·1 ; 192 ; 42 ; 170.	Hangal 2-0
Kuṇṭōji ; RN. ; ಕುಂಟೋಜಿ ...	E ; 36-0	1·7 ; 496 ; 99 ; 446.	Gajendragad 4-0
Kuppēlūru ; RB. ; ಕುಪ್ಪೇಲೂರು ...	S ; 10-0	6·0 ; 2168 ; 353 ; 1819.	Local
Kuraḍāpura ; D. ; ಕುರಡಾಪುರ ...	E ; 9-0	0·7	......
Kuraḍigi ; RN. ; ಕುರಡಿಗಿ ...	S ; 13-2	6·1 ; 1088 ; 224 ; 1054.	Kotamachagi 5-0
Kuraḍīkēri ; HB. ; ಕುರಡೀಕೇರಿ ...	S ; 8-4	3·0 ; 825 ; 140 ; 799.	Mishrikoti 3-0
Kuragōvinakoppa ; NR. ; ಕುರಗೋವಿನಕೊಪ್ಪ ...	N ; 9-1	1·6 ; 569 ; 109 ; 517.	Ramdurg 3-0
Kūragunda ; HV. ; ಕೂರಗುಂದ ...	E ; 14-3	5·2 ; 1661 ; 243 ; 1651.	Guttal 4-0

Railway St.; Distance.		Weekly Bazar; Bazar Day; Distance.			Motor Stand; Distance.		Drinking water facilities.	Institutions and other information.
Ranebennur	16.0	Rattihalli	Fri.	4.0	Rattihalli	4.0	rv.	Sl (pr).; 2 Cs (c, mis). Maheswar Fr. Mig.
Ranebennur	9.0	Medleri	Mon.	5.0	Ranebennur	9.0	rv.	Sl (pr.). Cs.; 3tl.
......		Haveri	Thurs.	6.0	Haveri	6.0	w.	Sl (pr).; Cs (c).; 2tl.
Haveri	6.0	Haveri	Thurs.	6.0	Haveri	6.0	w.	Sl (pr).; Cs (c).; 2tl. ins.
Ranebennur	12.0	Tumminkatti	Wed.	5.0	Dandagihalli	2.4	rv.	Sl (pr).; 2tl.
......		......			Bammanahalli	5.0	...	Deserted.
Kambarganvi	2 0	Alnavar	Tues.	6.0	Alnavar	6.0	w.	Sl (pr).; ch.
Dharwar	5.0	Dharwar	Tues.	5.0	Narandra	0.2		pyt.
......		......			Shinganahalli	2.0	...	Deserted.
Byadgi	9.0	Kaginelli	Mon.	1.4	Hansabhavi	7.0	t.; w.	Sl (pr).; Cs (c).; 11 tl.; mq.
Ranebennur	3.0	Ranebennur	Sun.	3.0	Ranebennur	3.0	w.	Sl (pr).; Cs(c).
Byadgi	10 0	Kod	Tues.	3.0	Lingedevarkop	1.0	w.	Sl(pr).; Cs(c).
Local		Local	Wed.		Local		w.; p.	2 Sl (pr, m).; 5 Cs (2 mis, mp, c, sp).; Brahma Fr. Jt.; sud. 15.; 6tl.; 2M.; dg. mg.; dh.; 6gym.; ch.; lib. 7dp.
Gudgeri	14.0	Laxmeshwar	Fri.	6.0	Chhabbi	2.0	w.	Sl(pr).; Cs(c).; tl.; ch.
Savanur	13.0	Bankapur	Tues.	2.0	Bankapur	2.0	w.	Sl (pr).; Cs (c).; 8tl.; mq.; gym.
Karjagi	8.0	Bankapur	Tues.	6.0	Local		rv.	Sl (pr).; Cs (c).; 2tl.; mq. dh.; gym.; ch. ins.
Saunshi	12.0	Tadas	Tues.	3.0	Timmapur	2.0	w.	Sl (pr).; 3tl; gym.
Hubli	20.0	Dhundsi	Thurs.	2.4	Dhundsi	2.0	w.; p.	Sl(pr).; 2 Cs (mp, m's).; 5tl.
Haveri	22.0	Hangal	Fri.	2.0	Hangal	2.0	p.; w.	Sl (pr).; tl.; gym.; Basappa tl.; ins.
Gadag	37.0	Gajendragad	Tues.	4.0	Gajendragad	4.0	w.	Sl (pr).; ch. ins.
Ranebennur	10.0	Halageri	Thurs.	5.0	Local		rv.	Sl (pr); pyt.; Cs (c).; 7tl.; mq.; gym.
......		......			......		...	Veerabhadra tl.; Deserted.
Balaganur	7.0	Gadag	Sat.	9.0	Abbigeri	6.0	str.	Sl (pr).; Virbadradev Fr.; ct. sud. 15 2 tl.; mq.; ch.; lib.
Hubli	11.0	Mishrikoti	Fri.	3.0	Varur	4.0		Sl (pr).; Cs (c).; Iswar Fr. Ct. sud. 1.; 6tl.; mq.; 3 gym.
Hole Alur	15.0	Ramdurg	Tues.	3.0	Sunehan	3.0	str.	Sl(pr).; 2tl.
Haveri	15.0	Guttal	Mon.	4.0	Guttal	6.0	str.	Sl (pr).; Cs (c).; 3tl.; gym.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Dirction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Kurahaṭṭi ; RN. ; ಕುರಹಟ್ಟಿ ...	N ; 3-4	50·0 ; 1232 ; 258 ; 1074.	Kotbal 2-0
Kuranakoppa ; KA. ; ಕುರನಕೊಪ್ಪ ...	NE ; 9-0	2·7 ; 893 ; 176 ; 887.	Mishrikotti 5-0
Kuravinakoppa ; RN. ; ಕುರವಿನ ಕೊಪ್ಪ ...	N ; 10-0	1·5 ; 179 ; 30 ; 173.	Hole Alur 1-0
Kurlagēri ; NR. ; ಕುರ್ಲಗೇರಿ ...	SE ; 7-1	2·1 ; 622 ; 127 ; 574.	Nargund 6-0
Kursāpura ; SG. ; ಕುರ್ಸಾಪುರ ...	S ; 2-0	1·5 ; 303 ; 62 ; 276.	Shiggaon 1-4
Kurubagaṭṭi ; D. ; ಕುರುಬಗಟ್ಟಿ ...	N ; 9-0	1·8 ; 945 ; 191 ; 871.	Garag 3-0
Kurubagoṇḍa ; NV. ; ಕುರುಬಗೊಂಡ.	S ; 6-0	1·9 ; 1630 ; 254 ; 1512.	Haveri 6-0
Kurabanakoppa ; HG. ; ಕುರಬನ ಕೊಪ್ಪ ...	NE ; 8-0	0·3.	......
Kurtakōṭi ; G. ; ಕುರ್ತಕೋಟಿ ...	SW ; 10-0	23·1 ; 5012 ; 979 ; 4322.	Local ...
Kurubara-mallūru ; SG. ; ಕುರುಬರ ಮಲ್ಲೂರು ...	SE ; 12-0	2·6 ; 545 ; 107 ; 526.	Hurlikuppi 1-4
Kūsagaṭṭi ; RB. ; ಕೂಸಗಟ್ಟಿ ...	S ; 15-0	0·7 ; 16 ; 2 ; 16.	Tummin-katti. 2-0
Kusagūru ; RB. ; ಕೂಸಗೂರು ...	SW ; 8-0	4·4 ; 873 ; 164 ; 798.	Halageri 3-0
Kūsalāpura ; SH. ; ಕೂಸಲಾಪುರ ...	SE ; 7-4	3·2 ; 191 ; 44 ; 191.	Shirhatti 8-0
Kūsanūru ; HG. ; ಕೂಸನೂರು ...	SE ; 10-4	4·5 ; 2003 ; 316 ; 1691.	Local ...
Kusugalla ; HB. ; ಕುಸುಗಲ್ಲ ...	NE ; 6-0	13·8 ; 3209 ; 639 ; 2700.	Local ...
Kyālakoṇḍa ; SG. ; ಕ್ಯಾಲಕೊಂಡ ...	N ; 6-4	5·1 ; 1193 ; 246 ; 1117.	Hulgur 1-4
Kyārakoppa ; D. ; ಕ್ಯಾರಕೊಪ್ಪ ...	W ; 7-0	2·9 ; 970 ; 185 ; 904.	Mugad 2-0
Kyāsanūru ; HG. ; ಕ್ಯಾಸನೂರು ...	SW ; 10-2	3·0 ; 365 ; 78 ; 362.	Hangal 9-0
Kyātanakēri ; HR. ; ಕ್ಯಾತನಕೇರಿ ...	NE ; 7-0	0·9 ; 295 ; 63 ; 293.	Kod 3-0
Kyātanakēri ; SG. ; ಕ್ಯಾತನಕೇರಿ ...	NW ; 8-0	0·5.	......
Laddigaṭṭi ; D. ; ಲದ್ದಿಗಟ್ಟಿ ...	N ; 23-0	1·5.	......
Lakamājikoppa ; B. ; ಲಕಮಾಜಿ ಕೊಪ್ಪ ...	S ; ...	1·3 ; 379 ; 65 ; 351.	Kadarman-dalgi. 2-0
Lakamanahaḷḷi ; D ; ಲಕಮನಹಳ್ಳಿ.	SE ; 2-0		

Railway St. ;	Distance.	Weekly Bazar ;	Bazar Day ;	Distance.	Motor Stand ;	Distance.	Drinking water facilities.	Institutions and other information.
Mallapur	8-0	Ron	Thurs.	3-0	Ron.	3-0	w.	Sl(pr).; Cs(c).; 3tl.; mq.; dh.; gym.; ch.
Hubli	12-0	Dhumwad	Sun.	1-4	Dhumwad	1-4	t. ; w.	Sl(pr).; Cs(c).; 6tl.; mq.; 2gym.
Hole Alur	1-0	Hole Alur	Fri.	1-0	Ron.	9-0	rv.	Sl(pr).; 2tl.; mq.
Mallapur	15-0	Nargund	Wed.	6-0	Nargund	6-0	t.	Sl(pr).; Cs(c).; 9tl.; mq.; lib.
Savanur	12-0	Shiggaon	Wed	1-4	Shiggaon	1-4	w.	Sl (pr).; 2tl.; mq.; gym.
Dharwar	9-0	Gadag	Thurs.	3-0			w.	Sl(pr).; Fr. Ct. Sud.; 15.; 4tl ; 2gym.
Haveri	6-0	Haveri	Thurs.	6-0	Haveri	6-0	w. ; o.	Sl (pr).; Cs (c).; 4tl.; gym.; ch.; lib.
......		......			Belagalpet	0-6	...	Deserted.
Hulkoti	4-0	Mulgund	Wed.	6-0	Harti	3-0	...	Sl (pr).; pyt.; Cs (c).; Basava Fr. Vsk. Prabhaswami Fr. Ct. sud. 15 ; 12tl.; 2 mq. dh.; 4 gym.; ch.; lib.; ins.
Savanur	6-0	Savanur	Fri.	5-0	Kunimellalli	2-4	str.	Sl(pr).; 10 tl.; mq.
Ranebennur	15-0	Tumminkatti	Wed.	2-0	Tumminkatti	1-0	rv.	tl.
Do.	8-0	Halageri	Thurs.	3-0	Halageri	0-4	w.	Sl(pr).; Cs (c).; 2 tl.
Gudgeri	29-0	Bellatti	Mon.	6-0	Bellatti	6-0	w.	tl.; ch.
Haveri	15-0	Local	Sun.	...	Alur	5-0	w. ; p. rv.	Sl (pr).; Cs (c).; tl.; mq .; ch.
Local	...	Do.	Wed.	...	Byahatti	3-0	t.	Sl(pr).; pyt.; Cs(c).; Sri Tangevva Fr. Jan.; 10 tl.; 2 mq .; dh.; 4 gym.; lib.
Gudgeri	8-0	Hulgur	Sun.	1-4	Shiggaon	7-0	t. ; w.	Sl (pr).; Cs (c).; 5 tl.; 2 gym.; ch.; lib.
Local	...	Dharwar	Tues.	4-0	Dharwar	4-0	w.	Sl(pr).; 3tl.; mq.; gym.
Haveri	26-0	Chikkanshi-hosur.	Mon.	1-0	Hangal	9-0	o.	Sl (pr).; tl.; ins.
Ranebennur	16-0	Kod	Tues.	3-0	Hirekerur	6-0	w.	Cs (c).; Durga Fr. Ct sud. 15 ; 4 tl.
......		......			......		...	Deserted.
......		......			U. Betgeri	2-0	str.	Do.
Byadgi	3-0	Byadgi	Sat.	3-0	Byadgi	3-0	w.	Sl(pr).; Cs(c).; tl.
......		......			Dharwar	1-0	w.	Sl (pr).; Part of Dharwar Municipal Area.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance
Lakamāpūra ; D. ; ಲಕಮಾಪುರ ...	N ; 8-0	2·0 ; 565 ; 118 ; 543.	Amminbhavi 4-0
Lakamāpūra, M. Āḍūru ; HG. ; ಲಕಮಾಪುರ ಮ. ಆಡೂರು ...	E : 10-2	1·3 ; 499 ; 99 ; 474.	Adur 3-0
Lakamāpura (Inām) ; HG. ; ಲಕಮಾಪುರ (ಇನಾಂ) ..	SE ; 12-3	1·3 ; 399 ; 62 ; 357.	Tilwalli 2-0
Lakamāpura ; NR. ; ಲಕ್ಮಾಪುರ ...	NE ; 15-7	0·4 ; 229 ; 45 ; 219.	Konnur 3-0
Lakkalakaṭṭi ; RN. ; ಲಕ್ಕಲಕಟ್ಟಿ ...	NE ; 14-0	2·7 ; 1282 ; 250 ; 1239.	Sudi 4-0
Lakkikoppa ; SG. ; ಲಕ್ಕಿಕೊಪ್ಪ ...	SW ; 16-0	1·3 ; 260 ; 50 ; 249.	Bammanhalli 1-0
Lakkuṇḍi ; G. ; ಲಕ್ಕುಂಡಿ ...	SE ; 8-0	15·7 ; 5131 ; 947 ; 3756.	Local ...
Lakṣmāpura ; RB. ; ಲಕ್ಷ್ಮಾಪುರ ...	SW ; 4-4	0·7 ; 86 ; 19 ; 85.	Halageri 4-4
Lāḷagaṭṭi ; D. ; ಲಾಳಗಟ್ಟಿ ...	SW ; 12-0	1·4 ; 168 ; 39 ; 159.	Mugad 4-0
Lakṣmikoppa ; SG. ; ಲಕ್ಷ್ಮೀಕೊಪ್ಪ.	W ; 2 0	0·4.	......
Lakṣmīpura ; HG. ; ಲಕ್ಷ್ಮೀಪುರ ...	W ; 13-2	1·3 ; 418 ; 103 ; 411.	Hangal 12-0
Lakṣmēśvara ; SH. ; ಲಕ್ಷ್ಮೇಶ್ವರ ...	SW ; 12-0	31·4 ; 13339 ; 2297 ; 7325.	Local ...
Liṅgadhāḷa ; G. ಲಿಂಗಧಾಳ ...	NW ; 14-0	5·5 ; 1613 ; 326 ; 1570.	Balaganur 3-0
Liṅgadahaḷḷi ; RB. ; ಲಿಂಗದಹಳ್ಳಿ ...	SE ; 9-0	2·9 ; 1526 ; 231 ; 1313.	Kuppelur 2-0
Liṅganakoppa ; KA. ; ಲಿಂಗನಕೊಪ್ಪ.	N ; 12-4	2·5 ; 267 ; 70 ; 265.	Mishrikoti 9-0
Liṅgāpura ; RN. ; ಲಿಂಗಾಪುರ ...	E ; 31-0		
Liṅgēdēvarakoppa ; HR. ; ಲಿಂಗೇದೇವರಕೊಪ್ಪ ...	NE ; 11-0	1·1 ; 261 ; 53 ; 2 219.	Kod 4 0
Lōkūru ; D. ; ಲೋಕೂರು ..	N ; 17-0	3·9 ; 1371 ; 279 ; 1044.	U. Betgeri 2-0
Mācāpura ; HV. ; ಮಾಚಾಪುರ ...	E ; 7-4	0·8 ; 369 ; 64 ; 324.	Agadi 3-0
Mācīnahaḷḷi ; SH. ; ಮಾಚೀನಹಳ್ಳಿ ...	SE ; 12-2	4·7 ; 1015 ; 191 ; 857.	Bellatti 4-0
Mācyāpura ; KA. ; ಮಾಚ್ಯಾಪುರ ...	SE ; 0-7	1·0 ; 158 ; 36 ; 156.	Kalghatgi 1-0
Madaganūru ; G. ; ಮದಗನೂರು ...	NW ; 15-0	4·8 ; 499 ; 108 ; 459.	Shilawadi 4-0
Madaguṇki ; NR. ; ಮದಗುಣ್ಕಿ ...	E ; 5-0	3·9 ; 267 ; 57 ; 254.	Nargund 4-0
Māḍalagēri ; RN. ; ಮಾಡಲಗೇರಿ ...	N ; 8-0	3 6 ; 1641 ; 327 ; 1585.	Hole Alur 8-0
Mādanabhāvi ; D. ; ಮಾದನಭಾವಿ ...	NW ; 18-0	6·5 ; 1493 ; 318 ; 1347.	Tadkod 3-0
Mādāpura ; RB. ; ಮಾದಾಪುರ ...	N ; 12-0	2·3.	......
Mādāpura ; SG. ; ಮಾದಾಪುರ ...	NE ; 7-0	3·0 ; 514 ; 113 ; 463.	Hulgur 3-0
Māḍhaḷḷi ; SH. ; ಮಾಢಳ್ಳಿ ..	W ; 12-0	6·5 ; 1250 ; 239 ; 1190.	Koliwad 4-0
Madikoppa ; D. ; ಮದಿಕೊಪ್ಪ ...	W 13-0	1·5.	......

Railway St.	Distance	Weekly Bazar	Bazar Day	Distance	Motor Stand	Distance	Drinking water facilities	Institutions and other information
Dharwar	6-0	Dharwar	Tues.	6-0	Dharwar	6-0	w.	Sl(pr).; 4tl.; mq.; gym.
Haveri	16-0	Adur	do.	3-0	Balambid	1-4	rv.	Sl(pr).; 2tl.
Do.	28-0	Tilwalli	Thurs.	2-0	Tilwalli	2-0	w.	Sl(pr).; tl.; gym.
Hole Alur	16-0	Surteban	Tues.	3-0	Konnur	3-0	rv.	Sl(pr).; Fr. Svn.; 2 tl.
Mallapur	21-0	Sudi	Fri.	4-0	Sudi	4-0	w.	Sl(pr).; pyt.; 2 tl.
Savanur	18-0	Bammanhalli	Thurs.	1-0	Bammanhalli	1-0	p.	Sl(pr).; 4 tl.
Kanaginhal	4-0	Local	Tues.	...	Local	...	w.	3Sl (3pr).; pyt.; 4Cs (mp, 2c, mis).; Sri Halgund Basav Fr. Svn.; 6 tl.; mq.; 3 gym.; ch.; ins.
Ranebennur	4-4	Halageri	Thurs.	4-4	Ranebennur	4-4	w.	2 tl.; mq.
Mugad	4-0	Dharwar	Tues.	8-0	Nigdi	3-0	w.	2 tl.; mq.; gym.
......		......			......		t.	Deserted.
Haveri	29-4	Sammasigi	Sun.	2-0	Hangal	12-4	w.	Sl(pr).; 2 tl.; mq.
Gudgeri	8-0	Local	Fri.	...	Local	...	w.	8Sl (7 pr, h).; 4Cs (mp, c, 2 mis).; Somnath tl.; two Busties, 5M.; mq.; 2dg.; 2dh.; gym.; ch.; lib.; 2 dp. ins.
Balaganur	3-0	Gadag	Sat.	14-0	Datinal	3-0	t.	Sl(pr).; 7 tl.; mq.
Ranebennur	9-0	Halageri	Thurs.	4-0	Ranebennur	9-0	rv.; w.	Sl(pr).; Cs(c).; 7 tl.; mq.; gym;
Dharwar	12-0	Dhumwad	Sun.	3-0	Dhumwad	3-0	w.	tl.; gym.
......		... Deserted.						
Ranebennur	16-0	Kod	Tues.	4-0	Local	...	w.	Sl(pr).; Cs.
Dharwar	12-0	U. Betgeri	Sat.	2-0	Garag	3-0	str.	Sl(pr).; Gramdevi Fr. Ansud.; 5 tl.; 2 mq.; 3 gym.; lib.
Karjagi	6-0	Agadi	Wed.	3-0	Agadi	3-0	str.	tl.
Gadag	33-0	Bellatti	Mon.	4-0	Bellatti	4-0	w.	Sl(pr).; Cs(c).; ch.
Hubli	18-0	Kalghatgi	Tues.	1-0	Kalghatgi	1-0	w.; o.	
Hombal	6-0	Gadag	Sat.	12-0	Shilavadi	4-0	str.	Sl(pr).; 3 tl.; mq.
Mallapur	12-0	Nargund	Wed.	4-0	Nargund	4-4	t.	Sl(pr).; tl.; M.; mq.
Hole Alur	8-0	Ron	Thurs.	7-0	Ron	7-0	w.	Sl(pr).; Cs(c).; 2tl.; mq. dh.; gym.
Naglavi	9-0	Tadkod	Sun.	3-0	Venkatapur	2-4	w.	Sl(pr).; Cs(c).; 2tl.; 2gym. Kallappa and Ramling tls.; 2 ins.
......		......			......		...	Deserted.
Gudgeri	8-0	Hulgur	Sun.	3-0	Shiggaon	9-0	w.	Sl(pr).; 6tl.; 2mq.; gym.
Saunshi	10-0	Mulgund	Wed.	6-0	Mulgund	6-0	w.	Sl(pr).; Cs(c).; 4tl.; mq. 2 gym.; ch.
......		......			......		...	Deserted.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop ; Households ; Agricultural population.	Post Office ; Distance.
Maḍkihonnihaḷḷi ; KA. ; ಮಡ್ಕಿಹೊನ್ನಿಹಳ್ಳಿ ...	E ; 2-0	1·7 ; 674 ; 129 ; 614.	Kalghatgi 2-0
Maḍli ; SG. ; ಮಡ್ಲಿ ...	W ; 8-0	2·3 ; 608 ; 118 ; 565.	Dhundsi 1-4
Maḍalūr ; HR. ; ಮಡಲೂರ ...	NW ; 14-0	3·3 ; 1,376 ; 260 ; 1,198.	Local ...
Māgaḍi ; SH. ; ಮಾಗಡಿ ...	W ; 5-0	9·2 ; 1,838 ; 464 ; 1,516.	Do. ...
Māgōḍa ; RB. ; ಮಾಗೋಡ ...	SE ; 4-0	3·4 ; 1,051 ; 182 ; 1,016.	Halageri 3-0
Mahajīdapura ; HB. ; ಮಹಜೀದಪುರ ...	......	Part of Hubli Municipal Area.	
Mahārājapēṭa ; HG. ; ಮಹಾರಾಜಪೇಟ ...	N ; 5-4	0·1 ; 228 ; 55 ; 196.	Hangal 4-4
Māhūru ; SG. ; ಮಾಹೂರು ...	SE ; 10-0	1·3 ; 364 ; 63 ; 351.	Savanur 3-0
Maidūru ; HR. ; ಮೈದೂರು ...	SE ; 16-0	1·4 ; 110 ; 23 ; 108.	Nagawand 4-0
Maidūru ; RB. ; ಮೈದೂರು ...	NE ; 8-0	2·6 ; 552 ; 98 ; 535.	Ranebennur 8-0
Majjiguḍḍa ; NV. ; ಮಜ್ಜಿಗುಡ್ಡ ...	S ; 15-0	4·0 ; 349 ; 64 ; 347.	Annigeri 4-0
Majjūru ; SH. ; ಮಜ್ಜೂರು ...	SE ; 6-0	6·7 ; 622 ; 117 ; 611.	Shirhatti 6-0
Mākanūru ; RB. ; ಮಾಕನೂರು ...	SE ; 13-0	5·4 ; 2,021 ; 309 ; 1,871.	Karur 3-4
Mākāpura ; SG. ; ಮಾಕಾಪುರ ...	W ; 6-0	1·4 ; 45 ; 10 ; 45.	Dhundsi 1-0
Makaravaḷḷi ; HG. ; ಮಕರವಳ್ಳಿ ...	S ; 8-0	3·5 ; 696 ; 144 ; 674.	Tilwall 4-0
Makari ; HR. ; ಮಕರಿ ...	NE ; 13-0	4·1 ; 1,348 ; 258 ; 1,175.	Rattihalli 2-4
Maktumpūra ; M. ಮಕ್ತುಂಪುರ ..	S ; 2-3	11·8 ; 340 ; 79 ; 275.	Mundargi 2-0
Malagunda ; HG. ; ಮಲಗುಂದ ...	SE ; 8-0	2·6 ; 1,017 ; 164 ; 893.	Alur 4-0
Malakanahaḷḷi ; RB. ; ಮಲಕನಹಳ್ಳಿ..	SE ; 8-4	0·6 ; 100 ; 18 ; 100.	Ranebennur 9-0
Malakanakoppa ; KA. ; ಮಲಕನಕೊಪ್ಪ ...	SE ; 6-0	1·6 ; 552 ; 116 ; 491.	Kalghatgi 6-0
Maḷali ; KU. ; ಮಳಲಿ ...	SW ; 10-4	2·1 ; 846 ; 160 ; 612.	Yeliwal 3-0
Māḷanāykanahaḷḷi ; RB. ; ಮಾಳನಾಯ್ಕನಹಳ್ಳಿ ...	S ; 14-0	1·6 ; 916 ; 154 ; 398.	Tumminkatti 2-0
Māḷāpura ; D. ; ಮಾಳಾಪುರ ...	N ; ...	......	......
Māḷāpūr ; HV. ; ಮಾಳಾಪುರ ...	E ; 5-3	1·9 ; 222 ; 40 ; 215.	Agadi 3-0
Māḷāpura ; HG. ; ಮಾಳಾಪುರ ...	SE ; 15-4	1·7 ; 220 ; 31 ; 217.	Tilwalli 2-4
Malasamudra ; G. ; ಮಲಸಮುದ್ರ...	SW ; 4-0	6·3 ; 1,231 ; 244 ; 987.	Local ...
Māḷavāḍa ; RN. ; ಮಾಳವಾಡ ...	W ; 15-0	4·6 ; 1,174 ; 221 ; 1,043.	Belvaniki 7-0
Maḷigi ; HR. ; ಮಳಗಿ ...	SE ; 10-0	2·3 ; 92 ; 18 ; 87.	Rattihalli 0-1

Railway St.: Distance.		Weekly Bazar ; Bazar Day ; Distance.			Motor Stand ; Distance.		Drinking water facilities.	Institutions and other information.
Hubli	20-0	Kalghatgi	Tues.	6-0	Kalghatgi	7-0	t.	Sl(pr).; 3tl.; dh.; gym.
Do.	21-0	Dhundsi	Thurs.	1-4	Madligate	1-0	w.	Sl (pr).; 2 tl.
Byadgi	16-0	Havasabhavi	Fri.	3-0	Havasabhavi	5-0	p.	Sl(pr).; Cs(c).; Veerbhadra Fr. Ct. sud. 10; 8tl.; mq.; gym.; lib.
Gadag	16-0	Shirhatti	Sun.	5-0	Local	...	...	Sl (pr).; Cs(c).; tl.; dh. gym.; ch.
Ranebennur	4-0	Halageri	Thurs.	3-0	Halageri	3-0	w.	Sl (pr).; Cs(c).; 2tl.; ch.; lib
Haveri	25-0	Hangal	Fri.	4-4	Hangal	4-0	w.	Sl (pr).; tl.
Savanur	8-0	Savanur	Do.	3-0	Savanur	3-0	p.	Sl (pr).; 2tl.
Ranebennur	28-0	Nagawand	Sat.	4-0	Rattihalli	8-0	w.	Sl (pr).; tl.
Do.	8-0	Ranebennur	Sun.	8-0	Ranebennur	8-0	w.	Sl (pr).; Cs (mp).; 2 tl.
Annigeri	4-0	Annigeri	Fri.	4-0	Annigeri	4-0	t.; w.	Sl (pr).; 2 tl.; mq.
Gadag	27-0	Shirhatti	Sun.	6-0	Shirhatti	6-0	w.	tl.; mq.; ch.
Chalageri	3-4	Karur	Wed.	3-4	......		rv.; w.	Sl (pr).; Cs (c).; 3tl.; gym.
Yelvigi	15-0	Dhundsi	Thurs.	1-0	Dhundsi	1-0	t.	......
Haveri	26-0	Tilwalli	Do.	4-0	Local	...	p.	Sl (pr).; Cs (c).; tl.; Inscribed pillar (Garuda Kambha), ins.
Ranebennur	16-0	Rattihalli	Fri.	2-4	Rattihalli	2-4	p.	Sl (pr).; Cs(c).; 3 tl.; 3mq.
Harlapur	18-0	Mundargi	Mon.	2-0	Mundargi	2-0	w.	Sl (pr).; 2tl.; mq.
Haveri	22-0	Alur	Tues.	4-0	Local	...	rv.	Sl (pr).; Cs(c).; tl.; (Kalleshwar); ins.
Chalageri	5-0	Halageri	Thurs.	6-0	Halageri	6-0	rv.	tl.
Hubli	22-0	Kalghatgi	Tues.	6-0	Kalghatgi	6-0	p.; w.	Sl (pr).; Cs (c).
Kundgol	9-0	Yeliwal	Mon.	3 0	Jiglur	2-0	w.	Sl (pr).; Cs (c).; 4 tl.; mq.; gym.
Ranebennur	14-0	Tumminkatti	Wed.	2-0	Tumminkatti	2-0	w.	Sl (pr).; Cs (c).; tl.; mq.
......		......			......		w.	Sl(pr).; Cs(mp).; Part of Dharwar Municipality.
Haveri	3-0	Haveri	Thurs.	3-0	Haveri	3-0	w.	tl.
Do.	22-0	Tilwalli	Do.	2-4	Tilwalli	2-4	w.	Sl (pr).; 2 tl.
Gadag	4-0	Gadag	Sat.	4-0	Gadag	4-0	w.	Sl(pr).; Cs(c).; Rajabagsawar Ur. Mar.; tl.; mq.; ch.
Mallapur	9-0	Shirol	Sun.	4-0	Mallapur	9-0	t.; w.	Sl(pr).; Cs(mp).; 6tl; 2 M.; ch.
Ranebennur	17-0	Rattihalli	Fri.	0-1	Rattihalli	0-1	rv.	Sl (pr).; 4 tl.; mq.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Dirction ; Travelling distance.		Area (Sq. ms.) ; Pop.; Households ; Agricultural population.				Post Office ; Distance.	
Mallagoṇḍanakoppa ; SG. ; ಮಲ್ಲಗೊಂಡನಕೊಪ್ಪ ...	W ;	10-0	1·1.				......	
Mallanāykanakoppa ; SG. ; ಮಲ್ಲನಾಯ್ಕನಕೊಪ್ಪ ...	S ;	10-0	0·8 ;	49 ;	9 ;	48.	Bankapur	5-0
Mallāpura (Vaḍēra) ; SH. ; ಮಲ್ಲಾಪುರ (ವಡೇರ) ...	SW ;	14-0	1·4 ;	257 ;	57 ;	253.	Shigali	1-0
Mallāpura ; RN. ; ಮಲ್ಲಾಪುರ ...	W ;	8-2	6·9 ;	2,248 ;	446 ;	1,710.	Local	...
Mallāpura ; HB. ; ಮಲ್ಲಾಪುರ ...	S ;	10-1	0·7 ;				......	
Malligavāḍa ; HB. ; ಮಲ್ಲಿಗವಾಡ ...	E ;	19-7	2·0 ;	1,005 ;	223 ;	999.	Koliwad	1-0
Malliggāra ; HG. ; ಮಲ್ಲಿಗ್ಗಾರ ...	N ;	2-3	1·7 ;	86 ;	22 ;	83.	Hangal	2-0
Mallikārjunapura ; M. ; ಮಲ್ಲಿಕಾರ್ಜುನಪುರ ...	SW ;	14-0	3·0 ;	237 ;	63 ;	196.	Bannikoppa	2-0
Mallūru ; B. ; ಮಲ್ಲೂರು ...	NW ;	3-5	2·5 ,	1,722 ;	311 ;	1,625.	Byadgi	3-0
Mallūru ; D. ; ಮಲ್ಲೂರು ..	SW ;	10-5	1·3 ;	33 ;	12 ;	33.	Mugad	2-0
Mamadāpura ; SG. ; ಮಮದಾಪುರ ...	W ;	13-0	1·5 ;	107 ;	25 ;	86.	Dhundsi	4-0
Managuṇḍa ; D. ; ಮನಗುಂಡ ...	SW ;	8-0	7·9 ;	1,567 ;	335 ;	1,403.	Dharwar	7-0
Maṇakavāḍa ; NV. ; ಮಣಕವಾಡ ...	SW ;	13-0	3·3 ;	1,082 ;	203 ;	949.	Nalawadi	3-0
Maṇakūru ; RB. ; ಮಣಕೂರು ...	SE ;	9-0	1·9 ;	836 ;	144 ;	781.	Halageri	4-0
Manasāli ; KU. ; ಮನಸಾಲಿ ...	SW ;	4-0	1·1.				......	
Mañcinakoppa ; SG. ; ಮಂಚಿನಕೊಪ್ಪ.	S ;	10-2	0·4 ;	12 ;	3 ;	12.	Bankapur	6-0
Maṇḍiganahāḷa ; KU. ; ಮಂಡಿಗನಹಾಳ ...	SE ;	14-0	1·2 ;	363 ;	54 ;	349.	Gudgeri	2-0
Maṇḍihāḷa ; D. ; ಮಂಡಿಹಾಳ ...	W ;	8-0	2·1 ;	445 ;	110 ;	408.	Mugad	1-0
Maṅgaḷagaṭṭi ; D. ; ಮಂಗಳಗಟ್ಟಿ ...	N ;	8-0	1·0 ;	590 ;	105 ;	589.	U. Betgeri	6-0
Maṇikaṭṭi ; SG. ; ಮಣಿಕಟ್ಟಿ ...	N ;	3-0	2·6 ;	657 ;	147 ;	598.	Shiggaon	5-0
Mañjaḷāpura ; SH. ; ಮಂಜಳಾಪುರ...	SW ;	12-0	2·4 ;	420 ;	77 ;	348.	Laxmeshwar	1-0
Mannaṅgi ; SG. ; ಮನ್ನಂಗಿ ...	SE ;	15-0	2·2 ;	464 ;	96 ;	416.	Devagiri	2-4
Maṇṇūru ; SG. ; ಮಣ್ಣೂರು ...	SE ;	9-0	1·4 ;	186 ;	34 ;	182.	Savanur	3-0
Maṇṇūru ; HV. ; ಮಣ್ಣೂರು ...	NE ;	13-1	1 6 ;	267 ;	53 ;	236.	Hosaritti	4-0
Māṇakāpura ; D. ; ಮಾಣಕಾಪುರ ...	W ;	24-0	0·8.				......	
Mansūru ; D. ; ಮನ್ಸೂರು ...	SW ;	7-0	2·2 ;	966 ;	191 ;	886.	Dharwar	4-0

Railway St.;	Distance.	Weekly Bazar;	Bazar Day;	Distance.	Motor Stand;	Distance.	Drinking water facilities.	Institutions and other information.
......		......			......		...	Forest. Deserted.
Savanur	16-0	Bankapur	Tues.	5-0	Bankapur	5-0	...	......
Yalwigi	5-0	Shigali	Sat.	1-0	Laxmeshwar	4-0	w.	Sl (pr).; tl.; gym.
Mallapur	1-0	Local	Wed.	...	Local	...	t.	Sl (pr).; Cs (mp).; Fr. Marutdev Fr. Vsk. Sud.; 12 tl; 2mq.; dh.; gym.; ch.; Virbadhra Fr. Sun. Vad. 9.
......		......			......		...	Deserted.
Annigeri	6-0	Annigeri	Fri.	6-0	Bhadrapur	4-0	w. ; o.	Sl (pr).; Cs (c).; 4 tl.; mq.
Haveri	25-0	Hangal	Do.	2-0	Hangal	2-0	w.	tl.
Gadag	37-0	Bannikoppa	Sat.	2-0	Bannikoppa	2-0	str.	Sl (pr).; 4 tl.; mq.
Byadgi	3-0	Byadgi	Do.	3-0	Byadgi	3-0	w. ; p.	Sl (pr).; Cs (c).; 3 tl., mq. gym.; ch.; lib.; ins.
Mugad	2-4	Dharwar	Tues.	8-0	Mugad	2-2	w.	tl.
Hubli	18-0	Dhundsi	Thurs.	4-0	Dhundsi	4-0	w.	Sl (pr).; tl.
Dharwar	7 0	Dharwar	Tues.	7-0	Dharwar	7-0	w.	Sl (pr).; Cs (c).; ch.; Siddhaling and Kalmeshwar tls. 2 ins.
Siswinahalli	2-0	Annigeri	Fri.	7-0	Navalgund	3-0	t.	Sl (pr).; Cs (c); 3 tl.; mq. 2 gym.
Ranebennur	9-0	Halageri	Thurs.	4-0	Halageri	4-0	rv.	Sl (pr).; Cs (c).
......		......			......		t.	Deserted.
Savanur	16-0	Bankapur	Tues.	6-0	Bankapur	6-0	...	
Gudgeri	2-0	Gudgeri	Thurs.	2-0	Gudgeri	2-0	w.	Sl (pr)., tl.; ch.
Mugad	0-4	Mugad	Sat.	1-0	Local	...	w.	Sl (pr).; Cs (mp).; 3 tl.; mq.; gym.
Dharwar	7-0	Garag	Thurs.	3-0	Garag	3-0	w.	2 tl.; mq.; gym.
Yelvigi	18-0	Shiggaon	Wed.	5-0	Shiggaon	5-0	w.	Sl (pr).; Cs (c).; 5 tl.; 2 mq.; gym.; Solbeshwar tl.; 3 ins.
Gudgeri	9-0	Laxmeshwar	Fri.	1-0	......		...	Hamlet of Hulgeribana.
Karjagi	6-0	Devagiri	Mon.	2-4	Kunimellalli	1-4	rv. ; str	Sl (pr).; Cs (c).; Kalmeshwar Fr. Vsk.; 4 tl.; mq.
Savanur	6-0	Savanur	Fri.	3-0	Savanur	3-0	w. ; str.	Sl (pr).; 3 tl.; ch.
Karjagi	10-0	Hosaritti	Sat.	4-0	Hosaritti	3-0	rv.	Sl (pr).; Cs (c).; 3 tl.; M.
......		......			......		str.	Deserted.
Dharwar	4-0	Dharwar	Tues.	4-0	Dharwar	4-0	w.	Sl (pr).; Cs (c).; 4 tl.; mq.; gym.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance
Manṭagaṇi ; HB. ; ಮಂಟಗಣಿ ...	N ; 8-0	2·1 ; 826 ; 152. ; 725.	Karjagi 2-0
Manṭigi ; HG. ; ಮಂಟಿಗಿ ...	W ; 7-0	2·8 ; 560 ; 120 ; 501.	Hangal 5-0
Mantrōḍi ; SG. ; ಮಂತ್ರೋಡಿ ...	E ; 6-0	4 0 ; 679 ; 133 ; 592.	Savanur 3-0
Manṭūru ; HV. ; ಮಂಟೂರು ...	E ; 9-0	5·5 ; 1923 ; 361 ; 1681.	Local ...
Māradagi ; D. ; ಮಾರದಗಿ ...	E ; 8-0	5·3 ; 1040 ; 202 ; 958.	Hebli 0-4
Maraḍūru ; HV. ; ಮರಡೂರು ...	NE ; 20-2	3·4 ; 519 ; 103 ; 502.	Hosaritti 4-0
Māranabasari ; RN. ; ಮಾರನಬಸರಿ ...	SE ; 8-0	5·7 ; 1333 ; 286 ; 1192.	Kakkali 2-0
Māranabīḍa ; HG. ; ಮಾರನಬೀಡ ...	E ; 12-6	2·6 ; 1015 ; 185 ; 923.	Belgalpeth 3-0
Marēvāḍa ; D. ; ಮರೇವಾಡ ...	NE ; 6-3	1·3 ; 1177 ; 202 ; 1023.	Amminbhavi 1-0
Mariyāna-Timmasāgara ; HB. ; ಮರಿಯಾನ ತಿಮ್ಮಸಾಗರ ...	W ; 1-4.		
Marōḷa ; HV. ; ಮರೋಳ ...	NE ; 21-6	4·0 ; 963 ; 174 ; 858.	Neglur 3-0
Masaḷīkaṭṭi ; KA. ; ಮಸಳೀಕಟ್ಟಿ ...	W ; 9-4	1·4 ; 114 ; 26 ; 114.	Kalghatgi 9-0
Māsaṇagi ; B. ; ಮಾಸಣಗಿ ...	W ; 3-4	2·8 ; 1143 ; 245 ; 1143.	Byadgi 4-0
Māsanakaṭṭi ; HG. ; ಮಾಸನಕಟ್ಟಿ ...	NE ; 11-0	2·1 ; 1031 ; 188 ; 976.	Belgalpeth 4-0
Masīdapura ; D. ; ಮಸೀದಪುರ ...	NW ; 14-0	1·2.	......
Māsūru ; HR. ; ಮಾಸೂರು ...	SE ; 7-0	2·1 ; 3916 ; 703 ; 2743.	Local ...
Māṭaraṅgi ; RN. ; ಮಾಟರಂಗಿ ...	E ; 31-0	1·7 ; 396 ; 75 ; 391.	Gajendragad 5-0
Mattigaṭṭi ; KU. ; ಮತ್ತಿಗಟ್ಟಿ ...	S ; 11-6	2·3 ; 1523 ; 272 ; 1051.	Ingalgi 1-0
Mattigaṭṭi, M. Niḍasaṅgi ; SG. ; ಮತ್ತಿಗಟ್ಟಿ. ಮ. ನಿಡಸಂಗಿ ...	S ; 10-0	0 8.	......
Mattihaḷḷi ; HG. ; ಮತ್ತಿಹಳ್ಳಿ ...	SW ; 12-0	0·8 ; 5 ; 1 ; 5.	Hangal 12-0
Mattihaḷḷi ; HR. ; ಮತ್ತಿಹಳ್ಳಿ ...	NW ; 10-0	1·0 ; 376 ; 70 ; 311.	Havasabhavi 1-4
Māvakoppa ; HG. ; ಮಾವಕೊಪ್ಪ ...	S ; 5-0	1·5 ; 153 ; 43 ; 135.	Alur 4-0
Māvakoppa ; SG. ; ಮಾವಕೊಪ್ಪ ...	W ; 11-0	0·4.	......
Māvanūru ; HB. ; ಮಾವನೂರು ...	S ; 4-4	1·1 ; 177 ; 40 ; 165.	Hubli 3-0
Māvinakoppa ; D. ; ಮಾವಿನಕೊಪ್ಪ ...	SW ; 16-0	5·5 ; 130 ; 33 ; 110.	Mugad 12-0
Māvinatopa ; HR. ; ಮಾವಿನತೋಪ ...	E ; 12-0	2 1 ; 397 ; 74 ; 364.	Rattihalli 5-0
Meḍlēri ; RB. ; ಮೆಡ್ಲೇರಿ ...	NE ; 9-4	13·3 ; 3787 ; 737 ; 1844.	Local ...

Railway St.; Distance.	Weekly Bazar; Bazar Day: Distance.	Motor Stand; Distance.	Drinking water facilities.	Institutions and other information.
Karjagi 2-0	Karjagi Tues. 2-0	......	rv.	Sl(pr).; Cs(c).; 3tl.
Haveri 26-0	Hangal Fri. 5-0	Hangal 5-0	p.	Sl(pr).; Fr. Ps.; 3tl.; mq.; gym.; ins.
Savanur 3-0	Savanur do. 3-0	Savanur 3-0	t.; w.	Sl(pr).; Cs(c).; 2 tl.; mq.; ins.
Kusugal 4-0	Hubli Sat. 10-0	Bhandiwad 1-0	t.; w.	Sl(pr).; Cs(c).; 7 tl.; 2 mq.; 2 gym.; ch.
Amargol 5-0	Do. Wed. 0-4	Hebli 0-4	w.	Sl(pr).; 2 Cs(2 mp).; 5 tl.; 2 mq.; gym.; ch.; lib.
Hattimatur 11-0	Hosaritti Sat. 4-0	Hosaritti 4-0	rv.	Sl(pr).; tl.
Kanginhal 15-0	Naregal Mon. 4-0	Naregal 4-0	w.	Sl(pr).; Cs(c).; 5 tl.; 2 mq.; gym.; ch.
Haveri 10-0	Belgalpeth do. 3-0	Belgalpeth 3-0	p.; w.	Sl(pr).; Cs(c).; Kalmeshwar Fr. Magh. vad. 14; lib.
Dharwar 7-0	Amminbhavi Fri. 1-4	Amminbhavi 1-4	t.; w.	Sl(pr).; Cs(c).; Fr. Vsk, sud. 15; 3tl.; mq.; 2gym.; ch.
......	......	......	p.	Part of Hubli Municipal Area.
Karjagi 15-0	Neglur Sun. 3-0	Hosaritti 6-0	rv.	Sl(pr).; Cs(c).; 4 tl.; M.; mq.; dg.; gym.
Hubli 26-0	Kudlgi do. 3-4	Kalghatgi 9-0	w.	tl.
Byadgi 4-0	Byadgi Sat. 4-0	Byadgi 4-0	w.	Sl(pr).; Cs(c).; 4tl.; M.; mq.; gym.; ch.
Savanur 15-0	Belgalpeth Mon. 4-0	Belgalpeth 4-0	w.	Sl(pr).; Cs(c).; 6 tl.; ch.
......	......	Tadkod 1-0	...	Deserted.
Ranebennur 23-0	Local Sun. ...	Local ...	rv.; w.	Sl(pr).; pj t.; Cs(c).; 2 mq.; dh.; ch.
Mallapur 32-0	Gajendragad Tues. 5-0	Gajendragad 5-0	w.	Sl(pr).; tl.
Saunshi 9-0	Ingalgi Mon. 1-0	Timmapur 4-0	w.	Sl(pr).; Cs(mp).; Basava Fr.; 12tl.; mq.; dg.; ch.; lib.
......	......	......	...	Deserted.
Haveri 32-0	Sammasigi Sun. 4-0	Alur 12-0	w.	Deserted.
Byadgi 13-0	Havasabhavi Fri. 1-4	Havasabhavi 1-4	w.	Sl(pr).; Someshwar Fr. Ct.; tl.
Haveri 21-0	Alur Tues. 4-0	Alur 4-0	w.	Sl(pr).; 2tl.
......	......	......	...	Deserted. Forest.
Hubli 3-0	Hubli Sat. 3-0	Hubli 3-0	w.	Fr. Ps.
Dharwar 18-0	Haliyal Sun. 3-0	Local ...	w.	Fr. Phg.; 2tl.; mq.; gym.
Ranebennur 16-0	Rattihalli Fri. 5-0	Rattihalli 5-0	p.; w.	Sl(pr).; Cs(c).; 2tl.
Do. 9-0	Local Mon. ...	Ranebennur 9-0	str.; rv.	Sl(pr).; pj t.; 2 Cs(2c).; Beeradev Fr. Mar.; 2 tl.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop.; Households ; Agricultural population.	Post Office ; Distance.
Mēdūru ; HR. ; ಮೇದೂರು ...	SE ; 10-6	5·7 ; 1758 ; 314 ; 1615.	Masur 3-0
Mēgūru ; RN. ; ಮೇಗೂರು ...	NW ; 13-0	1·5 ; 273 ; 53 ; 255.	Hole-Alur 7-0
Mēlmari ; HV. ; ಮೇಲ್ಮರಿ ...	NE ; 18-4	3·2 ; 776 ; 137 ; 711.	Hosaritti 3-0
Meḷḷīgaṭṭi ; SG. ; ಮೆಳ್ಳೀಗಟ್ಟಿ ...	SE ; 13-0	2·2 ; 676 ; 110 ; 603.	Savanur 6-0
Meṇasagi ; RN. ; ಮೆಣಸಗಿ ...	NW ; 15-0	6·2 ; 1678 ; 339 ; 1447.	Local ...
Meṇaśinahāḷa ; RB. ; ಮೆಣಶಿನಹಾಳ.	S : 15-0	1·9 ; 753 ; 126 ; 729.	Tumminkatti 0-4
Mēvuṇḍi ; HV. ; ಮೇವುಂಡಿ ...	NE ; 28-0	3·5 ; 619 ; 118 ; 614.	Neglur 5-0
Mēvuṇḍi ; M. ; ಮೇವುಂಡಿ ...	NW : 6-0	16·2 ; 947 ; 220 ; 848.	Hirewadatti 4-0
Miṇirāmanakoppa ; HB. ; ಮಿಣಿರಾಮನಕೊಪ್ಪ ...	S ; 8-4	2·1.	
Miśrīkōṭi ; KA. ; ಮಿಶ್ರೀಕೋಟಿ ...	NE ; 8-4	3·8 ; 3477 ; 655 ; 3036.	Local ...
Miṭaḷgaṭṭi ; HB. ; ಮಿಟಳಗಟ್ಟಿ ...	S ; 7-4	1·4.	
Moraba ; NV. ; ಮೊರಬ ...	W ; 15-0	23·0 ; 4076 ; 758 ; 3585.	Do. ...
Mōṭaḷḷi ; SG. ; ಮೋಟಳ್ಳಿ ...	SE ; 5-0	0·6 ; 62 ; 13 ; 62.	Bankapur 3-0
Mōṭēbennūru ; B. ; ಮೋಟೇಬೆನ್ನೂರು.	NW ; 5-0	11·1 ; 4480 ; 818 ; 3336.	Local ...
Muddinakoppa ; SG. ; ಮುದ್ದಿನಕೊಪ್ಪ ...	SW ; 14-0	2·1 ; 194 ; 42 ; 191.	Andalgi 1-0
Muddinakoppa ; HR. ; ಮುದ್ದಿನಕೊಪ್ಪ ...	NW ; 14-0	1·0 ; 300 ; 62 ; 230.	Hamsabhavi 2-4
Mudēnaguṇḍi ; RN. ; ಮುದೇನಗುಂಡಿ ...	NW ; 4-2	4·4 ; 1061 ; 207 ; 1039.	Hullur 0-4
Mudēnūru ; RB. ; ಮುದೇನೂರು ...	SE ; 13-0	5 2 ; 1306 ; 237 ; 1126.	Ranebennur 11-0
Mūḍūru ; HG. ; ಮೂಡೂರು ...	S ; 8-0	4·9 ; 800 ; 163 ; 766.	Hangal 6-0
Mugada ; D. ; ಮುಗದ ...	W ; 8-0	5·1 ; 1832 ; 417 ; 1451.	Local ...
Mugaḷi ; SG. ; ಮುಗಳಿ ...	N ; 3-0	2·1 ; 729 ; 146 ; 682.	Shiggaon 2-4
Mugaḷi ; RN. ; ಮುಗಳಿ ...	NE ; 4-0	6·9 ; 1005 ; 205 ; 975.	Ron 4-0
Mugaḷi ; D. ; ಮುಗಳಿ ...	NW ; 16-0	1·9 ; 435 ; 88 ; 421.	Gadag 1-0
Mugaḷihaḷḷi ; HR. ; ಮುಗಳಿಹಳ್ಳಿ ...	SW ; 2-0	1·0.	......

Railway St.; Distance.		Weekly Bazar; Bazar Day; Distance.			Motor Stand; Distance.		Drinking water facilities.	Institutions and other information.
Ranebennur	25-0	Masur	Sun.	3-0	Masur	3-0	w.; t.; str.	Sl (pr).; Cs (c).; 6tl.; ins.
Hole Alur	7-0	Hole Alur	Fri.	7-0	Konnur	7-0	t.	Sl (pr).; 2 tl.; mq.
Savanur	7-0	Hosaritti	Sat.	3-0	Hosaritti	3-0	rv.	Sl (pr).; Cs (c).; 2tl.; mq.
Karajgi	3-0	Devagiri	Mon.	3-0	Mellalli	3-0	wit.	Sl (pr).; 12 tl.
Hole Alur	5-0	Hebli	Tues.	2-4	Konnur	6-0	w.	Sl (pr).: pyt.: Cs (mp).: Basava Fr. Svn.; 6tl.; mq.; gym.; ch.; lib.
Ranebennur	15-0	Tumminkatti	Wed.	0-4	Tumminkatti	0-4	w.	Sl (pr).; Cs (c).; 2 tl.
Haveri	27-0	Itgi	Tues.	3-0	Havnur	6-0	rv.	Sl (pr).; Fr. Mrch.; 2tl.; ch.
Gadag	11-0	Mundargi	Mon.	6-0	Local	...	w.	Sl (pr).; Cs (c).; Basava Fr. March; 10tl.; mq.; ch.; Venkatraman tl.; ins.
......		......			......		...	Deserted. Fr. Svn.; M.; dh.
Hubli	9-0	Local	Fri.	...	Kalghatgi	7-0	w.	Sl (pr).; pyt.; Cs (mp).; 10 tl.; 8 mq.; 5 gym.; ch.; lib.; ins.
......		......			......		...	Deserted.
Dharwar	12-0	Do.	Mon.	...	Inam Hongal	6-0	t.	Sl (pr).; pyt.; 3Cs (2c, mp).; 5 tl.; 3 mq.; gym.; lib.; ins.
Savanur	8-0	Bankapur	Tues.	3-0	Shiggaon	3-0	t.	
Byadgi	1-4	Local	Mon.	...	Local	...	w.	2 Sl (2 pr).; pyt.; 3 Cs (3c).; Basava and Mailarlinga Frs. Vsk. sud. 3; Vsk. sud. 15 2 tl.; mq.; dh.; 3gym.; ch.; lib.
Savanur	20-0	Bammanhalli	Sat.	3-0	Bammanhalli	3-0	p.	Sl (pr).; tl.; mq.
Byadgi	14-0	Havasabhavi	Fri.	2-4	Havasabhavi	2-4	p.	Sl (pr).; 3 tl.; mq.
Mallapur	7-0	Ron	Thurs.	4-0	Ron	4-0	w.	Sl (pr).: Cs (c).; Basava Fr. Vsk.; 3tl.; mq.; gym.; ch.
Chal geri	5-0	Halageri	do.	6-0	Halageri	6-0	rv.	Sl (pr).; Cs (c).; 12 tl.; mq gym.; ch.
Haveri	20-0	Alur	Tues.	6-0	Alur	6-0	w.; p.	Sl (pr).; ins.
Local	...	Local	Sat.	...	Local	1-0	t.	Sl (pr).; 2 Cs (mp, mis). tl.; mq.; gym.; ch.; lib.; in;
Gudgeri	10-0	Shiggaon	Wed.	2-4	Shiggaon	2-4	w.	Sl (pr).; Cs (c).; tl.
Mallapur	12-0	Ron	Thurs.	4-0	Ron	4-0	w.	Sl (pr).; 8 tl.; mq.; dg.; ch.
Dharwar	10-0	Garag	do.	1-0	Garag	3-0	w.	
......		......			......		p.	2 tl.; Deserted.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop.; Households ; Agricultural population.	Post Office ; Distance.
Mugaḷīkoppa ; (Mgaḷīkaṭṭi) ; SG. ; ಮುಗಳೀಕೊಪ್ಪ ...	SW ; 16-0	1·2 ; 459 ; 82 ; 429.	Andalgi 3-0
Mūgnūru ; NR. ; ಮೂಗನೂರು ...	S ; 4-7	3·0 ; 398 ; 73 ; 392.	Nargund 4-0
Mūka-Basarīkaṭṭi ; SG. ; ಮೂಕಬಸರೀಕಟ್ಟಿ ...	S ; 9-0	1·3 ; 339 ; 82 ; 328.	Bankapur 4-0
Mukkalla ; KA. ; ಮುಕ್ಕಲ್ಲ ...	S ; 7-2	2·7 ; 1137 ; 262 ; 1022.	Kalghatgi 6-0
Muḷagunda ; G. ; ಮುಳಗುಂದ ...	SW ; 12-4	22·9 ; 7924 ; 1469 ; 6167.	Local ...
Muḷakēri ; SG. ; ಮುಳಕೇರಿ ...	SW ; 14-0	2·9 ; 267 ; 57 ; 249.	Andalgi 2-0
Muḷamuttala ; D. ; ಮುಳಮುತ್ತಲ ...	N ; 8-3	2·0 ; 833 ; 168 ; 812.	U. Betgeri 5-0
Muḷathaḷḷi ; HG. ; ಮುಳಥಳ್ಳಿ ...	SE ; 15-0	1·5 ; 504 ; 95 ; 481.	Adur 5-0
Muḷḷahaḷḷi ; KU. ; ಮುಳ್ಳಹಳ್ಳಿ ...	NE ; 6-0	2·1 ; 474 ; 101 ; 474.	Shirguppi 4-0
Mummigaṭṭi ; D. ; ಮುಮ್ಮಿಗಟ್ಟಿ ...	N ; 6-7	4·2 ; 1353 ; 252 ; 1168.	Garag 4-0
Munavaḷḷi ; SG. ; ಮುನವಳ್ಳಿ ...	S ; 7-0	2·7 ; 131 ; 31 ; 128.	Bankapur 1-0
Muṇḍaragi ; M. ; ಮುಂಡರಗಿ ...	......	8·2 ; 6564 ; 1454 ; 3301.	Local ...
Muṇḍavāḍa ; M. ; ಮುಂಡವಾಡ ...	SW ; 15-2	2·1 ; 505 ; 114 ; 489.	Mundargi 6-0
Murakaṭṭi ; D. ; ಮುರಕಟ್ಟಿ ...	SW ; 9-6	2·8 ; 46 ; 13 ; 26.	Mugad 6-0
Muraṇakoppa ; HG. ; ಮುರಣಕೊಪ್ಪ.	NW ; 9-4	1·1.	......
Murāraḷḷi ; HB. ; ಮುರಾರಳ್ಳಿ ...	S ; 5-0	0·6 ; 679 ; 127 ; 582.	Arlikatti 5-0
Muruḍi ; M. ; ಮುರುಡಿ ...	SW ; 13-0	3·9 ; 803 ; 161 ; 756.	Bannikoppa 4-0
Muśigeri ; RN. ; ಮುಶಿಗೇರಿ ...	NE ; 16-0	3·1 ; 1414 ; 290 ; 1080.	Sudi 5-0
Muṣṭikoppa ; M. ; ಮುಷ್ಟಿಕೊಪ್ಪ ...	SW ; 5-0	3·0 ; 123 ; 34 ; 120.	Mundargi 5-0
Muṣṭūru ; RB. ; ಮುಷ್ಟೂರು ...	SE ; 8-0	2·0 ; 536 ; 107 ; 497.	Halageri 4-4
Mutthaḷḷi ; SG. ; ಮುತ್ಥಳ್ಳಿ ...	NW ; 14-0	2·6 ; 347 ; 68 ; 346.	Tadas 1-0
Muttigi ; KA. ; ಮುತ್ತಿಗಿ ...	N ; 7-0	1·6 ; 567 ; 122 ; 450.	Kalghatgi 7-0
Muttūru ; B. ; ಮುತ್ತೂರು ...	SW ; 11-0	3·1 ; 714 ; 140 ; 626.	Hansabhavi 5-0
Myādagoppa ; HB. ; ಮ್ಯಾದಗೊಪ್ಪ...	NW ; 3-4	1·5.	......
Myākalazēri ; RN. ; ಮ್ಯಾಕಲಝೇರಿ...	E ; 31-0	1·0 ; 120 ; 21 ; 112.	Gajendragad 5-0
Nabhāpura ; G. ; ನಭಾಪುರ ...	S ; 11-0	5·1 ; 100 ; 14 ; 100.	Harti 5-0
Nādigaṭṭi ; SH. ; ನಾದಿಗಟ್ಟಿ ...	S ; 6-0	2·3 ; 188 ; 39 ; 145.	Shirhatti 6-0
Nadīharaḷahaḷḷi ; RB. ; ನದೀಹರಳಹಳ್ಳಿ.	SE ; 14-0	1·6 ; 998 ; 167 ; 946.	Ranebennur 14-0

Railway St. : Distance.		Weekly Bazar : Bazar Day : Distance.			Motor Stand : Distance.		Drinking water facilities.	Institutions and other information.
Savanur	18-4	Chandapur	Tues.	1-0	Bankapur	6-0	w.	Sl (pr).; 3 tl.
Mallapur	12-0	Nargund	Wed.	4-0	Nargund	4-0	t. ; st.	Sl (pr).; Cs (c).; 3tl.
Jallapur	16-0	Bankapur	Tues.	4-0	Bankapur	4-0	w.	Sl (pr).; 4 tl.
Hubli	24-0	Bammigatti	Wed.	6-0	Kalghatgi	6-0	w.	Sl (pr).; 2 Cs (c, mis).; Ulvi Basava Fr. May.
Gadag	12-0	Local	do.	...	Local	...	w.	4 Sl(3 pr, m).; pyt.; 4Cs (c, mp 2 mis) ; Prabhuswami Fr. Ct. sud. 15 ; 17 tl ; 10 M.; 9 mq.; dg.; dh.; 9 gym, ch.; lib.; ins.
Savanur	23-0	Chandapur	Tues.	3-0	Konanakeri	2-0	w.	Sl (pr).; 2 tl. ; ch.
Dharwar	9-0	Garag	Thurs.	3-0	Garag	3-0	w.	Sl (pr).; 2 tl.; mq.
Haveri	11-0	Adur	Sat.	5-0	Haveri	12-0	p.	Sl (pr).; Cs (c).; Virabhadradev Fr. Ct.
Kundgol	6-0	Yerguppi	Thurs.	0-2	Shirguppi	4-0	t.	Cs (c) ; 3tl.; mq.
Dh rwar	6-0	Garag	do.	4-0	Local	0-1	t.	Sl(pr).; Cs (c).; 3 tl.; gym.; ins.
Savanur	11-0	Bankapur	Tues.	1-0	Bankapur	1-0	w.	Cs (c).; tl.; mq.; 3 ins.
Harlapur	15-0	Local	Mon.	...	Local	...	w. ; str.	3 Sl (2 pr, h).; pyt.; 5 Cs (3mis, c, sp). ; Kanakrayana Fr. Apr. Annadanaswami Fr. June ; 6 tl.; 4 mq.; dh.; 2 gym.; ch.; lib.
Gudgeri	27-0	Bidarhalli	Wed.	2-4	Bannikoppa	6-0	str. ; w.	Sl (pr).; Cs (c).; 2tl.; mq.; ch.
Mugad	6-0	Mugad	Sat.	6-0	......		...	
......		......			......		...	Deserted.
Hubli	5-0	Hubli	Sat.	5-0	Hubli	5-0	w.	Sl (pr).; Cs.; 2tl.; mq.; gym
Halligudi	32-0	Bannikoppa	do.	4-0	Bannikoppa	4-0	w.	Sl (pr).
Hole Alur	15-0	Local	Sun.	...	Sudi	5-0	w.	Sl (pr).; Cs (c).; 5tl.; mq.; gym.; ch.
Halligudi	20-0	Mundargi	Mon.	5-0	Mundargi	5-0	w.	2tl.
Chalageri	5-0	Halageri	Thurs.	4-4	Halageri	4-4	rv.	Sl (pr).; 2 tl.
Hubli	15-0	Tadas	Tues.	1-0	Jigalur	1-0	w.	Sl (pr).; tl.
Dharwar	15-0	Dhumwad	Sun.	4-0	Kalghatgi	7-0	w. ; t.	Sl (pr).; 5tl.; mq.; gym.; ch
Byadgi	11-0	Hansabhavi	Fri.	5-0	Local	...	p.	Sl (pr).; Cs (c).; 6tl.; 2 mq
......		......			......		...	Deserted.
Mallapur	32-0	Gajendragad	Tues.	5-0	Gajendragad	5-0	o.	tl.; mq.
Gadag	8-0	Gadag	Sat.	8-0	Gadag	8-0	w.	tl.
Gudgeri	15-0	Laxmeshwar	Fri.	6-0	Laxmeshwar	6-0	w.	
Harihar	3-0	Harihar	Tues.	3-0	......		rv. ; w.	Sl (pr).; Cs(c).; 3tl.; ch.; lib.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop ; Households ; Agricultural population.	Post Office ; Distance.
Nāgalāpura ; B. ; ನಾಗಲಾಪುರ ...	W : 10-0	1·9 ; 104 : 20 ; 104.	Haveri 10-0
Nāganūru ; KA. ; ನಾಗನೂರು ...	E ; 11-0	2·9 ; 473 ; 100 ; 432.	Tadas 4-0
Nāganūru HV. ; ನಾಗನೂರು ..	NW ; 8-0	4·3 887 ; 177 ; 814.	Devihosur 3-0
Nāganūru NV. ; ನಾಗನೂರು ...	NE ; 6-0	2·8 ; 772 ; 145 ; 754.	Navalgund 6-0
Nāganūru SG. ; ನಾಗನೂರು ...	S ; 3-0	0·8.	......
Nāgarahāḷa ; RN. ; ನಾಗರಹಾಳ ...	S ; 13-4	1·1 ; 301 : 62 ; 292.	Kotamachagi 3-0
Nāgarahaḷḷi ; M. ; ನಾಗರಹಳ್ಳಿ ...	S : 4-0	3·7 ; 342 ; 67 ; 337.	Mundargi 6-0
Nāgarahaḷḷi ; NV. ; ನಾಗರಹಳ್ಳಿ ...	SW ; 8-0	3·6 ; 501 ; 105 ; 450.	Hebasur 3-0
Nāgarahaḷḷi ; HB. ; ನಾಗರಹಳ್ಳಿ ...	NE ; 15-4	1·9 ; 492 ; 75 ; 442.	Shiraguppi 1-4
Nāgara-Maḍava ; SH. ; ನಾಗರ ಮಡವ ...	S ; 17-0	2·7 ; 586 ; 110 ; 464.	Bellatti 6-0
Nāgarasikoppa ; RN. ; ನಾಗರಸಿಕೊಪ್ಪ ...	E ; 30-4	1 4 ; 428 ; 75 ; 422.	Gajendragad 4-2
Nāgaravaḷḷi ; HG. ; ನಾಗರವಳ್ಳಿ ...	N ; 2-6	1·7.	......
Nāgasamudra ; G. ; ನಾಗಸಮುದ್ರ ...	NE ; 4-0	3·6 ; 484 ; 106 ; 449.	Betgeri 2-0
Nāgaśeṭṭikoppa ; HB. ; ನಾಗಶೆಟ್ಟಿಕೊಪ್ಪ ...	NE ; 2-0		
Nāgavanda ; HR. ; ನಾಗವಂದ ...	SE : 14-0	3·5 ; 1346 ; 262 ; 1040.	Local ...
Nāgāvi ; G. ; ನಾಗಾವಿ ...	S ; 5-4	5·8 ; 1929 ; 400 ; 1663.	Gadag 5-0
Nāgēnahaḷḷi ; RB. ; ನಾಗೇನಹಳ್ಳಿ ...	SE ; 11-0	2·3 ; 807 ; 136 ; 767.	Kuppelur 2-4
Nāgēndragaḍa ; RN. ; ನಾಗೇಂದ್ರಗಡ.	NE ; 16-2	5·1 ; 1013 ; 177 ; 930.	Sudi 5-0
Nāykanahūlīkaṭṭi ; D. ; ನಾಯ್ಕನಹೂಲೀಕಟ್ಟಿ ...	S ; 7-4	1·7 ; 133 ; 30 ; 129.	Dharwar 7-0
Nāykanuru ; NV. ; ನಾಯ್ಕನುರು ..	NE ; 9-0	5·0 ; 680 ; 143 ; 662.	Shelavadi 1-0
Naināpura ; RN. ; ನೈನಾಪುರ ..	N ; 9-0	1·8 ; 541 ; 106 ; 471.	Hirehal 3-0
Najīkaḷakmāpura ; HV. ; ನಜೀಕಲಕ್ಮಾಪುರ ..	SW ; 7-0	1·8 ; 553 ; 101 ; 415.	Kabbur 1-0
Nalavaḍi ; NV. ; ನಲವಡಿ ...	SW : 17-0	4·8 ; 1377 ; 248 ; 1239.	Local ...
Nalavāgala ; RB. ; ನಲವಾಗಲ ..	SE ; 14-0	2·5 ; 613 ; 116 ; 520.	Karur 4-0
Nallūru ; RN. ; ನಲ್ಲೂರು ..	NE ; 17-0	4·0 ; 1113 ; 212 ; 967.	Sudi 6-0
Nandēnahaḷḷi ; M. ; ನಂದೇನಹಳ್ಳಿ ...	S ; 1-0	1·0.	......
Nandīhaḷḷi ; SG. ; ನಂದೀಹಳ್ಳಿ ...	SE : 9-4	1·1 ; 164 ; 33 ; 162.	Bankapur 3-0
Nandīhaḷḷi ; RB. ; ನಂದೀಹಳ್ಳಿ ..	SE ; 8-4	1 7 ; 574 ; 107 ; 561.	Karur 5-0
Nandikoppa ; HG. ; ನಂದಿಕೊಪ್ಪ ...	NE ; 6-6	0·3.	......

Railway St.; Distance.		Weekly Bazar; Bazar Day: Distance.			Motor Stand; Distance.		Drinking water facilities.	Institutions and other information.
Byadgi	8-0	Byadgi	Sat.	8-0	Hansabhavi	8-0	p.; w.	Cs.; tl.; mq.; dg.; gym.
Hubli	12-0	Tadas	Tues.	4-0	Tadas	4-0	t.; w.	Sl (pr).
Karjagi	9-0	Devihosur	Mon.	3-0	Kunimellalli	1-4	rv.	Sl(pr).; Cs(c).; 5 tl.; mq.
Annigeri	18-0	Navalgund	Tues.	6-0	Navalgund	6-0	rv.	Sl (pr).; Cs(c).; 5tl.; mq.; 2gym.
......		......			......		t.	Deserted.
Kanginhal	6-0	Naregal	Mon.	5-0	Narayanpur	2-4	str.	Sl(pr).; 2 tl.
G dag	30-0	Mundargi	do.	6-0	Mundargi	5-0	w.	Sl(pr).; Cs(c).; tl.; mq.; ins.
Siswinahalli	4-0	Hebasur	Thurs.	3-0	Basapur	4-0	t.	Sl(pr).; Cs(c).; Sharana Basappa Fr. Mar.; 2tl.; M.
Kusugal	4-4	Hubli	Sat.	12-0	Bandiwad	1-4	t.	Sl (pr).; 3tl.; gym.
Gudgeri	25-0	Bellatti	Mon.	6-0	Bellatti	6-0	str.	Sl (pr).; tl.
Mallapur	31-2	Gajendragad	Tues.	4-2	Gajendragad	4-2	w.	Sl (pr).; tl.
......		......			Hangal	1-0	...	Deserted.
Gadag	2-4	Betgeri	do.	2-0	Gadag	4-0	w.	Sl(pr).; Cs(c).; 3tl.; mq.
......		......			Hubli	2-0	w.	Sl(pr).; Cs(c).; tl.; Part of Hubli Municipal Area.
Ranebennur	27-0	Local	do.	...	Masur	7-0	t.; w.	Sl(pr).; Cs(c).; tl.; ins.
Gadag	6-0	Gadag	do.	5-0	Gadag	5-0	w.	Sl(pr).; Cs(c).; tl.; ins.
Ranebennur	9-0	Halageri	Thurs.	4-0	Ranebennur	11-0	rv.	Sl (pr).; 7tl.; mq.
Mallapur	21-0	Sudi	Fri.	5-0	Sudi	5-0	w.	Sl (pr).; 3 tl.
Dharwar	7-0	Dharwar	Tues.	7-0	Dharwar	7-0	w.	tl.
Mallapur	12-0	Shelavadi	Mon.	1-0	Navalgund	9-0	t.	Sl(pr).; Cs(c).; 6tl.; gym.
Hole Alur	5-0	Belur	Sat.	3-4	Hirehal	3-0	w.	Sl (pr).; tl.
Haveri	7-0	Kabbur	Fri.	1-0	Gourapur	3-0	p.	Sl (pr).: Cs (c).
Siswinahalli	4-0	Annigeri	do.	7-0	Local	...	t.	Sl (pr).; Cs(c).; Basava Fr. Svn.; 5 tl.; mq.; dh.; 2 gym; ch.
Harihar	2-4	Harihar	Tues.	2-4	Harihar	2-4	rv.	Sl (pr).; 3s.; 4 tl.; gym.
Hole Alur	15-0	Mushigeri	Sun.	1-0	Sudi	6-0	w.	Sl (pr).; Cs(c).; Santesh Fr. Svn.; AleBasava Fr. Ct. Sud. 5; 8tl.; dh.; ch.
......		......			......		...	Deserted.
Savanur	9-0	Savanur	Fri.	3-0	Savanur	3-0	w.	
Chalageri	5-0	Karur	Wed.	5-0	Ranebennur	9-0	rv.	Cs (c).; Fr. Feb.; 4tl.; mq.; gym.
......		......			......		...	Deserted.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Naragunda ; NR. ; ನರಗುಂದ ...	......	37·6 ; 9573 : 1964 ; 6454.	Local ...
Narasāpura ; HR. ; ನರಸಾಪುರ ...	N.E ; 6-0	0·7.	......
Narasāpura ; G. ; ನರಸಾಪುರ ...	N.E ; 3-0	3·5 ; 402 ; 109 ; 320.	Betgeri 1-0
Nāraśipura ; G. ; ನಾರಶಿಪುರ ...	N.E ; 3-0	3·1.	......
Nārāyaṇapura (Bk.) ; SG. ; ನಾರಾಯಣಪುರ (ಬು) ...	N.W ; 14-0	1·4.	......
Nārāyaṇapura ; SH. ; ನಾರಾಯಣಪುರ ...	S ; 12-4	2·7 ; 647 ; 125 ; 567.	Bellatti 0-4
Nārāyaṇapura ; SG. ; ನಾರಾಯಣಪುರ ...	S ; 8-0	1·1 ; 345 ; 76 ; 333.	Bankapur 1-4
Nārāyaṇapura ; D. ; ನಾರಾಯಣಪುರ.	......		
Nārāyaṇadēvarakoppa ; D. ; ನಾರಾಯಣದೇವರಕೊಪ್ಪ ..	S.W ; 7-0	0·3.	......
Narēgalla ; RN. ; ನರೇಗಲ್ಲ ...	S.E ; 12-0	33·1 ; 8847 ; 1765 ; 7344.	Local ...
Narēgalla ; HG. ; ನರೇಗಲ್ಲ ..	E ; 15-0	6·1 ; 1862 ; 366 ; 1574.	Adur 5-0
Narēndra ; D. ನರೇಂದ್ರ ...	N ; 5-4	4·0 ; 2696 ; 514 ; 2173.	Local ...
Nārśipura ; HV. ; ನಾರ್ಶಿಪುರ ...	E ; 18-3	2·3.	......
Navalagunda ; NV. ; ನವಲಗುಂದ...	......	16·7 ; 8171 ; 1624 ; 4731.	Do. ...
Nāvaḷḷi ; NV. ; ನಾವಳ್ಳಿ ...	E ; 9-0	6·8 ; 1014 ; 211 ; 980.	Tuppad Kurahatti. 1-0
Navalūru ; D ; ನವಲೂರು ...	S.E ; 4-0	8·8 ; 3237 ; 627 ; 2483.	Local ...
Navalūru T. Bīḷu ; D. ; ನವಲೂರು ತ. ಬೀಳು ...	S.E ; 6-6	0·7.	......
Navēbāvanūru ; SH. ; ನವೇಬಾವನೂರು ..	S.E ; 13-2	2·1 ; 75 ; 17 ; 75.	Bannikop 3-0

Railway St. ; Distance.		Weekly Bazar ; Bazar Day ; Distance.			Motor Stand ; Distance.		Drinking water facilities.	Institutions and other information.
Mallapur	15-0	Local	Wed.	...	Local	...	t. ; w.	5Sl (4pr, h).; mun.; 6Cs(2c, mp, s, i, mis) ; 2Fr. Venkatesh An. Basava Kt. 56tl.; 15M.; 10mq.; 9 dg.; 2dh.; 5gym.; 5ch.; lib.; dp.; ins.
......		......			......		...	Deserted.
Gadag	2-0	Gadag	Sat.	2-0	Gadag	3-0	w.	Sl (pr).; Cs (c).; 3tl.
......		......			......		...	Deserted.
......		......			......		...	Do.
Gadag	33-0	Bellatti	Mon.	0·4	Bellatti	0·4	w.	Sl(pr).; Cs(c).; tl.; mq.; ch.
Savanur	11-0	Bankapur	Tues.	1-4	Bankapur	1-4	w.	Sl(pr).; Cs(c).; Basava Fr. Vsk.; 3tl.; gym.
......		......			......		w. ; p.	Part of Dharwar Municipal Area.
......		......			Dharwar	7·0	...	Deserted.
Mallapur	20-0	Local	Mon.	...	Local	...	w.	3Sl (3pr).; pyt.; 5Cs(4c, sp).; Fr. Mg. Sud. 10 ; 20tl.; 5M.; 5mq.; dg.; ch.; lib.; ins.
Haveri	10-0	Do.	Fri.	...	Adur	5-0	p.	Sl(pr).; pyt.; Cs(c).; tl.; ins.
Dharwar	6-0	Dharwar	Tues.	5-0	Local	0-4	w.	Sl(pr).; pyt.; Cs(mp).; Basava Fr. Svn.; 4tl.; mq.; 4gym.; ch.; lib.; Shankarling tl.; ins.
......		......			......		rv.	Deserted.
Annigeri	12-0	Local	do.	...	Do.	...	t. ; w.	5Sl (4 pr, h).; mun.; 8Cs(4c, mp, 2 mis, i).; 66 tl.; 8M.; 2dh.; 12 gym.; 2 ch.; lib.; 4 dp.
Hombal	6-0	Shelavadi	Mon.	2-0	Shelavadi	2-0	str.	Sl (pr).; Cs (c).; 8tl.; 2 M.; mq.; gym.; Kalmeshwardev tl.; ins.
Dharwar	3-0	Dharwar	Tues.	3-0	Local	1-0	w.	Sl(pr).; pyt.; 3Cs (c, mp, mis).; ur.; mq.; gym.
......		......			......		...	Deserted.
Gadag	35-0	Bannikop	Sat.	3-0	Bannikop	3-0	str.	tl.; mq.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Nāyikerūru ; SG. ; ನಾಯಿಕೆರೂರು ...	E ; 18-0	2·7 ; 610 ; 116 ; 575.	Yelvigi 3-0
Nāyikoppa ; SG. ; ನಾಯಿಕೊಪ್ಪ ...	W ; 3-4	0·7.	......
Negaḷūru ; HV. ; ನೆಗಳೂರು ...	E ; 21-0	13·7 ; 3881 ; 599 ; 3079.	Local ...
Negavaṇagi ; HG. ; ನೆಗವಣಗಿ ...	NE ; 6-0	1·6 ; 1 ; 1 ; 1.	Hangal 6-0
Nelaguḍḍa ; KU. ; ನೆಲಗುಡ್ಡ ...	S ; 8-4	2·7 ; 627 ; 128 ; 589.	Ingalgi 3-0
Nellībīḍa ; HG. ; ನೆಲ್ಲೀಬೀಡ ...	NE ; 12-2	2·1 ; 288 ; 53 ; 278.	Adur 3-0
Nelliharavi, M. Bammigaṭṭi ; KA. ; ನೆಲ್ಲಿಹರವಿ. ಮ. ಬಮ್ಮಿಗಟ್ಟಿ ...	S ; 9-0	3·2 ; 338 ; 86 ; 323.	Kalghatgi 8-0
Nelliharavi, M. Miśrīkōti ; KA. ; ನೆಲ್ಲಿಹರವಿ. ಮ. ಮಿಶ್ರೀಕೋಟಿ ...	N ; 6-4	0·8.	......
Nellikoppa ; HG. ; ನೆಲ್ಲಿಕೊಪ್ಪ ...	N ; 8-0	1·2 ; 111 ; 21 ; 111.	Bammanhalli 1-0
Nellīkoppa ; B. ; ನೆಲ್ಲೀಕೊಪ್ಪ ..	W ; 10-1	1·0 ; 439 ; 81 ; 383.	Hanssbhavi 5-0
Nelōgalla ; HV. ; ನೆಲೋಗಲ್ಲ ...	SE ; 3-0	1·9 ; 1079 ; 179 ; 927.	Haveri 3-0
Nēśvi ; HR. ; ನೇಶ್ವಿ ...	E ; 13-0	3·3 ; 1032 ; 188 ; 989.	Halgeri 7-0
Niḍagundi ; SG. ; ನಿಡಗುಂದಿ ...	S ; 10-0	1·4 ; 143 ; 29 ; 135.	Bankapur 4-0
Niḍagundi ; RN. ; ನಿಡಗುಂದಿ ...	SE ; 21-0	1·7 ; 3875 ; 787 ; 3409.	Local ...
Niḍasaṅgi ; HG. ; ನಿಡಸಂಗಿ ...	N ; 12-0	1·5.	......
Niḍnēgala ; HR. ; ನಿಡ್ನೇಗಲ ...	S ; 11-0	4·5 ; 269 ; 63 ; 251.	Masur 5-0
Nigadi ; D. ; ನಿಗದಿ ...	SW ; 7-0	1·3 ; 742 ; 153 ; 677.	Mugad 5-0
Nīlagunda ; G. ; ನೀಲಗುಂದ ...	SW ; 17-0	9·6 ; 1198 ; 246 ; 1058.	Mulgund 3-0
Nilōgalla ; SH. ; ನಿಲೋಗಲ್ಲ ...	S ; 11-0	1·1 ; 487 ; 86 ; 477.	Bellatti 4-0
Nīralagi ; D. ; ನೀರಲಗಿ ...	W ; 12-0	2·1.	......
Nīralagi ; G. ; ನೀರಲಗಿ ...	NE ; 8-4	3·5 ; 764 ; 156 ; 742.	Kotumachigi 4-0
Nīralagi (Inām) ; HG. ; ನೀರಲಗಿ (ಇನಾಂ) ..	SW ; 12-0	1·0 ; 256 ; 52 ; 248.	Hangal 14-0
Nīralagi, M. Āḍūr ; HG. ; ನೀರಲಗಿ, ಮ. ಅಡೂರ ...	NE ; 14-0	1·9 ; 651 ; 138 ; 651.	Bankapur 3-0
Nīralagi, M. Guttala ; HV. ; ನೀರಲಗಿ, ಮ. ಗುತ್ತಲ ...	NE ; 21-6	3·7 ; 812 ; 165 ; 771.	Neglur 6-0
Nīralagi, M. Kāraḍigi ; SG. ; ನೀರಲಗಿ, ಮ. ಕಾರಡಿಗಿ ..	SE ; 4-2	1·9 ; 518 ; 86 ; 497.	Savanur 3-0

Railway St.; Distance.		Weekly Bazar; Bazar Day; Distance.			Motor Stand; Distance.		Drinking water facilities.	Institutions and other information.
Yelvigi	3-0	Yelvigi	Fri.	3-0	Yelvigi	3-0	w.	Sl(pr).; Cs (c).
......		......			......		t.	Deserted.
Karjagi	12-0	Local	Sun.	...	Hosaritti	3-0	p.	Sl (pr).; pyt.; 2 Cs (mp, mis).; 6 tl.; 2 M.; 3 mq.; dg.; gym.; lib.; dp.
Haveri	24-0	Hangal	Fri.	6-0	Hangal	4-0	w.	
Saunshi	5-0	Ingalgi	Mon.	3-0	Jiglur	9-0	w. ; t.	6 tl.; mq.; dg.; gym.
Haveri	12-0	Naregal	Fri.	2-0	Adur	3-0	p.	
Hubli	26-0	Bammigatti	Wed.	3-0	Kalghatgi	8-0	w.	Sl (pr).; 2tl
......		......			Do.	8-0	...	Deserted.
Hattimattur	18-0	Bammanhalli	Sat.	1-0	Bammanhalli	1-0	w. ; p.	
Byadgi	7-0	Kaginelli	Mon.	2-0	Lingapur	5-0	p.	Sl (pr).; 2tl.
Haveri	3-0	Haveri	Thurs.	3-0	Local	...	w. ; p.	Sl(pr).; Cs (c).; 4tl.; mq.; gym.; ch.
Ranebennur	13-0	Halgeri	do.	7-0	Rattihalli	6-0	...	Sl (pr).; Cs (c).; Veerbhadr. Fr. Mrg.; 2tl.; M.; gym.
Yelvigi	14-0	Bankapur	Tues.	4-0	Bankapur	4-0	w.	Sl (pr).; 2tl.; ins.
Mallapur	18-0	Local	Wed.	...	Local	...	w. ; t.	Sl(pr).; pyt.; 2 Cs(2 c).; 14 tl.; mq.; dh.; 2 gym.; ch.; 2 lib.; ins.
......		......			Bammanalli	1-0	p. ; t.	3 tl.; 2ins.; Deserted.
Ranebennur	28-0	Masur	Sun.	5-0	Masur	5-0	p.	Kaleshwar tl.; ins.
Mugad	5-0	Dharwar	Tues.	7-0	Dharwar	7-0	w.	Sl(pr).; Cs (c).; 3tl.; gym.; ins.
Annigeri	8-0	Mulgund	Wed.	3-0	Mulgund	3-0	w.	Sl(pr).; Cs (c).; Basavandev Fr. Svn.; Narayan tl.; ins.
Gadag	36-0	Bellatti	Mon.	4-0	Bellatti	4-0	w. ; str.	Sl (pr).; Cs (c).; tl.
......		......			......		...	Deserted.
Kanaginhal	4-0	Kotumachigi	Sun.	4-0	Kanaginhal-Gujjarkeri.	2-4	str.	Sl (pr).; Cs (c).; 5tl.; mq.
Haveri	30-4	Sammasigi	do.	2-4	Hangal	14-0	t.	Sl(pr).; Cs (c).; 2 tl.; ins.
Savanur	15-0	Bankapur	Tues.	3-0	Bankapur	3-0	w.	Sl(pr).; Cs.; 6tl.; mq.; ch.; ins.
Haveri	25-0	Belavigi	Wed.	2-0	Havanur	7-0	rv.	Sl (pr).; 6tl.; mq.; dh.
Savanur	7-0	Savanur	Fri.	3-0	Savanur	3-0	w.	Sl (pr).; Cs.(c); 4tl.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Nīralagi, M. Kāraḍigi ; HV. ; ನೀರಲಗಿ, ಮು. ಕಾರಡಗಿ ...	NE ; 10-4	1·9 ; 642 ; 102 ; 633.	Karjagi 3-0
Nīralagi, M. Taḍasa ; SG. ; ನೀರಲಗಿ, ಮು. ತಡಸ ...	N ; 13-0	2·1 ; 517 ; 110 ; 514.	Tadas 3-4
Nīralakaṭṭi ; SG. ; ನೀರಲಕಟ್ಟಿ ...	SW ; 11-0	1·7 ; 111 ; 26 ; 92.	Bankapur 5-0
Nīralakaṭṭi ; D. ; ನೀರಲಕಟ್ಟಿ ...	NW ; 10-0	2·4 ; 529 ; 97 ; 526.	Garag 2-0
Nīrasāgara ; KA. ; ನೀರಸಾಗರ ...	N ; 14-6	1·3 ; 203 ; 51 ; 203.	Kalghatgi 13-0
Niṭaginakoppa ; HG. ; ನಿಟಗಿನಕೊಪ್ಪ	N ; 6-6	1·5 ; 272 ; 54 ; 267.	Bammanhalli 4-4
Niṭapaḷḷi ; RB. ; ನಿಟಪಳ್ಳಿ ...	S ; 13-0	0·8 ; 710 ; 121 ; 653.	Halageri 7-0
Niṭṭūru ; SH. ; ನಿಟ್ಟೂರು ...	SW ; 8-2	2·0.	......
Niṭṭūru ; RB. ; ನಿಟ್ಟೂರು ...	SW ; 9-0	2·0 ; 882 ; 135 ; 783.	Halageri 4-0
Niṭṭūru ; HR. ; ನಿಟ್ಟೂರು ...	NW ; 14-0	2·1 ; 531 ; 105 ; 493.	Madlur 2-0
Nuggikēri ; D. ; ನುಗ್ಗಿಕೇರಿ ...	S ; 4-4	1·1 ; 293 ; 60 ; 249.	Dharwar 5-0
Nūkāpura ; RB. ; ನೂಕಾಪುರ ..	N ; 11-0	3·1 ; 791 ; 159 ; 712.	Guttal 4-0
Nūlagēri ; HR. ; ನೂಲಗೇರಿ ...	NE ; 6-0	2·4 ; 691 ; 137 ; 593.	
Nūlavi ; HB. ; ನೂಲವಿ ...	S ; 5-5	4·7 ; 2461 ; 422 ; 2151.	Local ...
Paḍēsūru ; NV. ; ಪಡೆಸೂರು ..	NW ; 3-0	9·8 ; 846 ; 178 ; 754.	Navalgund 2-0
Pāḷē ; HB. ; ಪಾಳೇ ...	S ; 7-1	1·6 ; 375 ; 76 ; 336.	Arlikatti 2-0
Pālīkoppa ; HB. ; ಪಾಲೀಕೊಪ್ಪ ...	S ; 11-0	1·6 ; 326 ; 71 ; 315.	Do. 4-0
Pāṇigaṭṭi ; SG. ; ಪಾಣಿಗಟ್ಟಿ ...	N ; 10-0	1·9 ; 825 ; 151 ; 743.	Hulgur 1-0
Pāpanāśi ; G ; ಪಾಪನಾಶಿ ...	SE ; 6-0	3·9 ; 660 ; 136 ; 642.	Lakkundi 3-0
Parāpura ; HV. ; ಪರಾಪುರ ...	E ; 15-0	2·8.	......
Parasāpura ; SH. ; ಪರಸಾಪುರ ...	W ; 3-0	3·7 ; 170 ; 39 ; 170.	Shirhatti 3-0
Parasāpura ; HB. ; ಪರಸಾಪುರ ...	W ; 4-0	1·5 ; 331 ; 80 ; 315.	Hubli 5-0
Parasāpura ; KA. ; ಪರಸಾಪುರ ...	SE ; 11-0	1·3 ; 175 ; 42 ; 175.	Tadas 3-0
Paravāpura ; KA. ; ಪರವಾಪುರ ...	E ; 2-0	1·0.	......
Parvataśidgēri ; HR. ; ಪರ್ವತಶಿದ್ಗೇರಿ.	SE ; 12-0	1·1 ; 381 ; 60 ; 323.	Rattihalli 2-0
Paśupatihāḷa ; KU. ; ಪಶುಪತಿಹಾಳ ...	SE ; 10-0	4·9 ; 1160 ; 213 ; 1135.	Gudgeri 4-0
Parivāragoppa ; HG. ; ಪರಿವಾರಗೊಪ್ಪ ...	S ; 9-4	0·5.	......
Pēṭa ; NR. ; ಪೇಟ ...	E ; 0-1		
Phakīranandihaḷḷi (Fakiranandihalli) ; SG. ; ಫಕೀರನಂದಿಹಳ್ಳಿ ...	SE ; 8-0	0·6 ; 367 ; 64 ; 331.	Bankapur 2-0
Phattēpura (Fatepura) RB. ; ಫತ್ತೇಪುರ ...	S ; 15-0	0·6 ; 115 ; 24 ; 115.	Tumminkatti 2-0
Phuṭagāṁva (Futgaon Badni) ; SH. ; ಫುಟಗಾಂವ ...	SW ; 9-0	3·9 ; 1622 326 ; 1562.	Laxmeshwar 5-0

Railway St.; Distance.		Weekly Bazar; Bazar Day; Distance.			Motor Stand; Distance.		Drinking water facilities.	Institutions and other information.
Karjagi	6-0	Karjagi;	Tues.	3-0	Hosaritti	4-0	rv.	Sl (pr).; 2tl.; mq.; gym.
Saunshi	12-0	Hirebendigeri	Wed.	3-0	Timmapur	1-4	w.	Sl (pr).; Cs.; tl.
Savanur	16-0	Chandapur	Thurs.	0-4	Bankapur	5-0	w.	tl.
Dharwar	10-0	Garag	do.	3-0	Garag	2-0	t.; w.	Sl (pr).; ch.
Do.	10-0	Dhumwad	Sun.	2-0	Dhumwad	2-0	rv.	
Savanur	23-0	Bammanhalli	Sat.	4-4	Bammanhalli	4-4	w.	Sl (pr).; tl.; gym.
Chalageri	8-0	Halageri	Thurs.	7-0	Halageri	7-0	v.; w.	Cs (c).; 3 tl.; mq.
......		......			Magadi	3-0	str.; w.	Deserted.
Ranebennur	9-0	Halageri	Thurs.	4-0	Halageri	4-0	str.; t.	Sl (pr).; 4tl.; gym.; ch
Byadgi	17-0	Chikkerur	Wed.	4-0	Chikkerur	4-0	w.	Sl (pr).; Cs (c).; tl.; mq.
Dharwar	4-0	Dharwar	Tues.	5-0	Dharwar	5-0	w.	Hanamant Fr. Ct. Sud. 15; 3 tl.; mq.
Devargudda	8-0	Guttal	Mon.	4-0	Guttal	4-0	str.	Sl (pr).; tl.
......		......			Hirekerur	3-0	p.; w.	Sl (pr).
Hubli	6-0	Hubli	Sat.	6-0	Hubli	6-0	t.; w.	Sl (pr).; 3Cs (c, mp, mis). 8tl.; mq.; 4 gym.; ch.
Hebasur	9-0	Navalgund	Tues.	2-0	Navalgund	7-0	t.	Sl (pr).; Cs (c).; 7tl.; 2 mq.
Hubli	6-4	Arlikatti	Thurs.	2-0	Local	...	...	Sl (pr).; Cs (mp).
Do.	13-0	Do.	do.	4-0	Varur	3-0	...	Sl (pr).; Basava Fr. Mar.; 3 tl.; mq.; gym.; lib.
Gudgeri	7-0	Hulgur	Sun.	1-0	Shiggaon	8-0	w.; t.	Sl (pr).; Cs (mis).; 2tl. ch.
Gadag	6-0	Gadag	Sat.	6-0	Gadag	6-0	w.	Sl (pr).; 3Cs (2c, mis).; Papling Ps. Fr.; tl.; ch.
......		......			Haleritti	1-0	...	Deserted.
Gadag	21-0	Shirhatti	Sun.	3-0	Shirhatti	3-0	w.	6 tl.; mq.; ch.
Hubli	5-0	Hubli	Sat.	5-0	Hubli	5-0	t.	Sl (pr).; 2 tl.; gym.
Do.	15-0	Tadas	Tues.	3-0	Tadas	3-0	t.	Sl (pr).
......		......			Kalghatgi	2-4	t.	Deserted.
Ranebennur	19-0	Rattihalli	Fri.	2-0	Rattihalli	2-0	w.; t.	Sl (pr).; 2 tl.; mq.
Gudgeri	4-0	Gudgeri	Thurs.	4-0	Gudgeri	4-0	t.	Sl (p1).; tl.; mq.; 2 gym.; ch.
......		......			Tilwalli	3-0	...	Deserted.
......		......			Nargund	0-1	w.; t. o.	2 Sl (2 pr).; Nargund Municipality.
Savanur	7-0	Bankapur	Tues.	2-0	Bankapur	2-4	str.	Sl (pr).; mq.
Ranebennur	15-0	Tumminkatti	Wed.	2-0	Tumminkatti	2-0	rv.	Sl (pr).; tl.
Gudgeri	13-0	Laxmeshwar	Fri.	5-0	Laxmeshwar	5-0	...	Sl(pr).; Cs(c).; Maruti Fr. Ct. sud. 15; tl.; mq.; 2 gym.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Puḍakalakaṭṭi ; D. ; ಪುಡಕಲಕಟ್ಟಿ ...	N ; 22-0	2·8 ; 1085 ; 201 ; 1019.	U. Betgeri 2-0
Pūra ; KU. ; ಪೂರ ...	NW ; 0-2	Forms part of Kundgol Municipal Area.	
Puradakēri ; HR. ; ಪುರದಕೇರಿ ...	SE ; 20-0	1·3 ; 413 ; 74 ; 389.	Tumminkatti 5-0
Purakoṇḍikoppa ; HR. ; ಪುರಕೊಂಡಿಕೊಪ್ಪ ...	NW ; 18-0	1·7 ; 193 ; 42 ; 168.	Tilwalli 3-0
Purawargā-Dyāmanakoppa (Inām) ; KA. ; ಪುರವರ್ಗಾ ದ್ಯಾಮನಕೊಪ್ಪ (ಇನಾಂ)	NW ; 14-0	1·7 ; 4 ; 1 ; 4.	Dharwar 8-0
...	E ; 28-6	0·6 ; 229 ; 49 ; 208.	Gajendragad 1-0
Purtagēri (Surtageri) ; RN. ; ಪುರ್ತಗೇರಿ ...	S ; 9-3	4·9 ; 542 ; 128 ; 509.	Shirol 4-0
Raḍḍēranāganūru ; NR. ; ರಡ್ಡೇರನಾಗನೂರು ...	SW ; 13-0	0·6.	......
Rāgikallāpura ; D. ; ರಾಗಿಕಲ್ಲಾಪುರ ...			
Rājūru ; RN. ; ರಾಜೂರು ...	E ; 15-7	7·5 ; 1959 ; 390 ; 1698.	Gajendragad 3-0
Rāmagēri ; SH. ; ರಾಮಗೇರಿ ...	SW ; 15-0	3·2 ; 1068 ; 205 ; 1034.	Laxmeshwar 3-0
Rāmagoṇḍanahaḷḷi ; B. ; ರಾಮಗೊಂಡನಹಳ್ಳಿ ...	S ; 3-0	1·4 ; 479 ; 91 ; 446.	Byadgi 3-0
Rāmanakoppa ; KU. ; ರಾಮನಕೊಪ್ಪ.	SW ; 12-0	1·6 ; 715 ; 127 ; 697.	Tadas 2-0
Rāmanāḷa ; KA. ; ರಾಮನಾಳ ...	NE ; 4-4	2·3 ; 587 ; 105 ; 556.	Kalghatgi 5-0
Rāmāpura ; D. ; ರಾಮಾಪುರ ...	W ; 11-0	3·5 ; 474 ; 118 ; 426.	Mugad 4-0
Rāmāpura ; HB. ; ರಾಮಾಪುರ ...	S ; 9-0	1 5 ; 357 ; 60 ; 275.	Kalghatgi 1-0
Rāmāpura ; HV. ; ರಾಮಾಪುರ ...	NE ; 7-4	0·8 ; 403 ; 64 ; 398.	Agadi 3-0
Rāmāpura ; KU. ; ರಾಮಾಪುರ ...	S ; 12-0	1·2 ; 336 ; 58 ; 321.	Ingalgi 1-0
Rāmāpura ; RN. ; ರಾಮಾಪುರ	E ; 32-0	2·1 ; 513 ; 100 ; 496.	Gajendragad 0-4
Rāmāpura ; HG. ; ರಾಮಾಪುರ ...	NE ; 10-4	0 7.	......
Rāmatīrtha ; HG. ; ರಾಮತೀರ್ಥ ..	N ; 4-0	2·2 ; 516 ; 91 ; 493.	Hangal 4-4
Rāmatīrtha ; HR. ; ರಾಮತೀರ್ಥ ...	SE ; 8-0	0·7 ; 265 ; 50 ; 264.	Masur 1-4
Rāmēnahaḷḷi ; M. ; ರಾಮೇನಹಳ್ಳಿ ...	S ; 1-5	2·1 ; 246 ; 67 ; 230.	Mundargi 5-0
Raṇatūru ; SH. ; ರಣತೂರು ...	SE ; 10-0	4·7 ; 1327 ; 268 ; 1319.	Bellatti 2-0
Rāṇebennūru ; RB. ; ರಾಣೆಬೆನ್ನೂರು	......	15·6 ; 25282 ; 4214 ; 6479.	Local ...
Raṅgāpura ; KA. ; ರಂಗಾಪುರ ...	NW ; 2-0	0·2 ; 251 ; 52 ; 236.	Kalghatgi 3-0

Railway St.; Distance.		Weekly Bazar; Bazar Day; Distance.			Motor Stand. Distance.		Drinking water facilities.	Institutions and other information.
Dharwar	12-0	U. Betgeri	Sat.	2-0	Uppin Betgeri.	2-0	w.	Sl(pr).; Cs(c).; 4tl.; 2gym.
Ranebennur	20-0	Tumminkatti	Wed.	5-0	Honnalli	9-0	rv.	Sl (pr).; 2 tl.; gym.
Byadgi	24-0	Tilwalli	Tues.	3-0	Tilwalli	3-0	str.	
Dharwar	8-0	Hulkop	Mon.	2-0	......			
Mallapur	26-0	Gajendragad	Tues.	1-0	Gajendragad	1-0	w.	Sl (pr).; 3tl.; mq.
Hole Alur	9-0	Shirol	Sun.	4-0	Konnur	4-0	w.;:	Sl (pr).; Cs (c).; 3tl.; ch.; lib.
......		......			......		...	Deserted.
Mallapur	22-0	Gajendragad	Tues.	3-0	Gajendragad	3-0	w.; str.	Sl(pr).; Kalkaleshwardev Fr. Ct. Sud. 15; 6tl.; mq.; ins.
Gudgeri	5-0	Laxmeshwar	Fri.	3-0	Local	...	t.	Sl(pr).; Cs.(c).; 3tl.; ch.
Byadgi	5-0	Byadgi	Sat.	3-0	Byadgi	3-0	w.	Sl(pr).; Virabhadra Fr. Ct. sud. 15; 3tl.
Hubli	15-0	Tadas	Tues.	2-0	Jiglur	2-0	w.	Sl(pr).; Cs(c).; 2tl.; mq.; 2 gym.
Do.	14-0	Kalghatgi	do.	5-0	Kalghatgi	5-0	w.	Sl (pr).; Cs(c).
Naglavi	1-4	Tegur	Fri.	4-0	Tegur	4-0	w.	Sl (pr).
Hubli	8-0	Mishrikoti	do.	1-0	Hubli	8-0	w.; t.	Sl (pr).; 2 tl.; mq.
Karjagi	5-0	Karjagi	Tues.	2-0	......		w.	Sl (pr).
Saunshi	9-0	Ingalgi	Mon.	1-0	Timmapur	4-0	w.; t.	Sl (pr).; tl.; gym.
Mallapur	27-0	Gajendragad	Tues.	4-0	Gajendragad	4-0	w.; str.	3tl.; mq.
......		......			Belagalpeth	2-0	...	Deserted.
Haveri	26-4	Hangal	Fri.	4-4	Hangal	4-4	p.	Sl (pr).; tl.; gym.; ins.
Ranebennur	20-0	Masur	Sun.	1-4	Masur	1-4	rv.	Sl (pr).; mq.
Gadag	44-0	Mundargi	Mon.	6-0	Dambal	3-0	w.	Sl (pr).; 2 tl.
Do.	30-0	Bellatti	do.	2-0	Devihal	1-0	w.	Sl (pr).; Cs (c).; Maruti Fr. Ct. sud 1; 2 tl.; ch.
Local	...	Local	Sun.	...	Local	...	w.; p.	16Sl (15 pr, h).; mun.; 11Cs (5c, 4mis, con, i).; Siddheswar Fr. Vsk. Sud. 15; 14 tl.; 15M.; 4mq.; 3dg.; dh.; 4gym.; ch.; 2lib.; ins.
Hubli	20-0	Kalghatgi	Tues.	3-0	Kalghatgi	3-0	w.	Sl (pr).; Cs.; tl.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Rāṭi ; M. ; ರಾಟಿ ...	S : 5-0	5·3.	......
Raṭṭīgēri ; KU. ; ರಟ್ಟೀಗೇರಿ ...	S : 16-0	3·5 ; 314 ; 61 ; 308.	Gudgeri 3-0
Raṭṭīhaḷḷi ; HR. ; ರಟ್ಟೀಹಳ್ಳಿ ...	E : 9-0	4·5 : 5010 ; 783 ; 2734.	Local ...
Ravaḷōjikoppa ; SC. ; ರವಳೋಜಿಕೊಪ್ಪ ...	E ; 13-4	1·8.	......
Rāvutanakaṭṭi ; RB. ; ರಾವುತನಕಟ್ಟಿ ...	E : 5-0	2·6 ; 464 ; 90 ; 436.	Medleri 3-0
Rāyāpura ; D. ; ರಾಯಾಪುರ ...	SE ; 6-0	1 9 ; 683 ; 124 ; 644.	Dharwar 3-0
Rāynāḷa ; HB. ; ರಾಯ್ನಾಳ ...	W : 5-7	2·3 ; 536 ; 93 ; 473.	Hubli 3-0
Rēvaḍihāḷa ; HB. ; ರೇವಡಿಹಾಳ ...	W : 7-5	2·3 ; 399 ; 79 ; 360.	Do. 8-0
Rōṇa ; RN. ; ರೋಣ ...	......	24·4 ; 8978 ; 1713 ; 6012.	Local ...
Roṭṭigavāḍa ; KU. ; ರೊಟ್ಟಿಗವಾಡ ...	NE ; 16-0	3·5 ; 1020 ; 199 ; 992.	Nalvadi 4-0
Rudrāpura ; RN. ; ರುದ್ರಾಪುರ ..	NE : 17-2	1·4 ; 114 ; 27 ; 114.	Sudi 6-0
Sadāśivapēṭa ; SG. ; ಸದಾಶಿವಪೇಟೆ ...	S ; 8-0	3·6 ; 412 ; 90 ; 404.	Bankapur 1-0
Sāgaravaḷḷi (Inām) ; HG. ; ಸಾಗರವಳ್ಳಿ (ಇನಾಂ) ..	W ; 9-2	0·7 ; 100 ; 24 ; 100.	Hangal 9-0
Śahā-Bazāra ; SG. ; ಶಹಾ ಬಝಾರ ...	S ; 6-0		
Saibanakoppa ; D. ; ಸೈಬನಕೊಪ್ಪ ...	N : 22-0	0·8.	......
Saidāpura ; NV. ; ಸೈದಾಪುರ ...	SE ; 15-0	2·2 ; 348 ; 64 ; 336 ;	Annigeri 3-0
Saidāpura ; D. ; ಸೈದಾಪುರ ...	NW : 3-4	0·8 : 85 ; 21 ; 7.	Dharwar 1-0
Salakinakoppa ; D. ; ಸಲಕಿನಕೊಪ್ಪ ...	SW ; 5-0	2·2 ; 442 ; 74 ; 421.	Mugad 4-0
Śalavaḍi (Shelavaḍi) ; NV. ; ಶಲವಡಿ ...	NE ; 8-0	15·9 ; 3099 ; 630 ; 2702.	Local ...
Sambhāpura ; G. ; ಸಂಭಾಪುರ ...	SE ; 7-0	1·4 ; 804 ; 130 ; 760.	Lakkundi 2-2
Sammasagi ; HG. ; ಸಮ್ಮಸಗಿ ...	W ; 11-0	4·2 ; 458 ; 92 ; 348.	Hangal 11-4
Sampigavāḍa (Saṇḍigavāḍa) ; RN. ; ಸಂಪಿಗವಾಡ ...	W ; 5-6	4·9 ; 438 ; 96 ; 392.	Savadi 2-0
Saṅgamēśwara ; KA. ; ಸಂಗಮೇಶ್ವರ.	W : 7-4	3·1 ; 749 ; 159 ; 709.	Kalghatgi 7-0
Saṅgaṭīkoppa ; KA. ; ಸಂಗಟೀಕೊಪ್ಪ.	SW : 10-0	2·7 ; 10 ; 3 ; 9.	Hubli 7-0
Saṅgēdēvarakoppa ; K.A. ; ಸಂಗೇದೇವರಕೊಪ್ಪ ...	E ; 3-0	1·1 ; 377 ; 80 ; 348.	Kalghatgi 3-0

Railway St.; Distance.		Weekly Bazar; Bazar Day; Distance.			Motor Stand; Distance.		Drinking water facilities.	Institutions and other information.
......		......			......		...	Deserted.
Gudgeri	3-0	Gudgeri	Thurs.	3-0	Gudgeri	3-0	w.	4tl.; mq.; dh.; gym.; ch;
Ranebennur	17-0	Local	Fri.	...	Local	...	rv.; w.	Sl (pr).; pyt.; 2Cs (c, mp).; Veerbhadra Fr. Ct. sud. 11. ins.
......		......			Yelawigi	1-0	w.	3tl.; Deserted.
Ranebennur	12-0	Medleri	Mon.	3-0	Ranebennur	4-0	w.	Sl (pr).; 6 tl.
Amargol	2-0	Dharwar	Tues.	3-0	Local	...	w.	Sl (pr).
Hubli	3-0	Hubli	Sat.	3-0	Hubli	4-0	t.	Sl (pr).; Fr. Mar.; 4tl.; gym.
Do.	8-0	Do.	do.	8-0	Do.	8-0	t.	Sl (pr).; 3 tl.; mq.
Mallapur	8-0	Local	Thurs.	...	Local	...	w.	4Sl (3pr, h).; pyt.; 4Cs(3c, sp).; Fr. Vsk.; 8 tl.; 2M.; mq.; 3dg.; dh.; 3gym.; ch.; lib.; 4dp.; ins.
Annigeri	9-0	Annigeri	Fri.	9-0	Nalvadi	4-0	str.; t.	Sl (pr).; Cs(c).; 2tl.; mq.; ch.; lib.
Hole Alur	14-0	Mushigeri	Sun.	2-0	Sudi	6-0	w.	2 tl.; mq.
Savanur	11-0	Bankapur	Tues.	1-0	Bankapur	1-0	w.	Sl(pr).; Durga Fr. Jan.; tl.
Haveri	30-0	Hangal		9-0	Sammasgi	2-0	w.	
•		(Part of Bankapur Non-Mun. Area).			Local	...	o.	Sl(pr).; pyt.; Cs(c).; 4 tl.; mq.
......		......			......		t.	Deserted.
Annigeri	3-0	Annigeri	Fri.	3-0	Annigeri	3-0	str.	Sl (pr).; Cs(c).; 2tl.; mq.; dh.; gym.; ch.
Dharwar	2-0	Dharwar	Tues.	1-0	......		w.	Part of Dharwar Municipal Area.
Mugad	4-0	Do.	do.	5-0	Dharwar	5-0	w.	Sl (pr).; tl.
Mallapur	12-0	Local	Mon.	...	Local	...	...	Sl (pr).; pyt.; Cs (mp).; Virabhadra Fr. Dec.
Gadag	4-4	Lakkundi	Tues.	2-2	Gadag	4-0	w.	Sl(pr).; Cs(c).; Hanuman Fr. An. 9.
Haveri	28-0	Local	Sun.	...	Hangal	11-4	w.	Sl(pr).; Renukamba (Guttewa); Fr. An. 10.; tl.
Mallapur	4-0	Ron	Thurs.	5-0	Ron	5-0	str.	Sl (pr).; Cs (c).; 4 tl.; mq.; ch.
Hubli	24-0	Kalghatgi	Tues.	7-0	Kalghatgi	7-0	p.	Sl (pr).; Cs(c).; 3tl.; gym.
Do.	24-0	Do.	...	7-0	Do.	10-0	w.	
Hubli	18-0	Kalghatgi	Tues.	3-0	Kalghatgi	3-0	w.; p.	Sl (pr).; Fr. Ps.; 3tl.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Saṅgūru ; HV. ; ಸಂಗೂರು ...	W ; 7-0	3·0 ; 1022 ; 216 ; 872.	Devihosur 3-0
Saṅkadhāḷa ; SH. ; ಸಂಕಧಾಳ ...	S ; 8-0	1·1 ; 310 ; 65 ; 268.	Shirhatti 2-0
Saṅkadhāḷa ; NR. ; ಸಂಕಧಾಳ ...	NW ; 9-0	4·5 ; 661 ; 127 ; 651.	Nargund 7-0
Saṅkadoḍaka ; M. ; ಸಂಕದೊಡಕ ...	NW ; 15-0	6·9.	......
Śaṅkaranahaḷḷi M. Dēsagata ; HR. ; ಶಂಕರನಹಳ್ಳಿ ಮು. ದೇಸಗತ ...	SE ; 21-0	1·3.	......
Śaṅkaranahaḷḷi M. Kōḍā ; HR. ; ಶಂಕರನಹಳ್ಳಿ ಮು. ಕೋಡ ...	NE ; 6-0	1·3 ; 83 ; 13 ; 82.	Kod 1-0
Saṅklāpura ; D. ; ಸಂಕ್ಲಾಪುರ ...	NW ; 6-0	0·7.	
Saṅklipura ; KU. ; ಸಂಕ್ಲಿಪುರ ...	SE ; 17-4	2·3 ; 1014 ; 222 ; 951.	Kalas 1-0
Saṅkrikoppa ; HG. ; ಸಂಕ್ರಿಕೊಪ್ಪ ...	E ; 12-4	1·5 ; 717 ; 115 ; 663.	Adur 1-4
Saṅkripura ; B. ; ಸಂಕ್ರಿಪುರ ...	NW ; 4-0	1·3 ; 444 ; 76 ; 433.	Byadgi 4-0
Saṇṇa-Basāpura ; HR. ; ಸಣ್ಣ ಬಸಾಪುರ ...	NE ; 11-0	0·4.	......
Saṇṇagubbi ; HR. ; ಸಣ್ಣಗುಬ್ಬಿ ...	E ; 10-0	0·5 ; 412 ; 74 ; 388.	Rattihalli 1-0
Saṇṇa-Saṅgāpura ; RB. ; ಸಣ್ಣ ಸಂಗಾಪುರ ...	S ; 12-0	1·1 ; 242 ; 35 ; 242.	Tumminkatti 3-0
Saṇṇa-Somāpura ; D. ; ಸಣ್ಣ ಸೋಮಾಪುರ ...	SW ; 7-0	1·7.	......
Saṁsi (Saunshi) ; KU. ; ಸಂಶಿ ...	SE ; 6-0	22·2 ; 4630 ; 912 ; 3940.	Local ...
Śāntagiri ; RN. ; ಶಾಂತಗಿರಿ ...	N ; 15-4	4·1 ; 1803 ; 330 ; 1712.	Hirehal 4-0
Saptāpura ; D. ; ಸಪ್ತಾಪುರ ...	W ; 3-0	2·1 ; 367 ; 86 ; 29.	Dharwar 0-2
Saravanda ; RB. ; ಸರವಂದ ...	SW ; 7-0	3·0 ; 718 ; 125 ; 666.	Halageri 6-0
Sarjāpura ; RN. ; ಸರ್ಜಾಪುರ ...	N ; 14-0	5·2 ; 1389 ; 271 ; 1327.	Hirehal 3-0
Śāsaravāḍa ; SH. ; ಸಾಸರವಾಡ ...	SE ; 26-0	2·8 ; 388 ; 81 ; 359.	Hebbal 3-0
Sāsvīhaḷḷi ; NV. ; ಸಾಸ್ವೀಹಳ್ಳಿ ...	S ; 12-0	5·8 ; 873 ; 164 ; 760.	Hallikeri 2-0
Satagihaḷḷi ; HR. ; ಸತಗಿಹಳ್ಳಿ ...	SE ; 7-0	1·3 ; 307 ; 57 ; 291.	Rattihalli 3-4
Sātēnahaḷḷi ; HG. ; ಸಾತೇನಹಳ್ಳಿ ...	N ; 3-4	1·1 ; 9 ; 3 ; 9.	Hangal 3-0
Sātēnahaḷḷi ; HR. ; ಸಾತೇನಹಳ್ಳಿ ...	NW ; 13-0	3·0 ; 1015 ; 174 ; 780.	Havasabhavi 3-0
Sattūru ; D. ; ಸತ್ತೂರು ...	SE ; 4-4	3·1 ; 353 ; 81 ; 338.	Dharwar 4-0

Railway St.; Distance.		Weekly Bazar; Bazar Day; Distance.			Motor Stand Distance.		Drinking water facilities.	Institutions and other information.
			Day	Distance		Distance		
Haveri	7-0	Local	Wed.	...	Adur	4-0	rv.	Sl (pr).; Cs (mp).; 6 tl.; 2 mq.; ins.
Gudgeri	15-0	Laxmeshwar	Fri.	6-0	Laxmeshwar	6-0	str.	Sl (pr).; Sri Halswami Fr. Ct. sud. 15.
Mallapur	20-0	Nargund	Wed.	7-0	Nargund	7-0	t.	Sl (pr).; Cs (c).; 5tl.; mq.
......		......			......		...	Deserted.
......		......			......		rv.	Do.
Ranebennur	17-0	Kod	Tues.	1-0	Kod	1-0	w.	
......		......			......		...	Deserted.
Gudgeri	3-0	Gudgeri	Thurs.	3-0	Yalavigi	3-0	w.; t.	Sl(pr).; pyt.; Cs (c).; 7tl.; 2 mq.; gym.; ch.
Haveri	12-0	Adur	Sat.	1-4	Adur	1-4	w.	Sl (pr).; Banashankari Fr. Jan. 2 tl.
Byadgi	4-0	Byadgi	do.	4-0	Byadgi	4-0	p.	Sl (pr).; Cs (c).; tl.
......		......			......		...	Deserted.
Ranebennur	15-0	Rattihalli	Fri.	1-0	Rattihalli	1-0	rv.	Sl (pr).; 2 tl.
Do.	12-0	Tuminkatti	Wed.	3-0	Kuppelur	...	w.	Sl (pr).; 2 tl.
......		......			......		...	Deserted.
Local	...	Local	Sat.	...	Local	...	t.; w.	Sl (pr).; Cs (mp).; Fakirswami Fr. Ct.; 2tl.; M.; mq.; dg.; 7 gym.; lib.; 2 dh.; 2 ch.
Hole Alur	11-0	Mushigeri	Sun.	3-0	Hirehal	5-0	w.	2 Sl (2 pr).; Cs (mp).; 10 tl. M.; mq.; gym.; ch.; lib;
Dharwar	0-2	Dharwar	Tues.	0-2	......		...	Part of Dharwar Municipal Area.
Devargudda	6-0	Halageri	Thurs.	6-0	Byadgi	6-0	w.	Sl (pr).; Cs (c).; Maheshwar. Fr. Mgh sud. 15; 4 tl.; gym
Hole Alur	10-0	Belur	Sun.	4-0	Hirehal	2-7	w.	Sl (pr).; Durga Fr.
Gudgeri	24-0	Hebbal	Tues.	3-0	Bellatti	12-0	rv.	Sl (pr).; Sri Sankarlinga Fr. Phg.; 4 tl.; mq.; ch.
Annigeri	5-0	Annigeri	Fri.	5-0	Annigeri	5-0	t.; str.	Sl (pr).; Cs (fmg).; Fr. Svn.; 3 tl.
Ranebennur	19-4	Rattihalli	do.	3-4	Rattihalli	3-4	p.; str.	Sl (pr).; 2 tl.
Haveri	26-0	Hangal	do.	3-0	Hangal	3-0	p.	Deserted.
Byadgi	17-0	Havasabhavi	do.	3-0	Hirekonati	2-0	p.	Sl (pr).; Cs (c).; Maruti Fr. 4 tl.; ins.
Dharwar	4-0	Dharwar	Tues.	4-0	Dharwar	4-0	w.	Sl (pr).

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop ; Households ; Agricultural population.	Post Office ; Distance.
Savaḍi ; RN. ; ಸವಡಿ ...	SW ; 6-0	18·2 ; 3627 ; 759 ; 3272.	Local ...
Savaṇūru ; SG. ; ಸವಣೂರು ...	E ; 9-0	14·3 ; 14784 ; 2557 ; 8219.	Do. ...
Savasagi ; HG. ; ಸವಸಗಿ ...	NE ; 5-0	2·0 ; 557 ; 109 ; 526.	Hangal 0-5
Sāvikēri ; HG. ; ಸಾವಿಕೇರಿ ...	SW ; 7-4	1·7 ; 287 ; 28 ; 249.	Do. 9-0
Savūru ; SG. ; ಸವೂರು ...	E ; 9-0	2·0 ; 203 ; 45 ; 198.	Bankapur 2-0
Sāyagoṇḍanakoppa ; SG. ; ಸಾಯಗೊಂಡನಕೊಪ್ಪ ...	W ; 8-4	0 5.	......
Śeḍabāḷa ; D. ; ಶೇಡಬಾಳ ...	NW ; 13-4	0·8 ; 69 ; 15 ; 45.	Tadkod 0-4
Śerēvāḍa ; HB. ; ಶೆರೇವಾಡ ...	S ; 6-4	3·0 ; 1578 ; 292 ; 1385.	Arlikatti 3-0
Śeṣagiri ; HG. ; ಶೇಷಗಿರಿ ...	SE ; 11-0	1·2 ; 892 ; 156 ; 823.	Tilwalli 2-0
Śeṭṭigēri ; SH. ; ಶೆಟ್ಟಿಗೇರಿ ...	SW ; 6-0	3·5 ; 272 ; 48 ; 272.	Shirhatti 5-0
Śibaragaṭṭi ; D. ; ಶಿಬರಗಟ್ಟಿ ...	N ; 18-0	1·2 ; 626 ; 117 ; 593.	U. Betgeri 3-0
Śiḍaganahāḷa ; RB. ; ಶಿಡಗನಹಾಳ ...	NW ; 5-4	3·1 ; 221 ; 40 ; 219.	Ranebennur 4-0
Śiḍagaravaḷḷi ; RB. ; ಶಿಡಗರವಳ್ಳಿ ...	SW ; 16-4	2·9 ; 393 ; 89 ; 373.	Andalgi 1-0
Śiddanabhāvi ; KA. ; ಶಿದ್ದನಭಾವಿ ...	S ; 7-0	3·7.	......
Śiddāpura ; NR. ; ಶಿದ್ದಾಪುರ ...	SW ; 6-0	2·2 ; 513 ; 85 ; 496.	Nargund 5-0
Śiddāpura ; RB. ; ಶಿದ್ದಾಪುರ ...	SE ; 0-4	3·0 ; 3 ; 1 ; ...	Ranebennur 0-4
Śiddāpura ; KA. ; ಶಿದ್ದಾಪುರ ...	N ; 13-4	0·5.	......
Śiddāpura ; HB. ; ಶಿದ್ದಾಪುರ ...	S ; 5-4	0·3.	......
Śiddāpura ; HV. ; ಶಿದ್ದಾಪುರ ...	NE ; 23-4	6·8 ; 922 ; 195 ; 883.	Kadakol 5-0
Śiddāpura ; D. ; ಶಿದ್ದಾಪುರ ...	W ; 12-0	0·5.	......
Śiddāpura ; B. ; ಶಿದ್ದಾಪುರ ...	W ; 15-0	1·1 ; 243 ; 50 ; 225.	Haveri 12-0
Śiddāpura M. Kuppēlūru ; HR. ; ಶಿದ್ದಾಪುರ ಮ. ಕುಪ್ಪೇಲೂರ ...	SE ; 8-0	0·8.	......
Śiddāpura-*tāṇḍe* ; RB. ; ಶಿದ್ದಾಪುರ ತಾಂಡೆ ...	SE ; 1-0	1·1 ; 56 ; 9 ; 49.	Ranebennur 1-0
Śiddēdēvāpura ; HV. ; ಶಿದ್ದೇದೇವಾಪುರ ...	......		
Śiḍēnūru ; B. ; ಶಿಡೇನೂರು ...	SW ; 4-0	5·8 ; 2332 ; 393 ; 1965.	Local ...
Śiḍlāpura ; SG. ; ಶಿಡ್ಲಾಪುರ ...	S ; 11-4	0·7 ; 98 ; 16 ; 98.	Bammanhalli 3-0

Railway St.; Distance.		Weekly Bazar; Bazar Day; Distance.			Motor Stand; Distance.		Drinking water facilities.	Institutions and other information.
Mailapur	4-0	Local	Wed.	...	Ron	...	w.	Sl (pr).; pyt.; Cs (mp).; Sangameshwar Fr. Ct. vad; 8; 4tl.; mq.; dh.; gym.; ch.. ins.
Local	...	Do.	Fri.	...	Local	...	w.; t.	5Sl (4 pr, h).; mun.; 2Cs (c, mp).; 38 tl.; 8M.; 25 mq; 8 dg.; dh.; 3 gym.; ch. 2 lib; 2 dp.
Haveri	27-0	Hangal	do.	5-0	Hangal	3-0	w.	Sl (pr).; Cs (c).; tl.; ins.
Do..	29-0	Sammasigi	Sun.	3-0	Do.	9-0	p.	Sl (pr).; 3 tl.; mq.
Savanur	7-0	Bankapur	Tues.	2-0	Bankapur	2-0	str.; w.	Sl (pr).; tl.; ch.
......		......			......		...	Deserted.
Dharwar	13-0	Tadkod	Sun.	0-4	Tadkod	0-2	w.	Sl (pr).; gym.
Hubli	6-0	Arlikatti	Thurs.	3-0	Hubli	6-0	w.	Sl (pr).; Cs (mp).; 4 tl.; 2 mq. 3 gym.; ch.
Haveri	30-0	Tilwalli	do.	2-0	Local	...	rv.	Sl (pr).; Cs (c).; 5tl.; mq. gym.
Gudgeri	15-0	Shirhatti	Sun.	5-0	Shirhatti	5-0	w.	tl.; ch.
Dharwar	19-0	U. Betgeri	Sat.	3-0	Uppin Betgeri.	3-0	w.	Sl (pr).; Fr. Svn.; 2tl.; mq.; gym.
Devargudda	2-0	Ranebennur	Sun.	4-0	Ranebennur	4-0	w.	3 tl.
Savanur	22-0	Bammanhalli	Sat.	2-0	Bammanhalli	2-0	p.	Sl (pr).; Cs (mp).; 3 tl.; mq.
......		......			Kalghatgi	7-4	...	Deserted.
Mallapur	19-0	Nargund	Wed.	5-0	Nargund	5-0	t.; w.	Sl (pr).; Cs (c).; 3 tl.; ch.
Ranebennur	0-4	Ranebennur	Sun.	0-4	Ranebennur	0-4	...	Deserted.
......		......			Dhummawad	2-4	...	Do.
......		......			......		...	Do.
Savanur	10-0	Vanshigli	Sat.	6-0	Laxmeshwar	10-0	w.	Sl (pr).; Cs (mp).; 2tl.; gym. ch.
......		......			Tegur	3-0	str.	tl.; Deserted.
Haveri	12-0	Chikkabasur	do.	3-0	Hansabhavi	7-0	w.	Sl (pr).; tl.
......		......			......		rv.	Deserted.
Ranebennur	1-0	Ranebennur	Sun.	1-0	Ranebennur	1-0	w.	
......		......			......		w.	Part of Haveri Municipal Area.
Byadgi	4-0	Byadgi	Sat.	4-	Local	...	w.; p.	Sl (pr).; pyt.; 2Cs (c, mis).; Basava Fr. Vsk.; 8 tl.; mq. ch.; lib.; Kalleshwar tl.; ins.
Savanur	16-0	Bammanhalli	do.	3-0	Bammanhalli	3-0	p.	tl.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop.: Households ; Agricultural population.	Post Office ; Distance.
Siggali ; SH. ; ಶಿಗ್ಗಲಿ ...	SW ; 16-0	3 2 ; 4823 ; 911 ; 2349.	Local ...—
Siggānvi ; SG. ; ಶಿಗ್ಗಾಂವಿ ...	......	7·2 ; 7360 ; 1396 ; 4840.	Do. ...
Sīgīgaṭṭi (Bk.) ; KA. ; ಶೀಗೀಗಟ್ಟಿ (ಬು)	N ; 6-0	1·5 ; 525 ; 110 ; 525.	Kalghatgi 6-0
Sīgīgaṭṭi (Kh.) ; KA. ; ಶೀಗೀಗಟ್ಟಿ (ಖು) ...	N ; 11-0	2·3.	......
Sīgihaḷḷi ; HG. ; ಶೀಗಿಹಳ್ಳಿ ...	S; 13-0	1·8 ; 571 ; 95 ; 522.	Adur 1-0
Sīlavanta-Sōmapura ; SG. ; ಶೀಲವಂತ ಸೋಮಪುರ ...	W ; 6-0	1·4 ; 689 ; 120 ; 618.	Dhundsi 0-4
Śiṅganahaḷḷi ; KA. ; ಶಿಂಗನಹಳ್ಳಿ ...	SW ; 6-0	1·5 ; 66 ; 19 ; 59.	Kalghatgi. 6-0
Śiṅganahaḷḷi ; D. ; ಶಿಂಗನಹಳ್ಳಿ ...	NW : 12-0	2·0 ; 1092 ; 190 ; 1071.	Gadag 3-0
Śiṅgāpura ; HG. ; ಶಿಂಗಾಪುರ ...	S : 14-0	1·5 ; 330 ; 60 ; 300.	Adur 2-0
Śiṅgāpura ; SG. ; ಶಿಂಗಾಪುರ ...	S ; 10-0	0·3 ; 241 ; 46 ; 237.	Bankapur 5-0
Śiṅgaṭalūru ; M. ; ಶಿಂಗಟಾಲೂರು ...	S ; 12-0	6·1 ; 1020 ; 194 ; 958.	Mundargi 11-0
Śiṅgaṭarāmanakēri ; M. ; ಶಿಂಗಟರಾಮನಕೇರಿ ...	NW ; 19-0	4·3 ; 851 ; 149 ; 829.	Lakkundi 3-0
Śirabaḍigi ; HV. ; ಶಿರಬಡಿಗಿ ...	N ; 15-4	3·9 ; 1230 ; 237 ; 1186.	Hattimattur 3-0
Śiragambi ; HR. ; ಶಿರಗಂಬಿ ...	SE ; 7-0	3·1 ; 1779 ; 302 ; 1560.	Rattihalli 3-0
Śiragōḍa ; HG. ; ಶಿರಗೋಡ ...	SW ; 8-4	5·3 ; 1270 ; 271 ; 1226.	Hangal 0-8
Śiraguppi ; HB. ; ಶಿರಗುಪ್ಪಿ	E ; 9-4	13·8 ; 2011 ; 404 ; 1795.	Local ...
Śirahaṭṭi ; SH. ; ಶಿರಹಟ್ಟಿ ...	......	10·2 ; 6569 ; 1344 ; 3848.	Do. ...
Śirakōḷa ; NV. ; ಶಿರಕೋಳ ...	NW ; 12-0	5·0 ; 1725 ; 332 ; 1516.	Morab 4-0
Śiramāpura ; HV. ; ಶಿರಮಾಪುರ ...	NE ; 11-4	1·3 ; 419 ; 67 ; 409.	Haveri 4-0
Śīranahaḷḷi ; M. ; ಶೀರನಹಳ್ಳಿ ...	S ; 10-0	2·0 ; 474 ; 90 ; 455.	Mundargi 9-0
Śirmāpura M. Āḍūru ; HG. ; ಶಿರ್ಮಾಪುರ ಮು. ಅಡೂರು ...	NE ; 7-0	0·7 ; 101 ; 16 ; 101.	Balgalpeth 3-0

Railway St.; Distance.		Weekly Bazar; Bazar Day; Distance.			Motor Stand Distance.		Drinking water facilities.	Institutions and other information.
Yalwigi	4-0	Local	Sat.	...	Laxmeshwar	5-0	str.; w.	3Sl (3pr).; n.; 3Cs. (2mis, mp).; Basava Fr. Vsk.; 20tl.; 2M.; 6mq.; Idg.; dh.; gym.; 2ch.; 2lib.; 3dp.
Do.	14-0	Do.	Wed.	...	Local	...	t.; w.	4Sl (4pr).; pyt.; 4Cs(2c mis, sp).; 15 tl.; 4 M.; 3mq.; 4dg.; dg.; 3 gym. ch.; lib.; dp.; ins.
Dharwar	14-0	Kalghatgi	Tues.	6-0	Kalghatgi	6-0	p.	Sl (pr).; Cs (c).; tl.; mq.; gym.
......		......			......		...	Deserted.
Haveri	11-0	Adur	Sat.	1-0	Adur	1-4	rv.	Sl (pr).; Bharamadev Fr. Magh. sud. 15; 5 tl.
Savanur	18-0	Dhundsi	Thurs.	0-4	Dhundsi	0-4	w.	Sl (pr).; Cs (c).; 2 tl.
Hubli	24-0	Kalghatgi	Tues.	6-0	Kalghatgi	6-0	w.	
Kambarganvi	9-0	Garag	Thurs.	3-0	Local	1-0	str.; w.	Sl (pr).
Haveri	10-0	Adur	Sat.	2-0	Local	...	rv.	Sl (pr).; dh.
Savanur	16-0	Bankapur	Tues.	5-0	Bankapur	5-0	w.	Sl (pr).; tl.; mq.
Gadag	35-0	Mundargi	Mon.	11-0	Mundargi	11-0	rv.	Sl(pr).; Cs(c).; Virabhadradev Fr. Mar. 23; tl.
Do.	8-0	Lakkundi	Tues.	3-0	Dambal	6-0	w.	Sl (pr).; Cs (c).; 2 tl.
Savanur	2-0	Hattimattur	Wed.	3-0	Savanur	5-0	w.	Sl (pr).;Cs(c).; tl.; gym.
Ranebennur	19-0	Rattihalli	Fri.	3-0	Rattihalli	3-0	w.	Sl (pr).; Cs (c).; 4 tl.
Haveri	25-0	Chikkanshi Hosur.	Mon.	2-4	Alur	8-0	w.	Sl (pr).; Cs (c).; tl.; mq.; ins.
Kusugal	4-0	Hubli	Sat.	10-0	Local	0-2	t.	Sl (pr).; 16tl.; 2 mq.; 2 gym.; ch.
Gadag	21-0	Local	Sun.	...	Do.	...	w.	4Sl(3 pr, h).; mun.; 4Cs(2c, mis, sp).; Fakirswami Fr. Vsk. sud 15; 24tl.; 3M.; 8mq.; 3dg.; dh.; 6gym.; ch.; lib.; 5dp.
Dharwar	20-0	Do.	Thurs.	...	Do.	...	t.	Sl (pr).; 2Cs (c, mis).; Kalmeshwar Fr. May.; 3tl.; mq.; gym.; lib.
Haveri	4-0	Haveri	do.	4-0	Hosaritti	2-0	str.	tl.
Gadag	33-0	Mundargi	Mon.	9-0	Mundargi	9-0	rv.	Sl (pr).; tl.
Haveri	23-0	Belgalpeth	do.	3-0	Belgalpeth	3-0	p.	2 tl.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Sirmāpūra M. Hānagalla ; HG. ; ಶಿರ್ಮಾಪುರ ಮ. ಹಾನಗಲ್ಲ ...	S ; 2-0	0·5.	......
Sirōḷa ; NR. ; ಶಿರೋಳ ..	NE ; 15-4	4·5 ; 2,980 ; 625 ; 1,105.	Local ...
Sirōḷa ; M. ; ಶಿರೋಳ ...	W ; 0-4	3·3 ; 361 ; 80 ; 361.	Mundargi 0-4
Sirōḷa ; G. ; ಶಿರೋಳ ...	S ; 15-0	1·0 ; 324 ; 72 ; 317.	Mulgund 6-0
Sirūj ; G. ; ಶಿರೂಜ ...	S ; 15-0	3·0 ; 1,106 ; 231 ; 1,051.	Sortur 3-0
Sirūru ; NV. ; ಶಿರೂರು ...	W ; 21-0	9·7 ; 1,264 ; 264 ; 1,187.	Morab 4-0
Sirūru ; M. ; ಶಿರೂರು ...	NW ; 15-0	9·9 ; 701 ; 178 ; 630.	Dambal 5-0
Sirūru ; KU. ; ಶಿರೂರು ...	SE ; 2-4	6·9 ; 1,593 ; 312 ; 1,563.	Kundgol 2-0
Sisuvinahāḷa ; SG. ; ಶಿಸುವಿನಹಾಳ ...	NE. 10-0	3·4 ; 1,133 ; 219 ; 1,004.	Hulgur 2-0
Siśvinahaḷḷi ; NV ; ಶಿಶ್ವಿನಹಳ್ಳಿ ...	S ; 12-0	3·3 ; 942 ; 221 ; 873.	Hebasur 2-0
Sitālahari ; G. ; ಶೀತಾಲಹರಿ ...	SW ; 14-0	4·2 ; 300 ; 42 ; 285.	Mulgund 2-0
Sītikoṇḍa ; HR. ; ಶೀತಿಕೊಂಡ ...	NW ; 7-0	1·9 ; 180 ; 41 ; 180.	Chikkerur 2-4
Sivaḷḷi ; HG. : ಶಿವಳ್ಳಿ ...	SW ; 4-0	0·7.	......
Sivaḷḷi ; D. ; ಶಿವಳ್ಳಿ ...	E ; 9-4	4·7 ; 1,274 ; 232 ; 1,149.	Hebli 1-4
Sivanāpura ; KA. ; ಶಿವನಾಪುರ ...	S ; 3-0	1·6 ; 292 ; 63 ; 242.	Kalghatgi 3-0
Sivapura ; HV. ; ಶಿವಪುರ ...	S ; 4-4	1·0.	......
Sōgivāḷa ; SH. ; ಸೋಗಿವಾಳ ...	S ; 9-0	4·6 ; 198 : 41 ; 197.	Suranagi 4-0
Sōlāragoppa ; KA. ; ಸೋಲಾರಗೊಪ್ಪ.	SE ; 9-0	1·4 ; 175 ; 42 ; 175.	Kalghatgi 9-0
Sōmājikoppa ; KA. ; ಸೋಮಾಜಿಕೊಪ್ಪ.	S : 6-4	1·5.	......
Sōmalāpura ; RB. ; ಸೋಮಲಾಪುರ ...	NE ; 11-0	1·5 ; 377 ; 64 ; 336.	Medleri 2-0
Sōmanahaḷḷi ; HR. ; ಸೋಮನಹಳ್ಳಿ...	N ; 2-0	1·3 ; 586 ; 84 ; 553.	Hirekerur 2-0
Sōmanakaṭṭi ; RN. ; ಸೋಮನಕಟ್ಟಿ ...	NW ; 8-4	3·6 ; 769 ; 143 ; 700.	Hole Alur 4-0
Sōmanakaṭṭi ; HV. ; ಸೋಮನಕಟ್ಟಿ ...	E ; 8-0	1·5.	......
Sōmanakaṭṭi ; G. ; ಸೋಮನಕಟ್ಟಿ ...	SE ; 9-0	2·2.	......
Sōmanakoppa ; KA. ; ಸೋಮನಕೊಪ್ಪ.	S ; 4-0	2·0 ; 343 ; 65 ; 330.	Kalghatgi 4-0
Sōmāpura ; HV. ; ಸೋಮಾಪುರ ...	N ; 7-0	0·8.	
Sōmāpura ; HG. ; ಸೋಮಾಪುರ ...	SE ; 9-0	1·2 ; 398 ; 49 ; 398.	Kusanur 2-0
Sōmāpura ; NR. ; ಸೋಮಾಪುರ ...	E ; 0-4	......	......
Sōmasāgara ; HG. ; ಸೋಮಸಾಗರ ...	SE ; 14-0	1·6 ; 522 ; 93 ; 503.	Tilwalli 9-0

Railway St.: Distance.		Weekly Bazar: Bazar Day; Distance.			Motor Stand: Distance.		Drinking water facilities.	Institutions and other information.
......		......			Hangal	1-0	...	Deserted.
Hole Alur	8-0	Local	Sun.	...	Konnur	4-0	rv.	Sl (pr).; pyt.; 4Cs (2c, fmg, mis).; Fr. Ps. vad 5; 4tl. ch.; lib.; Govt. Wvg. School; ins.
Gadag	24-0	Mundargi	Mon.	0-4	Mundargi	0-4	w.; str.	Sl(pr).; Cs(c).; 5tl.; mq.
Do.	12-0	Mulgund	Wed.	6-0	Shirhatti	4-0	w.	Sl (pr).; 5tl.; ins.
Do.	11-0	Shirhatti	Sun.	4-0	Do.	3-0	w.	Sl(pr).; Cs(c).; tl.; mq.; ins.
Dharwar	12-0	Harobelawadi Hongal.	Fri.	2-0	Inam Hongal	2-0	str.	Sl(pr).; Cs(c).; 5tl.; M.; 2 mq.; lib.; dp.; ins.
Harlapur	6-0	Dambal	Thurs.	5-0	Dambal	5-0	w.; str.	Sl(pr).; Hanamanta; Fr. Ct. sud. 9; 7tl.; mq.; ch.; Maligi Ishwar and Torangalla Brahmadev tl.; 4 ins.
Kundgol	2-0	Kundgol	Wed.	2-0	Kundgol	2-0	t.; w.	Sl(pr).; 10tl.; mq.; dh.; 2gym.; ch.; lib.
Gudgeri	3-4	Hulgur	Sun.	2-0	......		t.; w.	Sl(pr).; Cs (c).; Basava Fr.; Ct.; sud. 15; Shaif Yogi; Fr. Ct.; 4tl.; mq.
Local	...	Hebsur	Thurs.	2-0	Nalavadi	4-0	t.	Sl (pr).; Cs (c).; 4 tl.; ch.; ins.
Gadag	15-0	Mulgund	Wed.	2-0	Mulgund	2-0	w.	Sl (pr).; 3 tl.; gym.
Byadgi	21-0	Chikkerur	Do.	2-4	Chikkerur	2-4	p.; w.	tl.; ins.; Sati Stone.
......		......			......		n.	Deserted.
Amargol	5-0	Hebli	Do.	1-4	Hebli	1-4	w.	Sl(pr).; Cs(mp).; tl.; mq.; ch.
Hubli	20-0	Kalghatgi	Tues.	3-0	Kalaghatgi	3-0	w.; p.	......
......		......			Haveri	4-0	...	Deserted.
Gudgeri	17-0	Bellatti	Mon.	5-0	Bellatti	5-0	w.; str.	Sl (pr).
Hubli	18-0	Kalghatgi	Tues.	9-0	Tadas	4-0	w.	7tl.; M.; gym.
......		......			......		...	Deserted.
Ranebennur	11-0	Medleri	Mon.	2-0	Ranebennur	11-0	rv.	Sl (pr).; Beeradev Fr. An. sud. 7tl.; gym.
Byadgi	24-0	Hirekerur	Do.	2-0	Hirekerur	2-0	p.; w.	Basava Fr. Ct. sud. 12.; tl.
Local	...	Hole Alur	Fri.	4-0	Ron	7-0	t.	Sl (pr).; 3tl.; mq.; ch.
......		......			......		w.	Deserted.
......		......			Gadag	7-0	...	Do.
Hubli	21-0	Kalghatgi	Tues.	4-0	Kalghatgi	4-0	p.	Sl (pr).; tl.; gym.
......		......			......		...	Deserted.
Haveri	21-0	Kusanur	Sun.	2-0	Alur	3-0	rv.	Sl (pr).; tl.
......		......			Nargund	1-0	w.; t.	5tl.; mq.; ch.; Nargund Municipality.
Do.	10-0	Chikbasur	Sat.	4-0	Adur	10-0	w.; p.	Sl (pr).; Cs.; 3tl.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop.: Households ; Agricultural population.	Post Office ; Distance.
Soraṭūru ; G. ; ಸೊರಟೂರು ...	S ; 18-0	14·5 ; 3,543 ; 651 ; 3,245.	Local ...
Soṭakanahāḷa ; NV. ; ಸೊಟಕನಹಾಳ.	NE ; 7-0	1·3 ; 351 ; 62 ; 347.	Navalgund 6-0
Śrimantagaḍa ; SH. ; ಶ್ರೀಮಂತಗಡ.	S ; 9-0	0·5.	......
Śṛṅgēri ; HG. ; ಶೃಂಗೇರಿ ...	SW ; 7-0	0·8 ; 64 ; 16 ; 62.	Hangal 8-0
Śrī-Rāmanakoppa ; HR. ; ಶ್ರೀರಾಮನಕೊಪ್ಪ ...	NW ; 8-0	1·1 ; 486 ; 90 ; 434.	Havasabhavi 2-0
Sūḍambi ; B. ; ಸೂಡಂಬಿ ...	SW ; 17-4	2·7 ; 1,211 ; 213 ; 1,099.	Chikkerur 5-0
Sūdi ; RN. ; ಸೂಡಿ ...	E ; 10-0	10·0 ; 3,851 ; 776 ; 2,755.	Local ...
Sugnahaḷḷi ; SH. ; ಸುಗ್ನಹಳ್ಳಿ ...	SE ; 15-0	5·9 ; 877 ; 202 ; 872.	Bannikop 2-0
Sūḷibailu ; HG. ; ಸೂಳಿಬೈಲು ...	SW ; 2-0	0·4.	......
Sūḷīhaḷḷi ; HV. ; ಸೂಳೀಹಳ್ಳಿ ...	NW ; 6-0	1·1 ; 523 ; 92 ; 517.	Devagiri 3-0
Sūḷīkaṭṭi ; KA. ; ಸೂಳೀಕಟ್ಟಿ ...	W ; 8-0	1·9 ; 304 ; 79 ; 299.	Kalghatgi 8-0
Suḷḷa ; HB. ; ಸುಳ್ಳ ...	N ; 11-0	8·0 ; 2,598 ; 497 ; 2,284.	Local ...
Sultānapura ; KU. ; ಸುಲ್ತಾನಪುರ ...	SE ; 16-0	3·6 ; 591 ; 109 ; 569.	Kalas 1-4
Suṇa-kallabidri ; RB. ; ಸುಣಕಲ್ಲಬಿದ್ರಿ ...	SW ; 12-0	3·9 ; 1,738 ; 283 ; 1,585.	Halageri 5-0
Suṅkāpura ; HR. ; ಸುಂಕಾಪುರ ..	N ; 14-0	0·9.	......
Suṅkāpura ; RB. ; ಸುಂಕಾಪುರ ...	S ; 7-0	1·2.	......
Sūrakōḍa ; NR. ; ಸೂರಕೋಡ ...	SE ; 7-0	6·8 ; 1,425 ; 292 ; 1,221.	Nargund 6-0
Suraḷēśvara ; HG. ; ಸುರಳೇಶ್ವರ ...	SE ; 3-0	2·7 ; 608 ; 123 ; 546.	Alur 2-0
Sūraṇagi ; SH. ; ಸೂರಣಗಿ ...	S ; 13-0	15·1 ; 2,992 ; 582 ; 2,757.	Local ...
Sūranahaḷḷi ; HV. ; ಸೂರನಹಳ್ಳಿ ...	SE ; 1-0	0·7.	......
Surapagaṭṭi ; SG. ; ಸುರಪಗಟ್ಟಿ ...	N ; 6-0	0·8 ; 418 ; 82 ; 365.	Shiggaon 5-0
Suraśeṭṭikoppa ; KA. ; ಸುರಶೆಟ್ಟಿಕೊಪ್ಪ ...	E ; 12-0	1·9 ; 829 ; 147 ; 772.	Mishrikoti 4-0
Sutagaṭṭi ; HB. ; ಸುತಗಟ್ಟಿ ...	NW ; 5-4	2·5 ; 424 ; 84 ; 380.	Hubli 6-0
Sutakōṭi M. Kōḍa ; HR. ; ಸುತಕೋಟಿ ಮ. ಕೋಡ ...	N ; 10-0	2·7 ; 882 ; 171 ; 855.	Masur 3-0
Suttakōṭi M. Māsūru ; HR. ; ಸುತ್ತಕೋಟಿ ಮ. ಮಾಸೂರು ...	S ; 8-0	1·9.	......
Śyābāḷa ; SH. ; ಶ್ಯಾಬಾಳ ...	SW ; 15-4	1·6 ; 180 ; 39 ; 180.	Shigali 1-0
Śyābāḷa ; SG. ; ಶ್ಯಾಬಾಳ ...	SW ; 14-0	2·3 ; 159 ; 29 ; 159.	Andalgi 2-0
Śyābanūru ; SG. ; ಶ್ಯಾಬನೂರು ...	SW ; 3-0	0·9.	

Railway St. ; Distance.		Weekly Bazar ; Bazar Day ; Distance.			Motor Stand ; Distance.		Drinking water facilities.	Institutions and other information.
Gadag	15-0	Shirhatti	Sun.	2-0	Shirhatti	2-0	w.	Sl (pr).; Cs (c).; Fr. Ct. Sud. 1 ; 15 tl.; 3 mq.; 2 gym.; ch. ins.
Annigeri	18-0	Navalgund	Tues.	6-0	Navalgund	6-0	t.	Sl. (pr).; 2 tl.; mq.
......		......			......		...	Deserted.
Haveri	27-0	Sammasigi	Sun.	3-0	Hangal	8-0	rv.	tl.
Byadgi	12-0	Havasabhavi	Fri.	2-0	Havasabhavi	2-0	w.	Sl (pr).; Basava Fr.; tl.
Do.	18-0	Chikkerur	Wed.	5-0	Suddada Mallapur.	3-0	p.	Sl (pr).; Cs(c).; Virabhadra ; Fr. Ct. sud. 1; 2 tl.; mq.; gym.
Mallapur	18-0	Local	Fri.	...	Local	...	str.	Sl (pr).; pyt.; 2 Cs(2c).; 18 tl.; 2 mq.; gym.; ch.; ins.
Gadag	36-0	Bannikop	Sat.	2-0	Do.	...	w.	Sl (pr).; tl.; mq.; gym.; ch.
......		......			......		...	Deserted.
Karjagi	6-0	Devagiri	Mon.	3-0	Kunimellalli	1-0	rv.	Sl (pr).; Cs (c).; 3tl.
Hubli	30-0	Kalghatgi	Tues.	8-0	Kalghatgi	8-0	w.	Sl (pr).; tl.; mq.; gym.
Kusugal	5-0	Hubli	Sat.	9-0	Hebballi	4-0	w. ; t.	Sl (pr).; pyt.; Cs(c).; Kaleshwar Fr. Ct.; 8 tl.; 2 mq.; 4 gym.; 4 ins.
Gudgeri	4-0	Laxmeshwar	Fri.	4-0	Gudgeri	4-0	w.	Sl (pr).; 4tl.; gym.; ch.
Ranebennur	12-0	Halageri	Thurs.	5-0	Ranebennur	12-0	w.	Sl (pr).; Cs(c).; Basava Fr. Phg.; 6 tl.; ch.; lib.
......		......			......		p.	Deserted.
......		......			......		...	Do.
Mallapur	9-0	Nargund	Wed.	6-0	Nargund	6-0	t. ; str.	Sl (pr).; pyt.; Cs (mp).; 6tl.; mq.; ch.
Haveri	18-0	Alur	Tues.	2-0	Alur	2-0	w. ; p.	Sl (pr).; pyt.; Cs (c).; 2tl. gym.; ch.
Yalwigi	12-0	Local	Tues.	...	Laxmeshwar	9-0	str.	Sl (pr).; pyt.; Cs (mp).
......		......			Haveri	1-4	...	Deserted.
Gudgeri	9-0	Hulgur	Sun.	3-0	Shiggaon	5-0	t. ; w.	Sl (pr).; Cs (mp).; tl.; ch.
Hubli	14-0	Mishrikoti	Fri.	4-0	......		w.	Sl (pr).; Cs (c).; 2 tl.; gym.; ch.
Amargo	3-0	Hubli	Sat.	6-0	Hubli	6-0	w.	Sl (pr).; 3 tl.; mq.; gym.
Ranebennur	26-0	Masur	Sun.	3-0	Kod	3-0	w.	Sl (pr).; Cs (c).
......		......			......		rv.	Deserted.
Yalwigi	5-0	Shigali	Sat.	1-0	Laxmeshwar	5-0	w.	tl.; gym.
Savanur	20-0	Bammanhalli	do.	3-0	Bammanhalli	3-0	w.	Sl (pr).; 2 tl.; mq.
......		......			......		...	Deserted.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Syāḍaguppi ; HG. ; ಶ್ಯಾಡಗುಪ್ಪಿ ...	SE ; 9-4	1·9 ; 681 ; 105 ; 609.	Alur 3-0
Syāḍambi ; SG. ; ಶ್ಯಾಡಂಬಿ ...	NW ; 8-0	3 3 ; 158 ; 29 ; 156.	Dhundsi 2-4
Syāgōṭi (Shāgōṭi) ; G. ; ಶ್ಯಾಗೋಟಿ.	NW ; 9-0	2·5 ; 873 ; 162 ; 793.	Hulkoti 2-0
Syākāra ; HV. ; ಶ್ಯಾಕಾರ ...	E ; 22-0	2·9 ; 240 ; 48 ; 232.	Havanur 0-4
Syānavāḍa ; NV. ; ಶ್ಯಾನವಾಡ ...	NW ; 4-0	3·6 ; 809 ; 167 ; 751.	Navalgund 4-0
Tabakadahonnaḷḷi ; KA. ; ತಬಕದಹೊನ್ನಳ್ಳಿ ...	SE ; 7-4	6·5 ; 1489 ; 287 ; 1260.	Tadas 5-0
Taḍahāḷa ; NV. ; ತಡಹಾಳ ...	NE ; 12-0	7·1 ; 1197 ; 238 ; 760.	Nargund 6-0
Taḍakannahaḷḷi ; HR. ; ತಡಕನಹಳ್ಳಿ.	SE ; 13-0	2·9 ; 1022 ; 170 ; 851.	Nagawand 1-4
Taḍakōḍa ; D. ; ತಡಕೋಡ ...	NW ; 14-0	3·7 ; 3032 ; 563 ; 2328.	Local ...
Taḍasa ; B. ; ತಡಸ ...	SW ; 7-0	3·6 ; 971 ; 186 ; 967.	Hansabhavi 4-0
Taḍasa ; SG. ; ತಡಸ ...	NW ; 12-0	6·0 ; 3051 ; 688 ; 2412.	Local ...
Taḍaśinakoppa ; D. ; ತಡಶಿನಕೊಪ್ಪ.	S ; 7-0	1·7 ; 410 ; 88 ; 398.	Dharwar 5-0
Ṭagarāḷa ; HB. ; ಟಗರಾಳ ...	S ; 9-4	0·8.	......
Taḷakērikoppa ; HG. ; ತಳಕೇರಿಕೊಪ್ಪ.	N ; 11-4	1·2.	......
Talimoraba ; NV. ; ತಲಿಮೊರಬ ...	W ; 17-0	4·5 ; 654 ; 141 ; 628.	Morab 2-0
Taḷḷihaḷḷi ; HV. ; ತಳ್ಳಿಹಳ್ಳಿ ...	N ; 16-4	7·2 ; 456 ; 106 ; 438.	Savanur 3-0
Taḷōli ; SH. ; ತಳೋಲಿ ..	SE ; 26-0	0·5 ; 192 ; 49 ; 166.	Hebbal 4-0
Talvāyi ; D. ; ತಲ್ವಾಯಿ ...	NE ; 11-0	5·1 ; 297 ; 72 ; 267.	Hebli 1-0
Tāmbragunḍi ; M. ; ತಾಂಬ್ರಗುಂಡಿ ..	NW ; 3-4	7·5 ; 183 ; 33 ; 137.	Mundarg 3-0
Tambūru ; KA. ; ತಂಬೂರು ...	SW ; 6-4	1·9 ; 259 ; 73 ; 238.	Kalghatg 7-0
Taṅgōḍa ; SH. ; ತಂಗೋಡ ...	S ; 20-0	2·0 ; 592 ; 113 ; 561.	Hebbal 2-0
Tarēdahaḷḷi ; RB. ; ತರೇದಹಳ್ಳಿ ...	SE ; 8-0	1·8 ; 355 ; 54 ; 340.	Karur 5-0
Tarēdahaḷḷi ; B. ; ತರೇದಹಳ್ಳಿ ...	NW ; 2-4	2·2 ; 574 ; 104 ; 558.	Byadgi 1-4
Tarēdahaḷḷi M. Guttala ; HV. ; ತರೇದಹಳ್ಳಿ ಮ. ಗುತ್ತಲ ...	NE ; 28-4	2·2 ; 235 ; 41 ; 231.	Neglur 7-0
Tarēdakoppa ; SG. ; ತರೇದಕೊಪ್ಪ ...	NE ; 10-0	0·7 ;	......
Tārīhāḷa ; HB. ; ತಾರೀಹಾಳ .	W ; 9-0	4·0 ; 418 ; 109 ; 391.	Hubli 9-0
Tārīkoppa ; SH. ; ತಾರೀಕೊಪ್ಪ ...	SE ; 19-0	3·1 ; 519 ; 110 ; 480.	Bannikop 2-0
Tarlaghaṭṭa (Bk.) ; KU. ; ತರ್ಲಘಟ್ಟ (ಬು) ...	S ; 7-4	3·4 ; 1031 ; 193 ; 950.	Ingalgi 3-0
Tāvaragēri ; KA. ; ತಾವರಗೇರಿ ...	S ; 5-4	0·9 ; 618 ; 128 ; 515.	Kalghatgi 6-0
Tāvaragi ; HR. ; ತಾವರಗಿ ...	E ; 2-4	3·1 ; 622 ; 105 ; 600.	Hirekerur 2-4

Railway St.; Distance.		Weekly Bazar; Bazar Day; Distance.			Motor Stand; Distance.		Drinking water facilities.	Institution and other information.
Haveri	25-0	Alur	Tues.	3-0	Alur	4-0	w.	Sl (pr).; lib.
Gudgeri	18-0	Dhundsi	Thurs.	2-4	......		w.	Mailar Fr. Ct. sud. 1; 3tl.
Hukoti	2-0	Gadag	Sat.	6-0	Gadag	6-0	w.	Sl (pr).; Cs(c).; 2tl.; mq.
Haveri	26-0	Havanur	Fri.	0-4	Havanur	0-4	rv.	2 tl.
Hebsaur	9-0	Alagwadi	Mon.	3-0	Navalgund	4-0	str.	Sl(pr).; Cs.; Basava Fr. Ct. 2 tl.; mq.
Hubli	20-0	Tadas	Tues.	5-0	Tadas	5-0	p.	Sl (pr).; pyt.; Basava Fr.; 4tl.; 3 gym.; ch.
Mallapur	12-0	Nargund	Wed.	6-0	Nargund	6-0	t.; str.	Sl(pr).; Cs (c).; Basaveshwar Fr. Svn.; gym.
Ranebennur	24-0	Nagawand	Sat.	1-4	Rattihalli	6-0	w.	Sl (pr).; Cs (c).; 2 tl.
Dharwar	12-0	Local	Sun.	...	Local	...	w.	Sl (pr).; pyt.; 2 Cs(c, mp).; Fr. Feb.; 10 tl.; 4 mp.; 3 gym. ch.
Byadgi	7-0	Byadgi	Sat.	7-0	Hansabhavi	4-0	w.	Sl (pr).; ins.
Hubli	16-0	Local	Tues.	...	Local	...	w.	Sl (pr).; pyt.; Cs (c).; tl.
Dharwar	5-0	Dharwar	do.	5-0	Dharwar	5-0	w.	
......		......			......		...	Deserted.
......		......			Bammanahalli	2-0	...	Deserted.
Do.	15-0	Morab	Mon.	2-0	Hebli	6-0	t.	Sl (pr).; Cs(c).; Kalmeshwar Fr. Svn.; 2 tl.
Savanur	2-0	Savanur	Fri.	3-0	Savanur	3-0	str.	2tl.; mq.; ch.
Gadag	45-0	Hebbal	Tues.	4-0	Bellatti	12-0	rv.	Sl (pr).; 2 tl.; mq.
Amargol	5-0	Hebli	Wed.	1-0	Hebli	1-0	str.; w.	Sl (pr).; 4 tl.; mq.
Halligudi	11-0	Mundargi	Mon.	3-0	Baradur	1-0	w.; str.	ins.
Hubli	24-0	Bammigatti	Wed.	3-0	Kalghatgi	7-0	w.	2 tl.
Gudgeri	24-0	Hebbal	Tues.	2-0	Bellatti	7-0	str.	Sl(pr).; Cs (c).; Fr. Ct.; 5 tl.; ; M.; mq.; ch
Chalageri	4-0	Karur	Wed.	4-0	Ranebennur;	10-0	w.	Sl (pr).; 5 tl; gym.
Byadgi	3-0	Byadgi	Sat.	1-4	Byadgi	1-4	w.	Sl (pr).; Durga Fr. Ct. sud, 15.; 2 tl.;
Karjagi	2-0	Belavigi	Wed.	3-0	Havnur	7-0	rv.	Sl (pr).; tl.
......		......			......		...	Deserted.
Hubli	9-0	Hubli	Sat.	9-0	Hubli	9-0	t.; w.	Sl (pr).; 2 tl.; 2 mq.; 1 gym.
Gudgeri	39-0	Bannikop	do.	2-0	Bannikop	2-4	w.	Sl (pr).; Cs (c).; 7 t.; mq.
Saunshi	5-0	Ingalgi	Mon.	3-0	Jiglur	9-0	t.; w.	Sl (pr).; Cs (c).; 6 tl.; mq.; gym.
Hubli	22-0	Bammigatti	Wed.	1-4	Kalghatgi	6-0	p.	Sl (pr).; Cs(c).; 2tl.; mq.; 2gym.
Byadgi	24-4	Hirekerur	Mon.	2-4	Hirekerur	2-4	w.	Sl(pr).; Cs(c).; 4tl.; gym.; ch.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Tāvaragoppa ; HG. ; ತಾವರಗೊಪ್ಪ ...	SE ; 12-0	1·3 ; 280 ; 47 ; 279	Kusanur 2-0
Teggihaḷḷi ; SG. ; ತೆಗ್ಗಿಹಳ್ಳಿ ...	E ; 10-0	2·3 ; 537 ; 98 ; 526.	Savanur 2-0
Tegginabāvanūru ; SH. ; ತೆಗ್ಗಿನಬಾವನೂರು ...	SE ; 13-0	3·9 ; 144 ; 34 ; 136.	Bannikop 3-0
Tēgūru ; D. ; ತೇಗೂರು ...	NW ; 14-0	4·8 ; 1088 ; 236 ; 931.	Garag 5-0
Teraśikoppa ; KA. ; ತೆರಶಿಕೊಪ್ಪ ...	NW ; 3-4	2·7.	......
Tevarameḷḷaḷḷi ; SG. ; ತೆವರಮೆಳ್ಳಳ್ಳಿ ...	SE ; 10-0	3·7 ; 1254 ; 223 ; 1166.	Bankapur 5-0
Tiḷavaḷḷi ; HG. ; ತಿಳವಳ್ಳಿ ...	SE ; 13-0	3·3 ; 3259 ; 516 ; 2495.	Local
Timakāpura ; B. ; ತಿಮಕಾಪುರ ...	W ; 8-4	1·9 ; 393 ; 70 ; 353.	Haveri 8-0
Timalāpura ; HR. ; ತಿಮಲಾಪುರ ...	NE ; 10-0	1.0 ; 187 ; 30 ; 186.	Rattihalli 6-0
Timmanahaḷḷi ; HV. ; ತಿಮ್ಮನಹಳ್ಳಿ ...	E ; 8-0	0·8 ; 374 ; 69 ; 361.	Agadi 2-0
Timmāpura ; SG. ; ತಿಮ್ಮಾಪುರ ...	NW ; 10-0	1·3 ; 442 ; 91 ; 405.	Tadas 2-4
Timmāpura ; HG. ; ತಿಮ್ಮಾಪುರ ...	NW ; 9-0	0·7 ; 107 ; 27 ; 99.	Bammanhalli 5-0
Timmāpura ; G. ; ತಿಮ್ಮಾಪುರ ...	E ; 17-0	2·2 ; 1635 ; 314 ; 1418.	Hulkoti 1-0
Timmāpura ; B. ; ತಿಮ್ಮಾಪುರ ...	SW ; 19-0	0·8 ; 333 ; 65 ; 320.	Madlur 2-0
Timmāpura M. Amminabhāvi ; D. ; ತಿಮ್ಮಾಪುರ ಮ. ಅಮ್ಮಿನಭಾವಿ ...	N ; 7-4	1·8 ; 709 ; 138 ; 606.	Amminbhavi 0-6
Timmāpura M. Āḍūru ; HV. ; ತಿಮ್ಮಾಪುರ ಮ. ಆಡೂರು ...	SW ; 10-0	1·2 ; 486 ; 102 ; 486.	Kabhur 2-0
Timmāpura M. Guttala ; HV. ; ತಿಮ್ಮಾಪುರ ಮ. ಗುತ್ತಲ ...	E ; 19-0	3·2 ; 501 ; 86 ; 447.	Guttal 2-4
Timmāpura, M. Kyārakoppa ; D. ; ತಿಮ್ಮಾಪುರ ಮ. ಕ್ಯಾರಕೊಪ್ಪ ...	SW ; 7-4	1·1.	......
Timmāpura, M. Tadakōda ; D. ; ತಿಮ್ಮಾಪುರ ಮ ತಡಕೋಡ ...	NW ; 14-0	0·3 ; 399 ; 84 ; 361.	Tadkod 0-1
Timmasāgara (A) ; HB. ; ತಿಮ್ಮಸಾಗರ ...	SW ; 3-4	1·7 ; 167 ; 41 ; 164.	Hubli 3-0
Timmēnahaḷḷi M. Kuppēlūru ; RB. ; ತಿಮ್ಮೇನಹಳ್ಳಿ ಮ. ಕುಪ್ಪೇಲೂರು ...	S ; 14-0	0·9 ; 303 ; 41 ; 288.	Tumminkatti 1-0
Timmēnahaḷḷi ; B. ; ತಿಮ್ಮೇನಹಳ್ಳಿ ...	S ; 7-0	0·7 ; 121 ; 25 ; 116.	Kadarman-dalgi. 2-0
Tipalāpura ; B. ; ತಿಪಲಾಪುರ ...	W ; 11-0	1·0 ; 182 ; 31 ; 175.	Byadgi 5-0
Tippāpura ; M. ; ತಿಪ್ಪಾಪುರ ...	SW ; 4-4	1·1 ; 109 ; 27 ; 109.	Mundargi ; 4-0
Tippāyikoppa ; HR. ; ತಿಪ್ಪಾಯಿಕೊಪ್ಪ ...	SE ; 8-0	0·8 ; 270 ; 54 ; 244.	Masur 0-4

Railway St.; Distance.		Weekly Bazar; Bazar Day; Distance.			Motor Stand; Distance.		Drinking water facilities.	Institutions and other information.
Haveri	13-0	Alur	Tues.	6-0	Adur	3-0	w.	Sl (pr).; tl.; mq.;
Savanur	8-0	Savanur	Fri.	2-0	Savanur	2-0	w.	Sl (pr). 4tl.
Gudgeri	16-0	Bannikop	Sat.	3-0	Bannikop	3-0	str.	tl.; mq.; ch.
Naglavi	6-0	Local	Fri.	...	Garag	4-0	o.	Sl (pr).; Cs(mp).; Fr.; 3 tl.; mq.; gym.; lib. Karewwa tl. ins.
...		......			Kalghatgi	3-0	...	Deserted.
Karjagi	8-0	Bakapur	Tues.	5-0	Kunimellalli	1-4	w.	Sl (pr).; Cs(c).; 8 tl.; mq.; gym.; lib.
Byadgi	25-0	Local	Thurs.	...	Local	...	p.; w.	Sl (pr).; pyt.; Cs(c).; Basaveshwar Fr. Jan.; 9 tl.; 2 mq.; dh.; gym.; lib. ins.
Do.	6-0	Byadgi	Sat.	6-0	Byadgi	6-0	w.	Sl (pr).; tl.; ch.
Ranebennur	20-0	Rattihalli	Fri.	6-0	Rattihalli	6-0	w.; p.	Sl (pr).
Haveri	7-0	Agadi	Wed.	2-0	Agadi	2-0	str.	Sl (pr).: tl.; mq.; gym.
Savanur	14-0	Tadas	Tues.	2-4	Local	...	w.	Sl (pr).; 2 tl.; gym.
Haveri	28-0	Kapparsikop	Wed.	3-0	Bammanahalli	5-0	w.	
Hulkoti	1-0	Gadag	Sat.	14-0	Gadag	14-0	t.	Sl(pr).; Cs(c).; 4tl.; M.; mq.; dh.; ch.
Byadgi	19-0	Chikkabasur	Sat.	3-0	Tilwalli	5-0	p.	Sl (pr).; 2 tl.; mq.
Dharwar	9-0	Amminbhavi	Fri.	0-6	Ammibhavi	0-6	w. t.	Sl(pr).; Cs(c).; 2tl; mq.; gym.
Haveri	8-0	Kabbur	Fri.	2-0	Kulenur	2-4	p.	Sl (pr).; Cs (c).; tl.
Haveri	20-0	Guttal	Mon.	2-4	Guttal	2-4	w.	Sl (pr); tl.
......		......			......		...	Deserted.
Dharwar ...	14-0	Tadkod	Sun.	0-1	Tadkod	0-1	w.; pr.	Sl (pr).; Fr. Ct.; Sud. 1; tl.; gym.
Hubli	4-0	Hubli	Sat.	3-0	Hubli	3-0	str.	3 tl.; mq.; gym.
Ranebennur	14-0	Tumminkatti	Wed.	1-0	Tumminkatti	1-0	w.	Sl (pr); tl.
Byadgi	5-0	Byadgi	Sat.	5-0	Byadgi	5-0	w.	Sl (pr).; tl.
Byadgi	5-0	Byadgi	Sat.	5-0	Shidenur	3-4	w.; p.	Sl (pr.).; 2tl.;
Halligudi	20-0	Mundargi	Mon.	4-0	Mundargi	4-0	w.	
Ranebennur	23-0	Masur	Sun.	0-4	Masur	0-4	w.	Sl (pr.).

Village name in English ; Taluka abbreviation : Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) : Pop : Households ; Agricultural population.	Post Office ; Distance.
Tiramalakoppa ; HB. ; ತಿರಮಲಕೊಪ್ಪ ...	S ; 12-4	1·0 ; 236 ; 52 ; 205.	Arlikatti ; 4-0
Tirlāpura ; KU. ; ತಿರ್ಲಾಪುರ ...	SW ; 15-0	1·4 ; 214 ; 41 ; 201.	Tadas 4-0
Tīrtha ; NV. ; ತೀರ್ಥ ...	SW ; 9-0	5·7 ; 2238 ; 448 ; 2031.	Local ;
Tirumaladēvarakoppa ; RB. ; ತಿರುಮಲದೇವರಕೊಪ್ಪ ...	SW ; 5-0	5·5 ; 364 ; 83 ; 343.	...... Halageri ; 4-0
Toṇḍūru ; SG. ; ತೊಂಡೂರು ...	SE ; 12-0	4·2 ; 666 ; 119 ; 653.	Savanur ; 4-0
Tōpalagaṭṭi ; HB. ; ತೋಪಲಗಟ್ಟಿ ...	NW ; 3-0	1·9 ;	......
Torūru ; SG. ; ತೊರೂರು ...	SW ; 14-0	1·5 ; 184 ; 39 ; 184.	Andalgi 1-0
Totada-Yallāpura ; HV. ; ತೋಟದ ಯಲ್ಲಾಪುರ ...	S ; 1-0	1·8 ; 349 57 ; 341.	Haveri 1-0
Totagaṇḍi ; HR. ; ತೋಟಗಂಡಿ ...	E ; 9-0	1·0 ; 315 ; 50 ; 291.	Rattihalli 0-4
Trimalāpura ; HR. ; ತ್ರಿಮಲಾಪುರ ...	SE ; 9-4	0·3 ;	......
Tumarīkoppa ; B. ; ತುಮರಿಕೊಪ್ಪ ...	SW ; 15-0	1·2 ; 328 ; 61 ; 290.	Hansabhavi 3-0
Tumarikoppa ; HG. ; ತುಮರಿಕೊಪ್ಪ.	S ; 12-0	1·3 ; 263 ; 43 ; 262.	Adur 7-0
Tumarikoppa ; KA. ; ತುಮರಿಕೊಪ್ಪ ...	NW ; 2-0	1·8 ; 608 ; 119 ; 569.	Kalghatgi 2-0
Tumminakaṭṭi ; RB. ; ತುಮ್ಮಿನಕಟ್ಟಿ...	S ; 15-0	1·1 ; 5688 ; 977 . 1595.	Local
Tuppada Kurahaṭṭi ; NV. ; ತುಪ್ಪದ ಕುರಹಟ್ಟಿ ...	E ; 11-0	7·0 ; 1343 ; 279 ; 1283.	Local
Udagaṭṭi ; RB. ; ಉದಗಟ್ಟಿ ...	NE ; 11-0	2·0 ; 561 ; 113 ; 416.	Medleri 1-0
Ugginakeri ; KA. ; ಉಗ್ಗಿನಕೆರಿ . .	NE ; 7-4	2 2 ; 1012 ; 191 ; 773.	Mishrikoti 2-0
Ujaṇipura ; HR. ; ಉಜಣಿಪುರ ...	NE ; 8-0	1·1 ; 107 ; 25 ; 101.	Kod 0-4
Ukkunda ; RB. ; ಉಕ್ಕುಂದ ...	SW ; 9-0	2·8 ; 1339 ; 230 ; 1185.	Kadarman-dalgi. 3-0
Umacigi ; HB. ; ಉಮಚಿಗಿ ...	E ; 15-4	4·3 ; 1008 ; 185 ; 849.	Koliwad 3-4
Uṇacagēri ; RN. ; ಉಣಚಗೇರಿ ...	E ; 30-4	789 ; 151 ; 725.	Gajendragad
Uṇakala ; HB ; ಉಣಕಲ ...	NW ; 3-4	9·7 ; 4778 ; 1028 ; 2968.	Local.

Railway St. ; Distance.		Weekly Bazar ; Bazar Day ; Distance.			Motor Stand ; Distance.		Drinking water facilities.	Institutions and other information.
Hubli	15-0	Tadas	Tues.	3-0	Local	1-0	w. ; o.	Sl (pr). ; 2tl. ; gym. ; lib.
Gudgeri	16-0	Tadas	do.	4-0	Timmapur	1-4	w.	Sl (pr). ; tl.
Hebasur	12-0	Navalgund	do.	9-0	Navalgund	9-0	t.	Sl (pr). ; 2Cs(c, mp). ; 3tl ; dh. ; gym. ; Old Reservoir.
Ranebennur	5-0	Halageri	Thurs	4-0	Ranebennur	5-0	w.	Sl (pr). ; Ranganathswami Fr. Apr. ; 3tl.
Savanur	4-0	Savanur	Fri.	4-0	Savanur	4-0	w.	Sl(pr.). ; Cs(mp). ; 2tl. ; gym. ; ch.
......		......			......		w. ; t.	tl. ; Deserted.
Savanur	22-0	Bammanhalli	Sat.	3-0	Bamanhalli	3-0	w.	Sl (pr). ; tl. ; ch.
Haveri	1-0	Haveri	Thurs.	1-0	Haveri	1-4	w.	Sl (pr). ; 2tl.
Ranebennur	18-0	Rattihalli	Fri.	0-4	Rattihalli	0-4	rv.	Sl (pr). ; 2tl.
......		......			......		...	Deserted.
Byadgi	16-0	Hansabhavi	Fri.	3-0	Local		w.	Sl (pr). ; tl.
Haveri	14-0	Adur	Sat.	1-0	Adur	1-0	rv.	Sl (pr.). ; 2tl.
Hubli	19-0	Kalghatgi	Tues.	2-0	Kalghatgi	2-0	p.	Cs(c).
Ranebennur	15-0	Local	Wed.		Local		w.	Sl (3pr). ; pyt. ; 4Cs(c, mp, mis) ; (lmis) (li) 6tl. ; mq. ; dh. gym. ; ch. ; lib. ; 10 dp.
Hombal	6-0	Shelavadi	Mon.	3-4	Shelavadi	3-4	t. ; str.	Sl (pr.). ; Cs(c). ; 6tl. ; mq. dh. ins.
Ranebennur	11-0	Medleri	do.	1-0	Ranebennur	11-0	rv.	Sl (pr.). ; 3tl. ; ch.
Hubli	11-0	Mishrikoti	Fri.	2-0	Kalghatgi	8-0	w.	Sl (pr). ; Cs (c). ; Kasivishwanath Fr. Svn. ; tl. ; gym. lib.
Byadgi	19-0	Kod	Tues.	0-4	Kod	0-4	w.	Sl (pr.). ; tl.
Byadgi	8-0	Byadgi	Sat.	6-0	Byadgi	6-0	w.	Sl (pr). ; Cs (c) Basaveshwar Fr. Phg. sud. 10. ; 5tl. (Kalishwar). ; mq. ; ch. ; Old Kan. ins.
Annigeri	6-0	Annigeri	Fri.	6-0	Nalvadi	3-0	t.	Sl.(pr). ; Cs (c). ; 8tl. ; mq. 2gym. ; ch.
Mallapur	27-0	Gajendragad	Tues.	0-6	Gajendragad	0-6	w.	Sl (pr). ; Durga Fr. Feb. ; 2tl. ; mq. ; (Area included in Gajendragad.) ins.
Hubli	3-0	Hubli	Sat.	3-0	Local		w. ; t.	Sl (pr). ; pyt. ; 2Cs(c, mp). Fr. Ct. sud. 1. ; 23tl.. ; 3mq. ; 6gym. ; ch. ; lib. ins.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Uṇḍehaḷḷi ; SH. ; ಉಂಡೇಹಳ್ಳಿ ...	SW : 12-0	2·0 ; 291 ; 61 ; 281.	Shigali 4-0
Upanāḷa ; SH. ; ಉಪನಾಳ ...	SW ; 17-0	1·4 ;	......
Uppina-Beṭagēri ; D. ; ಉಪ್ಪಿನ ಬೆಟಗೇರಿ ...	N ; 21-0	4·0 ; 3397 ; 655 ; 1560.	Local.
Uppuhuṇsi ; HG. ; ಉಪ್ಪುಹುಣ್ಸಿ ...	SE ; 14-0	1·9 ; 1017 ; 176 ; 940.	Kusanur 7-0
Vaḍavi ; SH. ; ವಡವಿ ...	SE ; 16-0	4·0 ; 649 ; 162 ; 571.	Bellatti 4-0
Vaḍḍinakaṭṭi ; HR. ; ವಡ್ಡಿನಕಟ್ಟಿ ...	E ; 1-0	0·9 ; 117 ; 29 ; 112.	Chikkerur 1-4
Vaḍḍinakoppa ; SG. ; ವಡ್ಡಿನಕೊಪ್ಪ .	E ; 18-0	2·2 ; 298 ; 67 ; 284.	Kadakol 1-0
Vadēgōḷa (Wadēgōḷa) ; RN. ; ವಡೇಗೋಳ ...	E ; 31-0	2·1 ; 85 ; 17 ; 84.	Gajendragad 7-0
Vaḍēnapura ; HR. ; ವಡೇನಪುರ ...	N ; 14-0	2·4 ; 414 ; 87 ; 413.	Hirekerur 14-0
Vadērahaḷḷi ; RB. ; ವಡೇರಹಳ್ಳಿ ...	SE ; 10-4	1·0 ; 174 ; 26; 170.	Karur 2-0
Vaḍērahaḷḷi ; HR. ; ವಡೇರಹಳ್ಳಿ ...	NE ; 9-0	1·0 ; 39 ; 6 ; 39	Kod 5-0
Vīrāpura (Bk) ; HV. ; ವೀರಾಪುರ (ಬು) ...	E ; 2-4	1·3 ; 202 ; 36 ; 178.	Haveri 2-0
Vāghanāykanakoppa ; HG. ; ವಾಘನಾಯ್ಕನಕೊಪ್ಪ ...	N ; 12-0	0·7 ;	......
Vaiguḍḍi ; SG. ; ವೈಗುಡ್ಡಿ ...	SW ; 16-0	0·8.	......
Vaḷagēri ; HG. ; ವಳಗೇರಿ ...	NE ; 12-0	2·5 ; 107 ; 24 ; 101.	Belgalpeth 4-0
Vanahaḷḷi ; D. ; ವನಹಳ್ಳಿ ...	E ; 11-0	5·1 ; 478 ; 97 ; 445.	Hebli 2-0
Vanahaḷḷi ; SG. ; ವನಹಳ್ಳಿ ...	W ; 2-4	1·8 ; 374 ; 81 ; 307.	Shiggaon 1-4
Varahā ; HR. ; ವರಹಾ ...	S ; 12-0	4·3 ; 174 ; 42 ; 170.	Kod 2-4
Varavanāgalāvi ; D. ; ವರವನಾಗಲಾವಿ .	W ; 10-0	4·3 ; 77 ; 23 ; 23.	Mugad 3-0
Varavi ; SH. ; ವರವಿ ...	S ; 2-4	4·8 ; 321 ; 84 ; 288.	Shirhatti 3-0
Vardi ; HG. ; ವರ್ದಿ ..	E ; 14-0	1·8 ; 1157 ; 224 ; 829.	Adur 3-0
Varuru ; HB. ; ವರೂರು ..	S ; 10-0	3·1 ; 810 ; 159 ; 696.	Arlikatti 1-4
Vāsana ; HG. ; ವಾಸನ ..	SE ; 10-0	1·4 ; 437 ; 70 ; 373.	Kusanur 1-0
Vāsana ; NR. ; ವಾಸನ ...	NE ; 13-0	2·0 ; 601 ; 130 ; 521.	Konnur 1-0
Vāśikoppa , KA. ; ವಾಶಿಕೊಪ್ಪ ..	N ; 7-0	0·6 ;	......
Venkaṭapura M. ; ವೆಂಕಟಾಪುರ ...	N : 10-0	3·4 ; 1019 ; 187 ; 973.	Alur 3-0
Veṅkaṭapura ; HR. ; ವೆಂಕಟಾಪುರ ...	NW : 10-0	0·9.	......

Railway St.; Distance.		Weekly Bazar; Bazar Day: Distance.			Motor Stand; Distance.		Drinking water facilities.	Institutions and other information.
Yalwigi	9-0	Shigali	Sat.	4-0	Laxmeshwar	5-0	w.; str.	tl.
......		......			Laxmeshwar	5-0	w.	tl.; Deserted.
Dharwar	15-0	Local	Sat.		......		str.	Sl (pr).; pyt.; 3Cs(c, mp, mis), tl.; mq.; gym.; ch.; lib.
Haveri	11-0	Kusanur	Sun.	7-0	Adur	6-0	w.	Sl (pr).; Cs (c).; Moharram; 3tl.; mq.; dg.
Yalwigi	19-0	Bellatti	Mon.	4-0	Bellatti	4-0	w.	Sl (pr.).; Cs(c).; Fr. Jt. sud. 15.; tl.; lib.
Byadgi	17-0	Chikkerur	Wed.	1-4	Hirekerur	1-4	w.	2tl.
Yelvigi	5-0	Vanshigli	Sat.	4-0	Yelvigi	5-0	str.	Sl (pr).; 4tl.; gym.; ch.
Gadag	40-0	Gajendragad	Tues.	7-0	Gajendragad	7-0	o.	mq.
Byadgi	15-0	Hirekerur	Mon.	14-0	Hirekerur	14-0	p.; w.	Sl (pr).; 3tl.; ins.
Chalageri	2-0	Karur	Wed.	2-0	Harihar	3-0	w.	3tl.
Byadgi	15-0	Kod	Tues.	5-0	Kod	5-0	w.	
Haveri	2-0	Haveri	Thurs	2-0	Haveri	2-0	w.	3tl.; gym.; lib.
......		......			......		t.	Deserted.
......		......			Bammanahlli	2-4		Deserted.
Savanur	10-0	Bankapur	Tues.	3-0	Masanakatti	0-4	p.	tl.
Amargol	6-0	Hebli	Wed.	2-0	Hebli	2-0	w.	Cs (c).; 3tl.; mq.; dh.; gym.; ch.
Gudgeri	12-0	Shiggaon	Wed.	1-4	Shiggaon	1-4	t.; w.	Sl (pr).; 2tl.; Ishwar; tl.; ins.
Ranebennur	13-0	Kod	Tues.	2-4	Hirekerur	5-0	t.	Sl (pr).; 2tl.; Kalleshwar tl.; ins. on Hero-Stone and Sati-Stone.
Local		Mugad	Sat.	3-0	......		...	
Gadag	20-0	Shirhatti	Sun.	3-0	Shirhatti	3-0	str.	Sl (pr).; Fr. Svn.; tl.; M.; ch.
Haveri	11-0	Naregal	Fri.	3-0	Adur	3-0	rv.	Sl (pr).; pyt.; Cs(c).
Hubli	10-0	Arlikatti	Thurs.	1-4	Local			Sl (pr).; Cs(mp).; 5tl.; gym.; ch.
Haveri	18-0	Kusanur	Sun.	1-0	Alur	4-0	rv.	Sl (pr).; Virabhadra Fr.; 2tl.; gym.
Hole Alur	13-0	Govankop	Mon.	0-6	Konnur	1-0	w. rv.	Sl (pr).; 2Cs(c, mis); Fr. tl.
......		......			......		...	Deserted.
Halligudi	4-0	Dambal	Thurs.	7-0	Dambal	7-0	t.	Sl (pr).; Cs.; 2tl.; ch.
......		......			......		...	Deserted.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.		Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.				Post Office ; Distance.	
Veṅkaṭāpura ; HV. ; ವೆಂಕಟಾಪುರ ...	W ;	7-0	1·9 ;	307 ;	59 ;	286.	Devihosur	1-0
Veṅkaṭāpura ; HG. ; ವೆಂಕಟಾಪುರ ...	N ;	10-4	1·0.				......	
Veṅkaṭāpura, G. ; ವೆಂಕಟಾಪುರ	S ;	17-0	1·7 ;	22 ;	10 ;	7.	Sokinnur	2-0
Veṅkaṭāpura ; D. ; ವೆಂಕಟಾಪುರ ...	NW ;	13-0	1·4 ;	137 ;	31 ;	137.	Garag	5-0
Veṅkaṭāpura (Hombaḷa Sammata) ; G. ; ವೆಂಕಟಾಪುರ (ಹೊಂಬಳ ಸಮ್ಮತ) ...	NW ;	11-0	6 2 ;	626 ;	127 ;	606.	Hombal	2-4
Vīrapāpura ; M. ; ವೀರಪಾಪುರ ...	SW ;	6-0	1·2 ;	343 ;	58 ;	340.	Mundargi	6-0
Vīrāpura ; RB. ; ವೀರಾಪುರ ...	W ;	9-0	0·5.				......	
Vīrāpura (Ināṁ) ; HB. ; ವೀರಾಪುರ (ಇನಾಂ) ...	S ;	7-0	1·6 ;	149 ;	31 ;	149.	Mishrikoti	3-0
Vīrāpura ; RN. ; ವೀರಾಪುರ ...	E ;	28-0	1·5 ;	180 ;	41 ;	180.	Gajendragad	3-0
Vīrāpura (Kh) ; B. ವೀರಾಪುರ (ಖು).	W ;	10-0	1·2 ;	148 ;	21 ;	145.	Byadgi	4-0
Vīrāpura ; HB. ; ವೀರಾಪುರ ...	E ;	4-0						
Vīrāpura M. Cikkerūru ; HR. ; ವೀರಾಪೂರ ಮ. ಚಿಕ್ಕೆರೂರು ...	NW ;	10-0	0·7 ;				......	
Vīrāpura M. Māsūru ; HR. ; ವೀರಾಪುರ ಮ. ಮಾಸೂರು ...	S ;	8-0	1·3 ;	575 ;	89 ;	536.	Masur	2-0
Vīrāpura ; HG. ; ವೀರಾಪುರ ...	SE ;	9-0	1·0 ;	442 ;	54 ;	425.	Alur	3-0
Vīrāpura ; D. ; ವೀರಾಪುರ ...	W ;	11-4	1·0 ;	271 ;	61 ;	253.	Mugad	4-0
Viṭhalāpura ; M. ; ವಿಠಲಾಪುರ ...	SW ;	20-0	2·4 ;	171 ;	39 ;	171.	Mundargi	18-0
Viṭhalāpura ; KU. ; ವಿಠಲಾಪುರ ...	SW ;	9-0	1·1 ;	231 ;	39 ;	229.	Yeliwal	1-4
Vuḍuvanāgalāvi ; D. ; ವುಡುವ ನಾಗಲಾವಿ ...	W ;	12-0	4·6 ;				......	
Vuḷḷaṭṭi (Uḷḷaṭṭi) ; SH. ; ವುಳ್ಳಟ್ಟಿ	SW ;	15-0	2·7 ;	75 ;	12 ;	66.	Laxmeshwar	4-0
Yaḍagōḍa ; HR. ; ಯಡಗೋಡ ...	E ;	11-0	1·7 ;	571 ;	110 ;	567.	Rattihalli	2-0
Yadalābāda ; SG. ; ಯದಲಾಬಾದ ...	W ;	5-0	0·7.				......	
Yādigoppa (Ināṁ) ; HG. ; ಯಾದಿಗೊಪ್ಪ (ಇನಾಂ) ...	W ;	4-0	0·6.				......	
Yaḍihaḷḷi ; SG. ; ಯಡಿಹಳ್ಳಿ ...	SW ;	15-4	0·2.				......	
Yādavāḍa ; D. ; ಯಾದವಾಡ ...	N ;	10-0	4·8 ;	1,341 ;	278 ;	1,172.	U. Betgeri	4-0
Yakalāsapura ; RB. ; ಯಕಲಾಸಪುರ.	E ;	9-0	5·0 ;	399 ;	73 ;	393.	Aremallapur	1-0
Yakkikoppa ; SG. ; ಯಕ್ಕಿಕೊಪ್ಪ ...	W ;	10-4	0 7.				......	
Yalabaḍigi ; RB. ; ಯಲಬಡಿಗಿ ...	S ;	9-0	1·2 ;	68 ;	13 ;	68.	Kuppelur	1-4
Yalagaccu ; HV. ; ಯಲಗಚ್ಚು ...	NE ;	10-4	4·8 ;	2,018 ;	375 ;	1,840.	Local.	
Yalavadahaḷḷi ; HR. ; ಯಲವದಹಳ್ಳಿ.	NE ;	9-0	1·4 ;	600 ;	124 ;	441.	Kod	2-0

Railway St. ; Distance.		Weekly Bazar ; Bazar Day ; Distance.			Motor Stand ; Distance.		Drinking water facilities.	Institutions and other information.
Haveri	6-0	Devihosur	Sun.	1-0	Devihosur	1-0	w.	Sl (pr). ; tl.
......		......			Bammanhalli	4-0	...	Deserted.
Gadag	13-0	Shirhatti	Sun.	4-0	Shirhatti	4-0	w.	Cs(c). ; Fr. Bdp. ; 3tl. ins.
Kambarganvi	9-0	Tegur	Fri.	2-0	Local	0-1	w.	......
Hombali	4-0	Hombal	Fri.	2-4	Hulkoti	7-0	w.	Sl (pr). ; Cs (c). ; tl ; mq.
Harlapur	23-0	Mundargi	Mon.	6-0	Mundargi	6-0	w.	Sl(pr). ; Mudakeshwar Fr. Mg. ; 2tl.
......		......			......		w.	tl. ; Deserted.
Hubli	9-0	Mishrikoti	Fri.	3-0	Hubli	9-0	w.	tl. ; mq.
Mallapur	23-0	Gajendragad	Tues.	3-0	Gajendragad	3-0	w.	2tl. ; mq.
Byadgi	4-0	Byadgi	Sat.	4-0	Byadgi	4-0	w.	
......		......			......		p.	Part of Hubli Municipal area.
......		......			......		...	Deserted.
Ranebennur	24-0	Masur	Sun.	2-0	Masur	2-0	w.	Sl (pr). ; tl.
Haveri	13-0	Alur	Tues.	3-0	Alur	3-0	rv.	Sl (pr). ; tl ; lib.
Naglavi	2-4	Tegur	Fri.	4-0	Tegur	4-0	w.	Sl (pr).
Gadagi	42-0	Bidarhalli	Thurs.	0-4	Mundargi	18-0	rv.	tl.
Kundgol	8-0	Yeliwal	Mon.	1-4	Ramankop	2-0	w.	Sl(pr). ; Basav Fr. Vsk. ; 2tl. ; ch.
......		......			......		...	Deserted.
Yalwigi	5-0	Shigali	Sat.	1-4	......		...	......
Ranebennur	15-0	Rattihalli	Fri.	2-0	Rattihalli	2-0	rv.	Sl (pr). ; Cs (c). ; 4tl.
......		......			......		...	Kameshwar tl, and Gangabhari holy well.
......		......			Hangal	3-0	...	Deserted.
......		......			......		...	Deserted.
Dharwar	9-0	Y. Betgeri	Sat.	4-0	Amminbhavi	4-0	w.	Sl (pr) ; Maruti Fr. ; 8tl. ; 2dg. ; 2gym.
Chalageri	5-0	Medleri	Mon.	3-0	Ranebennur	8-0	w.	Sl (pr). ; tl.
......		......			Bankapur	6-0	...	Deserted.
Ranebennur	9-0	Halageri	Thurs.	5-0	Kuppelur	1-4	rv.	tl.
Karjagi	6-0	Hosaritti	Sat.	3-0	Hosaritti	3-0	str.	Sl (pr). ; Cs (c). ; Fr. Mrg. Every 3rd year. ; 4tl. ; mq. ; 2gym. ; ch. ; lib.
Byadgi	12-0	Kod	Tues.	2-0	Kod	2-0	w.	Sl (pr). ; 3tl. ; mq. ; gym.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop.; Households ; Agricultural population.	Post Office ; Distance.
Yalavadhāḷa ; KA. ; ಯಲವಧಾಳ ...	S ; 5-4	1·2 ; 456 ; 118 ; 418.	Kalghatgi 6-0
Yaḷavaṭṭi ; HG. ; ಯಳವಟ್ಟಿ ...	N ; 9-0	1·7 ; 1,012 ; 194 ; 997.	Bammanhalli 1-0
Yaḷavatti ; SH. ; ಯಳವತ್ತಿ ...	W ; 8-0	9·7 ; 2,152 ; 448 ; 2,027.	Magadi 3-0
Yalavigi ; SG. ; ಯಲವಿಗಿ ...	E ; 15-0	7·7 ; 1,985 ; 424 ; 1,448.	Local.
Yaliśirūru ; G. ; ಯಲಿಶಿರೂರು ...	S ; 16-0	3·2 ; 1,225 ; 272 ; 1,107.	Mulgund 6-0
Yalivāḷa ; HG. ; ಯಲವಾಳ	N ; 12-0	2·2 ; 694 ; 144 ; 672.	Bammanhalli 2-0
Yalivāḷa ; HR. ; ಯಲಿವಾಳ ...	SE ; 9-0	1·3 ; 454 ; 76 ; 368.	Rattihalli 2-0
Yalivāla ; KU. ; ಯಲಿವಾಳ ...	SW ; 8-0	6·8 ; 2,115 ; 400 ; 2,086.	Local.
Yallāpura ; SH. ; ಯಲ್ಲಾಪುರ ..	SW ; 20-0	2·6 ; 551 ; 104 ; 550.	Balehosur 4-0
Yallāpura ; HB. ; ಯಲ್ಲಾಪುರ ...	E ; 2-0	Part of Hubli Municipal Area.	
Yallāpura ; HR. ; ಯಲ್ಲಾಪುರ ...	NW ; 9-0	1·5 ; 465 ; 91 ; 430	Chikkerur 0-1
Yallāpura ; HG. ; ಯಲ್ಲಾಪುರ ...	SE ; 7-0	0·6 ; 381 ; 84 ; 314.	Alur 3-0
Yallāpura (Bk) : KA. ; ಯಲ್ಲಾಪುರ (ಬು) ...	SE . 10-0	3·7.	......
Yallāpura M. Meḍlēri ; RB. ; ಯಲ್ಲಾಪುರ ಮ. ಮೆಡ್ಲೇರಿ ...	E ; 11-0	1·3 ; 283 ; 52 ; 273.	Medleri 2-0
Yallāpura T. Honnatti ; RB. ; ಯಲ್ಲಾಪುರ ತ. ಹೊನ್ನತ್ತಿ ...	N . 9-0	2·8 ; 659 ; 137 ; 621.	Ranebennur 8-0
Yaḷḷūru ; HG. ; ಯಳ್ಳೂರು ...	N ; 8-0	1·7 ; 579 ; 125 ; 568.	Bammanhalli 3-0
Yamanūru ; NV. ; ಯಮನೂರು ...	SW ; 3-4	6·0 ; 1,009 ; 200 ; 920.	Navalgund 3-0
Yammiganūru ; HR. ; ಯಮ್ಮಿಗನೂರು.	NW ; 18-0	1·6 ; 343 ; 73 ; 319.	Chikkerur 6-0
Yammihaṭṭi ; KA ; ಯಮ್ಮಿಹಟ್ಟಿ ...	N ; 9-0	2·0 ; 178 ; 421 ; 167.	Kalghatgi 8-0
Yaṇṇihosaḷḷi ; RB. ; ಯಣ್ಣಿಹೊಸಳ್ಳಿ...	SE ; 8-0	1·6 . 339 ; 52 ; 316.	Karur 1-0
Yaraguppi ; KU. ; ಯರಗುಪ್ಪಿ ...	NE ; 7-0	1·2 ; 1,874 ; 373 ; 1,717.	Shirguppi 3-0

Railway St.; Distance.		Weekly Bazar; Bazar Day; Distance.			Motor Stand; Distance.		Drinking water facilities.	Institutions and other information.
Hubli	24-0	Bammigatti	Wed.	1-4	Kalghatgi	6-0	p.	Sl (pr).; tl.; M.; gym.
Hattimattur	18-0	Bammanhalli	Sat.	1-0	Bammanhalli	1-0	w.	Sl (pr).; Cs (c).; tl.; ins.
Annigeri	12-0	Malgund	Wed.	3-0	Magadi	3-0	w.	Sl(pr).; pyt.; 2Cs(c, con).; Fr. May.; 10tl.; 2mq.; dh.; gym.; ch.; lib.; ins.
Local		Local	Mon.		Local		w.	Sl(pr).; 2Cs(mp, mis).; Basava Fr. Vsk. sud. 4.; 5tl.; 2mq.; dh.; ch.
Gadagi	12-0	Mulgund	Wed	6-0	Shirhatti	3-0	w.	Sl (pr).; Cs (c).; Basava Fr. Vsk.; 9tl.; mq.; gym.; ch.; 4 ins.
Savanur	15-0	Bammanhalli	Sat.	2-0	Bammanhalli	2-0	w.; t.	Sl(pr).; 2tl.; M.; mq.; Dyamawwa tl.; ins.
Ranebennur	19-0	Rattihalli	Fri.	2-0	Rattihalli	2-0	rv.	Sl (pr).; tl.; mq.
Kundgol	6-0	Local	Mon.		Tirmalkop	3-0	w.; t.	Sl (pr).; Cs(c).; 8tl.; mq.; dh.; 3gym.; ch.; lib.
Yalwigi	11-0	Balehosur	Thurs.	4-0	Ritti	6-0	w.	Sl (pr).; 3tl.; dh.
Byadgi	19-0	Chikkerur	Wed.	0-1	Chikkerur	0-1	w.; p.	Sl (pr).; tl.
Haveri	20-0	Alur	Tues.	3-0				
......		......			Tadas	7-0	...	Deserted.
Chalageri	7-0	Medleri	Mon.	2-0	Ranebennur	9-0	w.; p.	4tl.; gym.
Devargudda	5-0	Ranebennur	Sun.	8-0	Ranebennur	8-0	w.	Sl (pr).; Basava Fr. Apr; tl.
Savanur	16-0	Bammanhalli	Sat.	3-0	Bammanhalli	3-0	w.; p.	Sl (pr).; Cs (c).; Basaveshwar Fr. Ct. sud. 15.; 2tl.; mq.; gym.; 2 ins.
Hebasur	9-0	Navalgund	Tues.	3-0	Local		t.	Sl(pr).; Cs (c).; Yamanur; Fr. Phg. vad. 5.; 8tl.; 5mg.; dg.; dh.; gym.; ch.
Byadgi	28-0	Chikkerur	Wed.	6-0	Tilwalli	5-0	p.	tl. ins.
Dharwar	12-0	Dhamwad	Sun.	2-0	Kalghatgi	8-0	t.; str.	Sl(pr).; 2tl.; mq.; gym.
Chalageri	1-0	Karur	Wed.	1-0	Ranebennur	9-0	w.	Cs (c).; tl.
Kundgoli	6-0	Local	Thurs.		Shirguppi	3-0	t.	Sl(pr).; Cs (c).; 5tl.; 3mq. 2gym.; ch.; Narayan tl.; ins.

Village name in English ; Taluka abbreviation ; Village name in Kannada.	Direction ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agricultural population.	Post Office ; Distance.
Yarēbūdihāḷa ; KU. ; ಯರೇಬೂದಿಹಾಳ ...	SE ; 10-0	11·7 ; 2115 ; 424 ; 2009.	Laxmeshwar 6-0
Yarēkurabanahāḷa ; RN. ; ಯರೇಕುರಬನಹಾಳ ...	NE ; 12-0	1·1 ; 126 ; 28 ; 126.	Hirehal 4-0
Yarīkuppi ; RB. ; ಯರೀಕುಪ್ಪಿ ...	SW ; 4-0	2·3 ; 807 ; 136 ; 799.	Halgeri 3-0
Yarinārāyaṇa ; KU. ; ಯರಿನಾರಾಯಣ ...	NE ; 6-0	2·6 ; 530 ; 113 ; 519.	Shirguppi 3-0
Yattinaguḍḍa ; D. ; ಯತ್ತಿನಗುಡ್ಡ ...	N ; 3-4	1·7 ; 1069 ; 217 ; 656.	Dharwar 2-0
Yattinahaḷḷi ; SH. ; ಯತ್ತಿನಹಳ್ಳಿ ...	W ; 12-0	4·3 ; 713 ; 136 ; 702.	Laxmeshwar 8-0
Yattinahaḷḷi ; SG. ; ಯತ್ತಿನಹಳ್ಳಿ ...	W ; 9-0	1·6 ; 744 ; 149 ; 700.	Dhundsi 1-4
Yattinahaḷḷi ; RB. ; ಯತ್ತಿನಹಳ್ಳಿ ...	NE ; 9-0	2·8 ; 384 ; 79 ; 372.	Ranebennur 9-0
Yattinahaḷḷi ; HV. ; ಯತ್ತಿನಹಳ್ಳಿ ...	NE ; 1-4	2·3 ; 408 ; 71 ; 392.	Haveri 1-4
Yattinahaḷḷi M. Ādūru ; HG. ; ಯತ್ತಿನಹಳ್ಳಿ ಮ. ಆಡೂರು ...	SE ; 8-4	2·3 ; 405 ; 89 ; 399.	Alur 3-0
Yattinahaḷḷi M. Māsūru ; HR ; ಯತ್ತಿನಹಳ್ಳಿ ಮ. ಮಾಸೂರು ...	SE ; 8-0	2·2 ; 1182 ; 226 ; 879.	Masur 2-0
Yattinahaḷḷi M. Kod ; HR. ; ಯತ್ತಿನಹಳ್ಳಿ ಮ. ಕೋಡ ...	N ; 6-0	1·7 ; 393 ; 79 ; 389.	Hirekerur 5-0
Yattinahaḷḷi M. Tiḷavaḷḷi ; HG. ; ಯತ್ತಿನಹಳ್ಳಿ ಮ. ತಿಳವಳ್ಳಿ ...	SE ; 0-0	0 6 ; 113 ; 18 ; 104	Tilwalli 0-4
Yāvagalla ; RN. ; ಯಾವಗಲ್ಲ ...	W ; 15-0	4·9 ; 2706 ; 531 ; 2202.	Local ...
Yeribelēri ; RN. ; ಯೆರಿಬೆಲೇರಿ ...	S ; 14-0	1002 ; 201 ; 975.	Kotamachagi 4-0
Yerikoppa ; D. ; ಯೆರಿಕೊಪ್ಪ ...	S ; 5-0	674 ; 130 ; 555.	Dharwar 5-0
Yōgikoppa ; HR. ; ಯೋಗಿಕೊಪ್ಪ ...	N ; 13-0	1·8 ; 385 ; 64 ; 316.	Havasabhavi 2-0

Railway St. ; Distance.		Weekly Bazar ; Bazar Day ; Distance.			Motor Stand ; Distance.		Drinking water facilities.	Institutions and other information.
Saunshi	6-0	Laxmeshwar	Sat.	6-0	Laxmeshwar	6-0	t.	Sl(pr). ; pyt. ; Cs(c). Basaveshwar Fr. Ct. ; 7tl. mq. ; gym. ; ch.
Hole Alur	10-0	Sudi	Fri.	4-0	Hirehal	4-0	str.	......
Ranebennur	4-0	Halageri	Thurs.	3-0	Ranebennur	4-0	p. ; w.	Sl(pr). ; Cs(c). ; tl. ; ch.
Kundgol	8-0	Yerguppi	Thurs.	0-2	Shirguppi	3-0	t.	Sl(pr). ; Cs(c). ; 3tl. ; gym.
Dharwar	3-0	Dharwar	Tues.	2-0	Dharwar	2-0	w.	Sl (pr). ; 3tl.
Saunshi	8-0	Laxmeshwar	Fri.	8-0	Mulgund	5-0	t. ; w.	Sl (pr). ; 5tl. ; mq. ; ch.
Savanur	13-0	Dhundsi	Thurs.	1-4	Dhundsi	1-4	w.	Cs (c). ; 2tl.
Ranebennur	9-0	Ranebennur	Sun.	9-0	Ranebennur	9-0	w.	Sl(pr). ; Cs(c). ; 3tl. ; ch
Haveri	1-0	Haveri	Thurs.	1-4	Haveri	1-0	w. ; str.	Sl(pr). ; Cs(c). ; 5tl. ; mq., gym.
Haveri	16-0	Alur	Tues.	3-0	Alur	3-0	w. ; p.	Sl (pr). ; 3tl.
Ranebennur	25-0	Masur	Sun.	2-0	Masur	2-0	rv.	Sl (pr). ; Cs (c). ; ch.
Byadgi	15-0	Hirekerur	Mon.	5-0	Hirekerur	5-0	p.	Sl (pr). ; Cs (c). ; Gouri Fr. Bdp. ; tl.
Byadgi	25-4	Tilwalli	Thurs.	0-4	Tilwalli	0-4	t.	tl.
Mallapur	7-0	Local	Mon.	...	......		t.	Sl(pr). ; 2Cs(c, mis). ; Virabadhra Fr. Svn. ; Basaveshwar Fr. Svn. Vad. 9 ; tl. ; dh.
Kanginhal	6-0	Naragal	Mon.	9-0	Narayanpur	3-0	str.	Sl(pr). ; Cs(c). ; 3tl. ; mq. ; ins.
Dharwar	4-0	Dharwar	Tues.	5-0	Dharwar	5-0	w.	Sl(pr). ; 2tl. ; mq. ; gym.
Byadgi	12-0	Havasabhavi	Fri.	2-0	Havasabhavi	2-0	w.	Sl(pr). ; Cs(c). ; 3tl.

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[In this index diacritical marks have been avoided although, in certain chapters many of the place names and other words are marked diacritically in the text.]

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